PROCEEDINGS
PROMOTING CULTURAL & HERITAGE TOURISM

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Om Swastyastu, May God bless us

Distinguished guests, respected keynote and invited speakers, presenters, ladies and gentlemen. I would like to thank you very much for taking your precious time to participate in the International Tourism Conference “Promoting: Culture and Heritage Tourism” at Udayana University, Bali.

In particular, I would like to extend my gratitude to distinguished guests from overseas.

First of all, please allow me to express my sincere appreciation for:

- Honourable Minister of Tourism, Republic of Indonesia
- Governor of Bali Province
- Rector of Udayana University
- Mayor of Badung Regency and Mayor of Denpasar City
- Director of Postgraduate School, and Head of Doctoral Degree Program in Tourism, Udayana University
- Keynote Speaker Prof. Dr. Noel B. Salazar of University of Leuven Belgium
- Invited Speakers: Prof. Dr. Maria Gravari-Barbas of Sorbonne University France, Prof. Dr. Wiendu Nuryanti of Gadjah Mada University, Prof. Dr. I K.G. Bendesa and Prof. Dr. Nyoman Darma Putra of Udayana University
- All presenters and participants

for coming to our International Tourism Conference. I welcome all of you and hope that this conference will serve as a catalyst for researchers to exchange research results and information in tourism, and to facilitate the sharing experiences and the building of network among tourism practitioners and policy makers.

We at Doctoral Degree Program in Tourism Udayana University have been focused and continued to improve tourism teaching and research to reach a world-class research university particularly in culture and heritage tourism as Bali has been very famous as cultural tourism destination. This
conference is the second conference that have been undertaken by this young doctorate degree program, in which two years ago we did a collaborative conference with the Angers University of France and Bali State Polytechnic. This conference is undertaken in collaboration between Udayana University and Pantheon-Sorbonne University of France. Supports are also given by the Ministry of Tourism of Republic of Indonesia and the Mayor of Badung Regency. We really appreciate all supports provided.

This conference is a very meaningful event where we can share experiences of research, management and promotion of culture and heritage tourism destination, not only in term of academic aspects but also in government policy’s and practitioner’s works. I strongly hope that all of the distinguished guests and all participants gathered here today will offer your generous support and encouragement for the successful of this international tourism conference. Once again, I am most grateful for your participation and support.

Last but not least, I am thankful mostly for the endless efforts of steering and organising committee members. Have a very successful conference.

Thank you very much. Om Shanti Shanti Shanti Om

Denpasar, 1st September 2016

Dr. Agung Suryawan Wiranatha
Chair of Organizing Committee
Om Swastyastu

Welcome to Bali, welcome to Udayana University, and Welcome to the International Tourism Conference.

We greatly appreciate your participation in Bali to attend our international conference. Your presence reflects the importance of this conference in the context of the development of the science of tourism, tourism education, research, and tourism publications. In Indonesia, tourism is a relatively new science, recognized in 2008. Prior to that, tourism was taught in educational institutions as a vocational course.

Udayana University had an interesting experience in opening tourism faculty. Initially, we set up a tourism faculty, but only allowed by the government to establish the diploma IV program which the status is under S-1. The desire to establish S-1 program was to produce the graduates which are able to analyze and plan the development of tourism in a wider horizon. Since tourism had not been regarded as ‘science’ in that time, we only developed a D-IV program in tourism.

We did not stop there. Given the importance of tourism studies in preparing planners and development personnel, the team from Udayana University established the Master program of Tourism in 2001. The initiative was welcomed by the government and contributed to the recognition of tourism as a science in 2008. This recognition accelerated our efforts in Udayana in the opening of the Doctoral study Program of tourism in 2010. In Indonesia today, Udayana appeared as a first higher education institution that has the level of tourism studies from bachelor, master, and doctoral degree.

Bali tourism development is very rapid, complex, and dynamic. Lots of interesting things emerge and there are so many complicated issues that must be understood. In this context, we greatly welcome the initiative from the Doctoral and Master program of Tourism Studies Udayana to hold the international conference. On behalf of the institution, we would like to give
our sincere gratitude to French Sorbonne University and the Indonesia’s Ministry of Tourism for their support in this conference. We believe this conference will generate lots of interesting and comprehensive ideas to build sustainable tourism, supported by three main pillars of cultural, economic, and environment sustainability.

We hope that this international cooperation remains well-implemented to promote the study of Indonesian and global tourism industry. The selected theme, “Promoting Cultural and Heritage Tourism”, is very interesting and necessary, both in terms of technological advances in digital promotion and in terms of the urgency in preserving the cultural heritage as its use as the tourist attractions. I am sure this conference will produce to original ideas to promote our tourism.

Congratulations to all of you, and enjoy the conference.

Denpasar, 24\textsuperscript{th} August 2016

\textbf{Prof. Dr. dr. Ketut Suastika, Sp.PD-KEMD}
FOREWORD
MINISTER OF TOURISM, REPUBLIC OF INDONESIA

It is a great privilege for me to welcome all participants of this international conference. Welcome to Bali, “the Best Island Destination in the World”, welcome to Wonderful Indonesia.

Heritage and culture are the most important resources in the development of tourism for Indonesia, whereby around 60% of visitors to Indonesia is motivated by the richness of Indonesian culture. In developing culture-based tourism, Indonesia complies a number of principles, one of which is the principle of sustainability. In this sense, the development of tourism and the utilization of culture must not destroy the culture, which is the very identity of a nation and ethnic groups. The development of tourism should strengthen cultural conservation in its dynamic terms.

Therefore, I am happy with the initiative taken by Udayana University to organize International Conference on “Promoting Culture & Heritage Tourism”. In this conference, I encourage further discussion on culture and heritage in relation with tourism from various aspects and various perspectives. I am sure this conference will give golden opportunities for participants to exchange views and experiences on the practice of cultural and heritage tourism, and hopefully will result a number of recommendations, both practical and theoretical.

Have a productive and enjoyable discussion, and enjoy the beauty of Bali, with a memorable experience.

Greeting from Wonderful Indonesia

Dr. Ir. ARIEF YAHYA, MSc.
Minister of Tourism
Contents

Cover ii
Welcoming Messages iii
Editorial Board ii
Keynote and Invited Speaker viii
List of Contents ix
List of Presented Papers

1. Between Cultural Preservation and Tourism Industry: Dialectic Relations .......... 1
   in Cultural Heritage Tourism Management in Tanah Lot and Borobudur ..............
   Indonesia ..........................................................
   I Ketut Surya Diarta

2. Face Hospitality In Bali: A Pragmatic Study of Tourism Service Language .......... 9
   Made Budiarsa, Yohanes Kristianto

3. Preservation of Traditional Music Instrument of Sasando as One of the ............. 13
   Cultural Heritage of Tribal Rote Society in Oebelo Village of East Nusa Tenggara ....
   Asep Parantika, Hindun Nurhidayati, Febby Adu

   Temple Compounds ..................................................................................
   Zulfiana Setyaningsih

5. The Effect of Experiential Marketing on Visitors’ Behavioral Intention .............. 26
   Through Emotion and Satisfaction ..................................................................
   Ni Nyoman Rsi Respati

6. The Community Empowerment in Managing Cikapundung Terrace as .......... 36
   a Tourist Attraction ..................................................................................
   Panji Pamungkas, Nova Riana, Septi Indrianty

7. Social Capital of Ambarjaya Community in Ecotourism Development around ...... 41
   Gunung Gede Pangrango National Park .........................................................
   E.K.S. Harini Muntasib, Resti Meilani, Arzyana Sunkar

8. Social Capital, a Framework in Developing Environmental Education to .......... 47
   Promote Community Participation in Tourism Development of ......................
   Gunung Padang Site ..................................................................................
   Resti Meilani, Arzyana Sunkar, E.K.S. Harini Muntasib

9. Recognition of the Potential for Cultural Conservation Philosophies of Tri Hita ...
   54 Karana to Promote Community Participation in Batur Caldera Geopark Heritage ....
   Tourism Development ..................................................................................
   Arzyana Sunkar, E.K.S. Harini Muntasib, I Nengah Dedi Setiadi
1. Agrotourism as the Economics Transformation of The Tourism Village .......... 62
   in Bali (Case Study: Blimbingsari Village, Jembrana, Bali)..............................
   I Wayan Ruspendi Junaedi, I Gusti Bagus Rai Utama

2. Optimization and Risk Management Model Analysis to Develop Cultural .......... 70
   and Heritage Tourism (Case Study: Spiritual Travel in Parahyangan Agung ..........
   Jagatkartta Temple in Ciapus, Bogor City).............................................
   Yuviani Kusumawardhani

3. The Initiation of Eco-Tourism Concept for Land Rehabilitation by Bali .......... 76
   Botanic Garden in Lebih Village, Gianyar, Bali ........................................
   Windri Nugraheni Poerwanto, Renata Lusilaora Siringoringo

4. Tourism and Preservation of Traditional Culinary Culture. Study Case of .......... 82
   Cassava Consumption Tradition in Cireundeu Hamlet..................................
   Adrian Agoes, Zia Kemala, Taufiq Hidayat, Aussie Nanetz

5. Preservation of Mangokkal Holi Tradition in Batak Land As Potential .......... 90
   Cultural Tourism ..............................................................................
   Maidar Simanihuruk

6. Balinese Culture and Revisiting Tourists to Bali ........................................... 96
   I Ketut Sutama, I Gede Mudana, I Ketut Astawa

7. Local Culinary: Tourist Attractions vs Cultural Identity ............................ 103
   Dewi Turgarini, Fitri Abdillah

8. Tourists’ Photo Taking Behavior and It’s Marketing Opportunity for .......... 112
   Tourist Destination ..........................................................................
   Handayani Rahayuningsih, Tri Kuntoro Priyambodo

   I Gde Pitana, Putu Diah Sastri Pitanatri

10. Decision Determinants of Tourist’s Intention to Revisit a Coastal Tourism ...... 126
    Object by Using ROS Model. Study Case of Pulau Kelapa Dua, Kabupaten ........
    Kepulauan Seribu, DKI Jakarta............................................................
    Tonny Hendratono, Supina

11. Community Involvement on Caldera Toba Geopark Development ............ 136
    Case Study: Pusuk Buhit Area, Samosir Regency ....................................
    Cathelya Yosephine Hotasina Silaen

12. Solid Waste Management Supports Sustainable Tourism in Bali ............... 155
    I Made Sudarma

13. Social Capital: A Basis for Community Participation in Fostering .......... 161
    Environmental Education and the Heritage Tourism Development of Cibalay ..........
    Megalithic Site .............................................................................
    Arzyana Sunkar, Resti Meilani, Tri Rahayuningsih, EK.S. Harini Muntasib

    Diaspora in Ubud, Bali (An Exploratory Research) ..................................
    Nararya Narottama

x
24. Challenges in Developing Ecotourism in The Region Of Lake Sentani - Papua ... 180
   Yannice Luma Marnala Sitorus, Arief Rosyidie, Suahirman
25. Improvement of Ijo Temple Attraction to Implement the Concept of Nature, ........189
   Based On Historical Cultural Heritage
   Halim Ahmad, Bayu Grendo Sigarete
26. The Challenge and Opportunity of Bandung as Tourism Cultural ....................195
   Heritage City .................................................................
   Titing Kartika, Khoirul Fajri, Lia Afriza
27. Geopark Development in Indonesia: As an Instrument to Protect our Nature .......202
   and Culture ........................................................................
   Reza Permadi, Andonowati, Siti Zakiah
28. A Comparison Study of Tangible and Intangible Cultures as .........................211
   Commercialisation Process of Tourism Village in Yogyakarta and Culture ..........
   Lucia Asdra Rudwiarti, Anna Pudianti, Vincentia Reni Vitasurya
29. Family Inherited System and Its Impact on the Sustainability of Local ..........217
   Traditional Houses in Brayut Tourism Village, Yogyakarta, Indonesia ............
   Purwanto Hadi, Lucia Asdra Rudwiarti
30. Culinary of Lawar Bali (Social Culture, Nutrition and Food Safety) ............229
   Ni Putu Eka Trisdayanti
31. Gender Roles of Women: Analysis of Using Image of Women in Culture .......233
   Tourism Online Advertisement ........................................................................
   Agustina Multi Purnomo
   Candikuning Village, Baturiti, Tabanan, Bali .................................................
   I Gusti Ngurah Putu Dedy Wirawan, I Putu Suendra, I Wayan Madarsa
33. The Potency of Bali Culinary as Cultural Tourism Attractions with ............247
   Resource Based Value Approach .................................................................
   I Ketut Sutapa, I Made Bayu Wisnawa
34. Gadjah Mada University Yogyakarta Indonesia as an Education Tourism .......255
   Destination: Tourism Socio Cultural Aspects .................................................
   Henry Prihanto Nugroho, Tri Kantoro Priambodo
35. The Process of Making Tempe Benguk as Tourist Attraction in Kulon Progo ......262
   Yogyakarta ..............................................................................................
   Dhanik Puspita Sari
36. Mepantigan as a Sustainable Tourism Family Package .................................269
   I Gde Agus Jaya Sadguna
37. Destination Development for Rural Tourism Area in Wanayasa, Puwakarta, ......273
   West Java, Indonesia .....................................................................................
   Jajang Gunawijaya, Annisa Pratiwi, Poeti Nazura Gulfira Akbar, Sandra Aulia
38. The Influence of Traditional Culinary Industry in the Development of Tourism in Lopati Village, Yogyakarta

Vincentia Reni Vitasurya, Anna Pudianti

39. Exposing International Students to Social Entrepreneurship Concepts Enriched with Cultural Experience

Putu Chris Susanto, Ni Luh Christine P. Suyasa

40. Marketing Penetration Strategy for Traditional Culinary of Cianjur, West Java

Muchrodji, Ricky Avenzora, Dudung Darusman, I Gde Pitana

41. Myth, a Local Wisdom to Maintain the Sustainability of Tourism Destination in Bali (Case Study Jatiluwih and Sangeh)

Agus Muriawan Putra, Ni Nyoman Sri Aryanti

42. Family Foundation, Is It An Innovative Strategy? The Case of Cultural Heritage Tourism in Toraja, Indonesia

Ilham Junaid, Herry Rachmat Widjadja, Hamsu Hanafi

43. Best Practices of Heritage and Gastronomic Tourism in A Kampong

Kun Aniroh Muhrofi-G, Rina Rifqie Marianana

44. A Framework to the Inventory of Culture-Based Tourism Products

Cláudia Henriques, Manuela Guerreiro, Júlio Mendes

45. Community Participation in Preserving Taman Ayun Temple as World Cultural Heritage Site

I Gusti Ayu Oka Suryawardani, Ni Luh Prima Kemala Dewi

46. Effectiveness of Local Institutions as The Basis of Sustainable Tourism Village

Withiantini

48. Sharing Creating Offering Art at Goa Gajah: Reconnecting the Temple, Cultural Heritage Site, and the Handicraft Market

Diane Butler

49. Satisfaction of Foreign Tourists on Cultural Tourism in Bali

Agung Suryawan Wiranatha, I Gusti Ayu Oka Suryawardani

50. Exploring Guliang Kangin Village’s Tourism Potentials for Sustainability Livelihood and Diversification Tourism Destination, in Bangli Regency

I Made Sarjana

51. Participation of Balinese Toward Tourism: Can Government and Tourism Industries Affect Participation?

Eka N. Kencana
52. Development Strategy of Balinese Traditional Culinary as Form of Cultural Tourism: ..............................................................403
    Case at Hotels in Sanur Tourism Area, Bali, Indonesia ..............................................................
    Made Antara, Made Hendrayana

53. A Study of Indigenous Tourism Product Development .............................................416
    Case Study: The Baduy, South Banten, West Java ..............................................................
    Komang Trisna Pratiwi Arcana, Kadek Wiweka

54. The Implementation of *Tri Hita Karana* on the World Heritage of......................425
    Taman Ayun and Tirta Empul Temples as Tourist Attractions in Bali ..........................
    I Wayan Ardika

55. Sacred Site Visit, An Application of Reason Action Theory ....................................434
    Putu Saroyini Piartrini
Between Cultural Preservation and Tourism Industry:
Dialectic Relations in Cultural Heritage Tourism Management in Tanah Lot and Borobudur Indonesia

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Abstract—Cultural heritage tourism has a great role in supporting economic growth in Indonesia. This can only be achieved if cultural heritage tourism is well managed. Well and integrated management refers to the balance of preservation of cultural heritage and tourism industry since both are two entities that have a contradictory management regime approach. This paper discusses the destination management model of two cultural heritages: Borobudur Temple in Central Java and Tanah Lot Temple in Bali which are two cultural heritages developed as cultural heritage tourism destinations. Both are trying to balance between the aspects of cultural heritage preservation and tourism business by emphasizing harmony between tourism aspects, utilization of cultural heritage, consume of products and experiences, and services to tourists. Both destinations provide adequate space of dialectical process that is reflected from the shifting management paradigm from competitors towards collaborators relationship. Both destination managements are directed towards symbiotic cooperation in cultural heritage tourism. Preservation and tourism purposes mutually influencing each other. In Tanah Lot Temple cultural heritage tourism managed by customary village and local governoem while in Borobudur temple managed by PT. Taman Wisata Borobudur, a state owned enterprises.

Keywords: dialectic, cultural, heritage, tourism, Indonesia

I. INTRODUCTION

The relationship between cultural preservation and tourism industry is an important issue within world cultural heritage tourism model. As tourism becomes increasingly globalised phenomenon, in the cultural heritage tourism context, some might argue that cultural heritage is becoming inauthentic. In the conservationist point of view, “the protection, conservation, interpretation, and presentation of heritage are important challenges for both present and future generation” (Smith, 2003: 102). Yet, some might also argue that cultural heritage is a promising niche to tourism industry.

Some countries, including Indonesia, underlined the importance of tourism for the national economic growth. Moreover, in the case of Bali Province, tourism is the principal economic activity and becomes the main local economic generator. However, related to cultural heritage based tourism, viewing cultural heritage as tourism assets will bring about the problem of commercialization, commodification, and inauthenticity to the cultural heritage. Balancing relations between tourism industry and heritage preservation is main agenda to gain a mutual sustainable relationship in cultural heritage tourism.

The relationship between tourism development and heritage management is a complex and sensitive one (Smith, 2003: 103). Furthermore, according to Smith the relationship between tourism and heritage is often perceived as being fraught with problems, rather than harmonious and symbiotic. Although Ashworth (1995 in Smith, 2003: 103) questions “the naïve assumptions of harmony” that exist among those who argue that tourism and heritage necessarily enjoy a symbiotic relationship, he recognises the mutual benefits of heritage tourism development.

In Indonesia, Kagami (1997:77) found that Indonesian Government “use[s] the historical monuments within the country for tourism development, while at the same time trying to intervene in their management in the name of their preservation as part of nation’s cultural heritage”. Furthermore, according to Kagami, these processes “do not take a single course” but rather “proceed in parallel, mutually influencing each other”. This process what in this paper will be called as “a dialectic relationship”.

ICOMOS International Cultural Tourism Charter in article 2.2 describes the ideal dialectic relationship that heritage resources or values and tourism is dynamic and ever changing, generating opportunities and challenges, as well as potential conflicts. Tourism projects, activities and developments should achieve positive outcomes and minimize adverse impacts on the heritage and lifestyles of the host community, while responding to the needs and aspirations of the visitor (ICOMOS, 1999: 8).
This paper will discuss two best practices on how a dialectic relationship between cultural heritage preservation and cultural heritage tourism implemented in two Indonesian cultural heritage masterpieces: Borobudur Temple in Magelang, Central Java Province and Tanah Lot Temple, Bali Province.

II. LITERATURE REVIEW

Heritage can be viewed as the preservation or reconstruction of material objects, which isolates them from the flux of history through a process of recontextualization in which abstract qualities (the nation, the people, the locality, the past) are attributed to, or embodied in, narratives of material culture and localities, narratives that emphasize the continuity of the past in the present (Meethan, 1996:325). To be narrowing down in cultural aspects, cultural heritage is defined as an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2002).

In the countries of Southeast Asia, the Foreign Ministers of these countries, who met on 25 July 2000, adopted the ASEAN Declaration on Cultural Heritage that defines cultural heritage as “structures and artefacts, sites and human habitats, oral or folk heritage, written heritage, and popular cultural heritage” (Ahmad, 2006: 298). Similar to other countries, the scope of heritage in Southeast Asia, in general, now covers both tangible and intangible heritage, but the broader definitions are very different from those used by UNESCO or ICOMOS, which adopted the terms monument, group of buildings and site; or with neighboring countries in the Asia-Pacific region that define ‘place’ as their heritage. The degree of refinement of the scope and definitions at national levels in Southeast Asia varies (Ahmad, 2006: 298).

According to Nuryanti (1996: 251) with respect to tourism, especially in cultural heritage tourism, heritage can be used to describe “material form such as monuments, historical or architectural remains and artifacts on display in museum; or immaterial forms such as philosophy, traditions and art in all their manifestations; the celebration of great events or personalities in history; distinctive ways of life; and education expressed, for the example, through literature and folklore”.

In modern era, when tourism becomes a globalized phenomenon, cultural heritage is developed as part of cultural tourism industry. Kirschenblatt-Gimblett (1998 in Smith 2003: 13) eloquently illustrated the relations that “heritage and tourism are collaborative industries, heritage converting locations into destinations and tourism making them economically viable as exhibits of themselves. Locations become museums of themselves within a tourism industry”.

As a subset of cultural tourism, cultural heritage tourism is a form of tourism not a form of cultural heritage management. Consequently, according to McKercher and du Kross (2002: 6) this point is sometimes not appreciated by some member of cultural heritage management community who may see tourism as a means of achieving other agendas or who fail to appreciate just what is needed to make an asset work as a tourism attraction. This situation what Smith (2003:103) stated as “being fraught with problems, rather than harmonious and symbiotic”. Indeed, the paradox in managing cultural heritage tourism occurs: the decision to enter this sector must be driven by tourism considerations, assets are managed by principle of cultural heritage management. This competing approach can be a source of friction between tourism and cultural heritage management interests (McKercher and du Kross, 2002: 7).

The consumption of experiences and products in cultural heritage tourism also become a crucial issue. On tourism side, to facilitate this consumption, cultural heritage assets must be transformed into cultural tourism product that can be consumed and experienced by visitors (McKercher and du Kross, 2002: 8). This is a commodified process. On the other hand, from the perspective of heritage management, to protect the authenticity of intrinsic values of heritage is a must. In Indonesia, some efforts to create symbiotic relationships have been performed in several cultural heritage tourism. For example, Borobudur and Tanah Lot cultural heritage tourism are managed based on dialectic relationships between two competing ideas accordingly.

III. DIALECTIC RELATIONS IN CULTURAL HERITAGE TOURISM MANAGEMENT IN INDONESIA

A. A Brief History of Borobudur Temple Management

The Borobudur Temple Compounds was inscribed on the World Heritage List in 1991. Borobudur, a famous Indonesia Buddhist temple, dating from the 8th and 9th centuries, is located in central Java. It was built in three tiers: a pyramidal base with five concentric square terraces, the trunk of a cone with three circular platforms and, at the top, a monumental stupa. The walls and balustrades are decorated with fine low reliefs, covering a total surface area of 2,500 m2. Around the circular platforms are 72 openwork stupas, each containing a statue of the Buddha. The monument was restored with UNESCO's help in the 1970s (UNESCO, 2016).

World Heritage List document reported that the legal and institutional framework for the effective management of the property is regulated by a Presidential Decree Number 1 Year 1992. The established zones within the World Heritage property are respectively under the responsibility of the Borobudur Heritage...
Conservation Office under Ministry of Education and Culture, of state-owned institute PT. Taman Wisata Candi Borobudur under the Ministry of Enterprises, and of the local governments (Magelang Regency and Central Java Province). A study on the integrated management of Borobudur Temple Compounds has been conducted, including attention for the ecosystem, social and cultural aspects, ecotourism, public and private partnership and organisational feasibility study. This study is the basis of the still to be developed visitor management approach (UNESCO, 2016).

Based on the Presidential Decree Number 1 Year 1992 (articles 4, 5, and 6), Borobudur Temple areas are divided into three zones: (1) Zone 1 (approximately 44.8 hectares) is an archaeological environment designed for the protection, maintenance, and preservation of the physical environment of the temple, (2) Zone 2 (approximately 42.3 hectares) is the circular area outside of Zone 1 for tourism activities, researchs, cultural activities, and conservation of temple’s environment, (3) Zone 3 (approximately 932 hectares) is the area outside the Zone 2 for limited housing, agricultural area, the green line, or certain other facilities provided to ensure harmony and balance function of the area and to support sustainability temple and sourounding areas (KEPPRES No. 1, 1992).

The protection of the property is performed under Indonesian Law Number 11 year 2010 concerning Cultural Heritage and Its Surrounding Cultural Landscape. It is executed under a National Strategic Area and the Spatial Management Plan by the Ministry of Public Works in accordance with the Law concerning Spatial Management Number 26 year 2007 and Governmental Regulation Number 26 year 2008 concerning National Spatial Planning. In order to ensure consistency between the 1992 Presidential Decree and the 1972 JICA Master Plan zone-system indicated in the World Heritage nomination dossier and to strengthen the regulations regarding development, a New Presidential Regulation is still be formulated by a Coordinating Board (14 Ministries and local authorities as well as representatives of local communities) and by formalizing the role of the proposed Management Board into the wider zones. In addition, the protection of the property has been ensured by the regular financial contribution by the national budget (UNESCO, 2016).

The Borobudur Heritage Conservation Office has conducted community development programs targeting especially at the youth to raise their awareness. In improving and empowering local community as specialist guide for Borobudur Temple Compounds, several training programs have been conducted. The community developments related to economical sector (small enterprises that produce traditional handicrafts, culinaries, etc) have already being conducted by the municipalities of Magelang Regency and Central Java Province (UNESCO, 2016).

According to UNESCO documents, the UNESCO representative to the Third International Experts Meeting on Borobudur, held on site in January 1995 made recommendations to avoid any future actions or activities that would unnecessarily disturb the traditional appearance of the site, e.g. construction of park features that have little relationship with the local landscape, indigenous plant species; functions which would devalue the dignity of the site, and develop tourism management policy to ensure protection of site and distribution of tourism revenue for conservation activities.

On 29 January 2003, the Governor of Central Java (Indonesia) requested from the Director-General of UNESCO the support of the Organization to review and finalize a proposed tourism development plan to enhance the presentation and tourism facilities at the Borobudur World Heritage property. This plan proposed the construction of a large shopping centre on four hectares of land in Zone 3, immediately outside Zone 2, of the property and approximately 880 metres from the Borobudur Temple itself.

In Zone 1, the construction of a paved parking lot for VIPs, which can accommodate 50-100 vehicles, is a principal contributor to the increase in temperature, and temperature gradient within the monument’s micro-climate. In Zone 2, the number of commercial vendors has been allowed to grow uncontrolled from the originally planned 70 kiosks to approximately 2000 kiosks. This has led to overcrowding, solid waste pollution, and social friction among the vendors who compete aggressively for visitor attention. In addition, the capacity of the vehicle parking lots has been greatly exceeded, with consequent crowding of the designated parking areas, and unregulated spill-over into other parts of Zones 2 and 3, and an overall increase in both temperature and air-borne pollutants.

In Zone 3, the commercial development zone, various proposals are being suggested by the local government authorities, which are responsible for the management of this zone, to develop this area with shopping complexes and other commercial tourist facilities. However, this area also functions as an environmental and visual buffer protecting the main monument itself. The currently proposed plans for shopping complexes in Zone 3 do not adequately take into consideration the conservation needs of the World Heritage property, but underscores its commercial development. While acknowledging the desire for large scale commercial development of the area to bring economic benefit to the surrounding populations, and also acknowledging the need to better control the present informal commercial activities at the entrance to the site, the UNESCO-ICOMOS mission noted that the best solution would be to discourage vendors to loiter around the property, and develop the existing marketplace in the settlements east of the main monument (UNESCO, 2003: 39-41).
In 2004, the Joint UNESCO-ICOMOS mission elaborated a long-term commercial and marketing strategy for the property, starting with the organization and control of the informal commercial activities within Zone 2, the visitor is still forced to go through a labyrinth of small shops selling souvenirs and food stalls. This area is turning into a small village, as some of the vendors and their families are actually living in the stalls. At certain seasons, the amount of vendors and hawkers strolling around the site by far exceeds the number of tourists visiting the temple. This would be appropriate for the wider socio-economic aspects, such as development of local activities, skills, products, and performance-based attractions for visitors. Assistance is also needed for tourism management and the reworking of the existing entrance area. There should be a programme of targeted intervention assistance with the objective of reorganizing and redesigning the buildings and other facilities at the entrance area (UNESCO, 2005: 72-74).

On 1 February 2005, the State Party submitted to the World Heritage Centre a document entitled “Long Term Management and Strategy of Borobudur Temple”. The document contains a brief summary of the provisions that apply to existing zones established around the World Heritage property. No reference is made to the three issues raised by the Committee in its Decision of 2004, namely the ban on major road developments, the halting of any construction of major commercial centres, and the erection of a new tourist entrance and retail precinct (Jagad Jawa). An overview is also provided of the various factors affecting the state of conservation of the property, including pressure from visitors.

The document indicates as well some of the actions which are being taken, or are envisaged, to address the conservation problems at the property, in the short, mid and long-term. Training sessions were organized by the UNESCO Office in Jakarta for the local population, including tour guides and craftsmen, to promote the development of local activities for income-generation and community participation in heritage conservation. However, no information is included on the actual progress made in their implementation.

The major issue regarding closer coordination of the management agencies responsible for the various components or zoning system of the property has yet to be addressed. This is a complex issue, particularly as various agencies are under the jurisdiction of different ministries and have quite different bureaucratic and policy objectives. It is not clear whether the proposed two-layer system of management (Steering Committee and Executive Team) is conceived as a permanent arrangement related to the overall management of the World Heritage property, or if its scope is limited to the specific initiative for the sustainable development of the region surrounding the monuments (UNESCO, 2005: 72-74).

On February 2006, a joint World Heritage Centre (ICOMOS) mission carried out at the request of the World Heritage Committee assessed the state of conservation of the World Heritage property of Borobudur Temple Compound, in Indonesia. The State Party has confirmed in writing and reiterated during the mission that no major road developments will be carried out in zones 1, 2 and 3; no major commercial complexes will be built; and that the Java Jagad Project has been now cancelled. The very strong commitment of the Indonesian authorities to protect the heritage value of the site and address the requests by the Committee should be given adequate recognition, considering also the substantial interests attached to the proposed development projects. Meanwhile, it is apparent that its outstanding universal value depends also on the extraordinary relationship between the monument and its setting. The latter is at serious risk of loosing its integrity if urgent steps are not taken. The protection of this setting is also crucial for the long-term sustainable development of the local community.

The extent of the vendor stalls around the car park and site entry forecourt, however, remains a major concern. The current, visually chaotic situation is not compatible with the visitor’s expectation of a world class heritage site as it detracts significantly from the experience and is a cause for frustration for visitors and local community alike. This problem is related to the lack of an effective policy to develop sustainable tourism in the area of Borobudur by using the Temple as a platform to bring benefits to the entire community.

The division of the responsibility for zones 1, 2 and 3 among three separate institutions with different mandates and objectives is at the root of most of the problems at Borobudur. Decisions taken by each of these institutions, especially by PT Taman Wisata (managing zone 2, i.e. the buffer zone), are likely to impact on the zones under the responsibility of the other two institutions, in the absence of a common vision and clear mechanisms to coordinate. The issue is not just that these institutions do not coordinate enough among themselves, but that their respective objectives appear to be sometimes conflicting, and no formal regulatory and planning framework exists to reconcile these different mandates within a single agreed vision and policy.

A complete set of recommendations, with indicative time-frames for implementation, is included in the mission report, whose conclusions were discussed at length with the national authorities in Jakarta. These recommendations include: not carrying out the proposed development of a commercial street along the northern edge of zone 2; a review of the Presidential Decree of 1992 to establish a single, combined, management authority for zones 1 and 2, and the extension of the boundaries of zone 3 (i.e. to become the new buffer zone of the site); the development of appropriate regulatory and planning framework for the area surrounding the World Heritage property, with a view to preserving its rural character; the development of a management plan for the Borobudur World Heritage property, once the new management authority has been established.
The next was maintaining the current layout of zones 1 and 2 and improving the quality and appearance of the existing infrastructure where the vendors are located, by reducing its extent and controlling it so as to avoid over spilling throughout zone; and upgrading the urban design, facades and infrastructure of the street and square leading to the site (where the existing village is developing in a chaotic way).

Concerning the deterioration of the stone of the Temple, the Mission recommended, as initial steps, to develop and conduct a diagnostic monitoring programme to identify the causes of the current increasing rate of deterioration of the stone and to organize an international stone conservation experts meeting to review results of the monitoring and discuss future options (UNESCO, 2006: 165-169).

On January 2009, the State Party submitted a report on the state of conservation of the property to the World Heritage Centre which reported progress against the Committee’s requests as follows:

(a) Revision of the legal and institution framework. The State Party has engaged in a consultation programme with stakeholders and inter-institutional representatives to revise the legal and institutional framework for the protection and management of the property and its surrounding area. As a result, all parties agreed to continue efforts to revise the existing legal framework (Presidential Decree Number 1 of 1992) to ensure a better protection and management of Borobudur and its surrounding areas.

Subsequently, the State Party designated Borobudur as a National Strategic Area, in which the property will be directly under the central government’s control. The State Party is yet to finalize a zoning system which will clearly demarcate the boundaries of the protected area and associated management conditions. Management of the property will be coordinated through a national institution and involve ongoing consultation with all stakeholders. The State Party’s report also included a Master Plan concept, prepared by Indonesia’s Ministry of Culture and Tourism, which overviewed the proposed updates to the existing 1979 Master Plan for the property. The new Master Plan will address issues including the legal system, visitor management, community development, tourism development and administrative structures;

(b) Discontinuation of conservation practices that have potential adverse effects. The State Party reports that it has now limited the use of epoxy resin, but not totally eliminated it, as an alternate substance has not yet been found. They envisage that it will be gradually phased out until a substitute has been identified.

The report indicates that the primary ongoing uses of epoxy include coating for water resistance, gluing of broken stones and glue injection into cracks and camouflage. To minimize the adverse effects of the epoxy on the property, the State Party has been conducting research into the impacts of epoxy and potential substitutes, and has discontinued the use of epoxies that have noted adverse effects. They also report that the use of steam cleaning is now very limited and is only applied to the floor. In addition, the State Party reported that water repellents are no longer used on the Borobudur Temple (UNESCO, 2009: 175-178).

B. A Brief History of Tanah Lot Temple Management

Tanah Lot Temple is one of the most famous tourist attractions and even become an icon of cultural tourism in Bali. Tanah Lot Temple was founded in the 15th century by Dang Hyang Dwijendra a Hindu Priest from Java who came to Bali to spread the teachings of Hinduism. Tanah Lot is one of tourism object in Bali which offers a beautiful sunset with a scenic temple on the rocks by the beach in Beraban Village, Tabanan Regency.

Since its development in the 1980s, Tanah Lot was controlled and managed by the local government. The lack of professional human resources, its management was contracted out to the CV. Ary Jasa, a local private enterprise. Starting in year 2000, local community (Beraban Customary Village) began to be involved as a group who co-owns the heritage so that the local people have access to and control of both cultural preservation of the temple as a Hindu’s heritage and economic gain from its used as a tourism object (Darmaputra and Pitana, 2010: 84-85).

Management of Tanah Lot Temple both as cultural heritage and cultural tourism has quite interesting dynamics starting in the 1980s. The historical period of the dynamics can be divided into three periods:

The period of the 1980s, where the Tanah Lot is managed by private enterprises, namely CV. Ary Jasa Wisata which is given full authority by local government to manage Tanah Lot until the year 2011. CV Ary Jasa Wisata promoted Tanah Lot as a tourism object and added traditional arts performances for visitors. Performing arts is bundled with dinner while enjoying the scenic Tanah Lot sunset. To accommodate visitors need, CV Ary Jasa Wisata then built Dewi Shinta Hotel and Restaurant near the heritage. On this period, mostly focus on promoting the heritage to be a tourism object. Private enterprise management of Tanah Lot brought about the issue of marginalization of local community to be involved in controlling and managing the heritage both in tourism and cultural area.

Economic benefits brought by tourism activities in Tanah Lot enjoyed by the local government and CV Ary Jasa as the field operator. Ironically, religious ceremonies and festivals of Tanah Lot Temple and other temples surrounding was still remaining on local community. Indonesian political turmoil in 1998 (reformation era) brought the freedom of speech of local community to assert their rights to be involved in the heritage
management. Tabanan government decided to involve Beraban Customary Village as one of three members of the Management Board of Tanah Lot based on Tabanan Regent Decree number 644 year 2000.

The period of the 2000s until 2011, in which Tanah Lot was managed by Badan Pengelola Tanah Lot (a joint management board), consisting of local government, CV. Ary Jasa and Beraban Customary Village (Dewi, CV. 2012 and Sujana, 2009). The revenue from tourism activities in Tanah Lot is divided as follows: local government by 55%, CV. Ary Jasa by 15%, and the Beraban Customary Village by 30%. The income was also used to heritage preservation, religious ceremonies and festivals and built tourism facilities.

The period after the year 2011, based on Cooperation Agreements No. 16 year 2011 Tanah Lot is managed by two parties, namely local government and Berahan Customary Village until December 13, 2026. This is possible considering a contract with CV Ary Jasa had ended in 2011. Based on the new management composition, Tanah Lot tourism revenue is divided as follows: local government 58%, Berahan Customary Village by 24%, Tanah Lot Temple and its surrounding temple by 7.5%, and the rest 6.5% is given to four customary villages within Kediri District. Tanah Lot tourism revenue growth and number of visitors can be seen in Table 1.

### TABLE I. THE NUMBER OF VISITORS IN TANAH LOT AND ITS REVENUE FROM YEAR 2001 TO 2014

<table>
<thead>
<tr>
<th>No.</th>
<th>Years</th>
<th>Number of Visitors (Person)</th>
<th>Amount of Revenue (in Rupiah)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2001</td>
<td>768,017</td>
<td>21,046,579,000</td>
</tr>
<tr>
<td>2</td>
<td>2002</td>
<td>782,418</td>
<td>20,944,771,000</td>
</tr>
<tr>
<td>3</td>
<td>2003</td>
<td>830,082</td>
<td>20,404,108,000</td>
</tr>
<tr>
<td>4</td>
<td>2004</td>
<td>1,043,177</td>
<td>23,370,810,000</td>
</tr>
<tr>
<td>5</td>
<td>2005</td>
<td>1,153,127</td>
<td>26,661,082,000</td>
</tr>
<tr>
<td>6</td>
<td>2006</td>
<td>1,027,287</td>
<td>22,607,270,000</td>
</tr>
<tr>
<td>7</td>
<td>2007</td>
<td>1,297,577</td>
<td>27,837,816,000</td>
</tr>
<tr>
<td>8</td>
<td>2008</td>
<td>1,574,806</td>
<td>33,774,806,000</td>
</tr>
<tr>
<td>9</td>
<td>2009</td>
<td>1,854,020</td>
<td>39,893,302,000</td>
</tr>
<tr>
<td>10</td>
<td>2010</td>
<td>2,149,893</td>
<td>47,299,297,000</td>
</tr>
<tr>
<td>11</td>
<td>2011</td>
<td>2,515,966</td>
<td>50,664,140,000</td>
</tr>
<tr>
<td>12</td>
<td>2012</td>
<td>2,577,299</td>
<td>57,257,687,000</td>
</tr>
<tr>
<td>13</td>
<td>2013</td>
<td>2,842,281</td>
<td>62,960,928,000</td>
</tr>
<tr>
<td>14</td>
<td>2014</td>
<td>3,125,206</td>
<td>65,434,585,000</td>
</tr>
</tbody>
</table>

Source: Badan Pengelola Tanah Lot (2015)

C. Dialectic Relations between Cultural Preservation and Tourism Industry

The history of conflicting realtions between cultural heritage management and tourism management in heritage site in Indonesia can be traced back before 1970s when the issue concerning primarily with the protection of heritages against loss and destruction both because of natural process and tourism activities. The most interesting is the memorandum of the Minister for Administrative Reform addressed to the Minister for Education and Culture and the Minister of Communication. The memorandum refers to some trouble caused by the conflicting views on the preservation of monuments between the officials of the cultural section within the government (Kagami, 1997: 64).

Since the important role of tourism to boost national economic growth, Indonesian government gives more positive role in the utilization of cultural heritage. This situation gives birth to the new niche in tourism industy in Indonesia whar so called cultural tourism. The idea of cultural tourism becomes a solution in managing relation of cultural preservation and tourism management in a mutual symbiotic manner. The relation is in a cause and effect: the more the cultural heritage is preserved, the more the tourism is growing in sustainable manner. For some cases, for example Tanah Lot Temple in Bali, the cost of heritage preservation is taken from the revenue derived from tourism activities at the heritage. This model is a dialectic relations in managing both cultural preservation and tourism in which “proceed in parallel, mutually influencing each other” (Kagami, 1997: 77).

As described in the management of Borobudur and Tanah Lot that the challenges faced in the development of cultural heritage tourism in both heritages is to find a balance realtions between heritage management with tourism management. More operational, how to combine the ‘consumption of extrinsic values’ by tourists in their tourism activities with efforts to ‘conserve intrinsic value’ of cultural heritage since both aspects using the same resources. In ideal dialectic relation described eloquently by ICOMOS as “tourism can capture the economic characteristics of heritage and harness these for conservation by generating funding, educating the community and influencing policy. It can be an important factor in development, when managed successfully” (ICOMOS, 1999).

Table 2 shows the comparison between Borobudur Temple and Tanah Lot Temple in managing the heritage both for the purpose of heritage preservation and tourism industry.
Heritage tourism management models in Borobudur Temple and Tanah Lot Temple as described above, practically, have been applying the principles of integrated management structure between conservation management and tourism management. It also proves that the theory and practice can be implemented in both cases.

However, in the case of Borobudur, the substantive controller is not on the local community. The surrounding community emotionally and religiously is no longer a majority of the followers of the teachings of Buddha as the source of value in the creation of Borobudur. More specifically, because the lack of involvement of local communities in shaping the Borobudur as “a living heritage” like Tanah Lot Temple in Bali, the more likely Borobudur Temple managed as tourists consumption because of its extrinsic value. On the other hand, Tanah Lot Temple shows a more suitable dialectic relation in more aspects. The heritage is managed by balancing purposes between religious and tourism needs. Local community as the source of living value is there supporting Tanah Lot Temple as a living heritage. Local community through their customary village is also as a main controller both in business and cultural of the temple.

### IV. CONCLUSION

The development of cultural heritage tourism in Indonesia by reviewing the cases of Borobudur Temple and Tanah Lot Temple shows that the shifting effort from independently heritage and tourism management to collaborative management. The relations between preservation of heritage purposes and tourism industry purposes proceed in parallel, mutually influencing each other and become an empirical evidence of mutual dialectic relationship.

Two cases show that the involvement of local community in managing the heritage both for conservation (intrinsic value) and for tourism (extrinsic value) bring about a better chance for both purposes. Local community is a living museum for the heritage. Local community is also as a local guard and responsible for heritage save and sustainability.

### REFERENCES


Face Hospitality In Bali:
A Pragmatic Study Of Tourism Service Language

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Abstract—This article aims to describe the tourism service language as a hospitality phenomena in tourism. It is based on the concept of facework and the theory of speech acts and politeness. This research based-article is a qualitative approach. Purposive sampling is chosen to find out the informants who use English as tourism service language. Data are linguistic units in the frame of service-encounter in tourism field. The analyse shows: (1) tourism service language is realized in speech acts, (2) formal tourism practitioners use either negative face or positive face redressive actions, and (3) face represents the self-image of tourism practitioners in giving service.

Keywords: face, hospitality, speech acts, tourism service language

I. INTRODUCTION

Language, especially English is an important medium for the tourism practitioners in giving service. In tourism and hospitality industry, the way of speaking shows how the service is given. Language represents how polite or hospitable or friendly are the tourism practitioners. Politeness, hospitality, and friendliness are constructed by the tourism practitioners during giving service. Politeness is a universal norm in interaction. Furthermore, hospitality and friendliness are specific norms of interaction in tourism service. It is shown that the tourism practitioners behave as hosts and in the same time treat the tourists as guests.

Rationally, every tourism practitioners have consciousness of being polite, hospitable, and friendly in every service interaction. In this way, hospitality plays a role as a core of welcoming and receiving tourists. The consciousness of hospitality is realized either in non-verbal or verbal forms. But, verbal forms are easily recognized by the tourists. Verbal forms are expressed by the tourism practitioners during giving service. It will be remarked by the tourists how hospitable are the tourism practitioners. The gaze of hospitality is formed by the lingual expressions as units of linguistics toward the hospitality services.

Meanwhile, tourism is identified as something good, beautiful, impressing, interesting, marvelous, enjoyable, etc. It influences the tourism practitioners to fulfill the guests’ need. It means they should have kind of strategies to give services properly. Verbally, they should have save their self-image and other-image (tourist). To simplify the phenomena of image in tourism interaction, this research used concept of facework. Based on Yule (1996:104), face is a technical term to describe the norm of interaction in special occasion. It is in line with the basic assumption of the research that language in the forms of linguistic expressions represent someone’s image during interaction.

Self-image or face is claimed a universal phenomenon [1]. Moreover, there is no faceless in every social interaction. As a universal phenomenon, every rational person claims it as positive public image in social interaction. In the context of tourism service, either tourism practitioners or tourists effort to save or maintain their image. Tourism service relates with good gaze realized in hospitality. So, face is emotionally and socially invested by the tourism practitioners in giving services.

Host-guest relationship influence how the tourism practitioners are concious to guests’ face. It is set up by the asymetrical relationship as schemata of imposition among them. Rationally, the tourism practitioners should save or mainaince their face in order to not threaten the guests’ face. In fact, face phenomenon is represented by the need of being respected or accepted and being free. Being accepted refers to positive face and being free to negative one. The face needs could be gradually changing during the interaction due to social distance among tourism practitioners and tourists.
This article focuses on how self-image of tourism practitioners are realized in the verbal forms. It will be presented how linguistic expressions play a role to form the acts of hospitality. Self-image is analyzed in speech acts shown in tourism practitioners’ utterances during the interaction. It will be discussed if there is such a unique hospitality practiced by the Balinese.

II. THEORETICAL BASIS

A. Concept of Hospitality

Based on the Oxford Advanced Learner’s Dictionary of Current English (1986:421), hospitality is lexically defined as friendly and generous reception and entertainment of guests esp. in one’s own home. In the Webster’s New World Compact School and Office Dictionary (1989:208), hospitality refers to the act, practice, or quality of being hospitable. According to Oxford and Webster, the word hospitality refers to hospitable that means friendly. Derrida [2] defined hospitality as acts to invite or welcome stranger or guest. The phenomena of hospitality may occur at the personal level to state-nation.

B. Tourism Service Language

Tourism service language refers to language used in tourism service. It represents the acts of service. According to [3], such service language is called hospitality language that consists of linguistic competence realized in lingual expression used for the ends of hospitality. As linguistic competence, tourism service language includes cluster of lingual expressions: (1) how to address person’, (2) ‘how to solicit and give the necessary information’, (3) ‘how to respond questions or requests’, (4) ‘how to use prompts’, (5) ‘how to use gestures’, (6) ‘how to deal with difficult customers’, and (7) ‘how to appease complaints’.

C. Face

Face is a sociological concept of every rational person represented in social interaction. It seems to positive self-image in society [4]. As technical term, face may be defined as social and emotional meaning. Face is claimed as a universal phenomenon. Scollon & Scollon (1995) defined face as the negotiated public image among the participants in social interaction. In every interaction, a person may have either his own face wants or others. Rationally, face represents the ends of one’s goal in interaction. Besides having his own face, he should save or maintain other’s face. It means everyone wants to keep other’s face in order to not be threatened. So, the participants may interact in line with cooperative principles. Brown dan Levinson [5] states that face relates with a person’s image. Face could be separated in two aspects, positive and negative face. It doesn’t refer to something good and bad, but just to differ the types of face based on Durkheim’s terminology. Positive face is define as everyone’s wants to be respected and accepted (involved). On the other side, negative face is defined as everyone’s wants to be free and not be commanded by others.

1) Face Threatening Acts (FTA)


2) Redressive Action (RA)

In an interaction, a person may not be able to hide from face threatening acts. Brown & Levinson [5] state that such threatening could be maintained by specific linguistic expression. It is said as a strategy of redressive actions to save own-face and other’s. It means a person should have a consciousness of face. This strategy may be identified in two ways, positive face redressive actions and negative face redressive action based on face that is threatened.

Brown & Levinson [5] state the strategy of positive face redressive actions including: (1) Notice, attend to the interlocutor his interests, wants, goods, (2) Exaggerate interest, approval, sympathy with the interlocutor, (3) Intensify interest to the interlocutor, (4) Use in-group language, (5) Seek agreement, (6) Avoid disagreement, (7) Presuppose/raise/assert common ground, (8) Joke, (9) Assert or presuppose that the speaker knows and cares about the interlocutor’s wants, (10) Offer, promise, even without intending to keep it, (11) Be optimistic, (12) Include both speaker and interlocutor in activity, (13) Give (or ask for) reasons, (14) Assume or assert reciprocity, (15) Give gifts to the interlocutor (goods, sympathy, comprehension, cooperation).

Furthermore, Brown & Levinson [5] state the strategy of negative face redressive actions including: (1) Be indirect, (2) Use question, hedges, (3) Be pessimistic, (4) Minimize the imposition, (5) Show deference, (6)
Apologize, (7) impersonalize interlocutor and speaker, (8) state the FTA as a general rule, (9) nominalize, (10) act explicitly as incurring a debt, or as not indepting the interlocutor.

III. DISCUSSION

Philosophically, hospitality refers to acts of inviting and welcoming strangers or guests. In formal context, hospitality is represented by the host-guest relation between tourism practitioners and tourists. This asymmetrical relation implicates norms or rules of interaction for the tourism practitioners. The norms of interaction is normally ruled by standard operational procedure in giving service. The following data represent the linguistic expressions used to the ends of hospitality in a front office department of Hotel Sanur Paradise Plaza.

Data extract: Face Hospitality in a Front Office

FO : Good morning, Sir (.) Welcome to Sanur Paradise Plaza Hotel. May I know your [name?]  
Guest : [Good morning] (.) I’m Gerald Malvino.  
FO : Yes, Sir (.) Could I borrow your passport please?  
Guest : Yes, here you are.  
FO : Thank you (0.2) Wait a moment I have a special drink for you Mr. Gerald.  
Guest : Oh really (.) That’s ok.  
FO : Hmm (0.2) How about your payment, Mr. Gerald (.) You would like to pay by cash or by credit [card] ?  
Guest : [I will] pay by credit card (.) This is my credit card.  
FO : Your payment is Rp. 2,300,000 (.) Is it ok, Mr. Gerald?  
Guest : Yes, Sir.  
FO : Could you enter your PIN please?  
Guest : Sure.  
FO : Ok, Sir (0.2) This is your key and this is your breakfast coupon (.) Our breakfast start at 7 am to 11 am (.) Show this coupon when you are going to have breakfast.  
Guest : Yes(0.2) Thank you.  
FO : Is there anything else Mr. Gerald?  
Guest : No, thanks.  
FO : So (.) this is our bell boy (.) He will escort you to your room now.  
Guest : Sure (.) Ok.  
FO : Have a nice day, Mr. Gerald.

The data show that the receptionist is ruled by norm of handling check in. The utterance could be extracted in some speech acts that represent the act of sequence in giving service. Blue and Harun [3] explain the norm of hospitality in a such cluster of linguistic competence including: (1) how to address person. It is shown in the utterance of Good morning, Sir, (2) how to solicit and give the necessary information is represented by utterance of Ok, Sir (0.2) This is your key and this is your breakfast coupon (.) Our breakfast start at 7 am to 11 am (.) Show this coupon when you are going to have breakfast, (3) how to respond questions or requests is shown in the utterance of Is there anything else Mr. Gerald ?, and (4) how to deal with customer is represented by the utterance of Is it ok, Mr. Gerald?.

From the data extract is seen that the receptionist interact in the scheme of guest circle, namely (1) welcoming, (2) familiarization, (3) handling, and (4) leave taking. This scheme forms the linguistic expressions used in the interaction. Institutionally, the act of sequences in giving service is realized in the form of standard operational procedure (SOP). The SOP is a rule followed by front office in every service interaction. It may be identified in form of speech acts representing the acts of the service. In the data extract are found such speech acts of expressive (greeting and welcoming), directive (asking for identity), representative (explaining the payment), and commissive (promising to escort to the room).

As a rational person, the receptionist tries to negotiate his self-image during the interaction. It is seen in linguistic expressions. The linguistic expressions are recognized in units of speech act and its linguistic features. The speech acts used are expressive, directive, representative, and commissive. These may have a risk to threaten guest’s face (want). There are two kinds of redressive actions to mitigate the face threatening, namely positive and negative face strategy.

The four types of speech acts have a risk of threatening face. In this case, the receptionist chooses the negative redressive actions. The reasons are: (1) first contact, (2) imposition, and (3) social distance as host-guest relation. Negative redressive actions are realized in linguistic features: (1) term of address “Sir” and “Mr. Gerald”, (2) grammatical features of Could you…?, and (3) politeness marker or lexical downgrader of please to mitigate the directive speech act. Negative redressive actions implicate that the receptionist want to be remarked
as a polite, friendly, or hospitable one by the guest. It means that negative redressive actions tend to give freedom for the guest.

On the other side, the receptionist mitigate the face threatening by using such expressions for giving interest or taking care of guest. It is represented in utterance of welcome to Sanur Paradise Plaza. The speech act of welcoming means to take care of guest to be accepted and giving involvement. Then, the receptionist uttered I have a special drink for you Mr. Gerald to make the guest feel at home. Other utterance used is have a nice day as a kind of interest for the guest.

IV. CONCLUSION

This article argues that tourism practitioners have a risk in their utterances during giving services. The risk of threatening guests’ face is indicated by the units of speech acts. In this case, they have two choices to mitigate it by using strategies of positive and negative redressive actions. Positive redressive actions implicate to mitigate positive face by using linguistic expressions (speech act) showing involvement to the guest. The negative face redressive actions tend to mitigate guests’ negative face by using utterances or expression showing respects or social distance (imposition).

REFERENCES


PRESERVATION OF TRADITIONAL MUSIC INSTRUMENT OF SASANDO:
AS ONE OF THE CULTURAL HERITAGE OF TRIBAL ROTE SOCIETY IN OEBELO VILLAGE OF NUSA TENGGARA TIMUR

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Abstract—The tourism sector in Indonesia does not only talk about nature tourism, but it also rich in cultural tourism. The traditional musical instrument, Sasando is a form of Indonesian culture derived from Rote - East Nusa Tenggara. Intoning sonorous music, this instrument made itself into a very favorite tourist attraction. The purpose of this research is to find out what was done and what is being done to preserve the cultural heritage in the form of this musical instrument and keeping Sasando’s status as a tourist attraction of Rote in Robello Village, and also to attract more tourists. In this research the author use the descriptive method resulted from the qualitative research study by using a data analysis triangulation data based on data obtained through research by interview, observation and documentation, other than the data obtained from literature study and searching in the internet. Efforts to the preservation of the Sasando musical instrument can be carried out through socialization and training, making the Sasando musical instrument as one of extracurricular activities at school, and awards the Sasando artists, more specifically the person who play them and the people who created the Sasando, and even arranging an exhibition or competition with the Sasando musical instrument. With a good cooperation between the government and the society to preserve the Sasando musical instrument it is possible that it will make this musical instrument persists and continue to grow as one of the most valuable tourist attraction and a good source of income for the people of East Nusa Tenggara. In addition, the role of the young generations is desperately required, so the Sasando musical instrument can continue to evolve through the age which is becoming increasingly modern.

Keyword: Sasando, Traditional, Musical Instrument, Cultural Tourism, Preservation

I. INTRODUCTION

The field of tourism does not only talk about tourism object or tourist destinations, but it also talk about culture. Indonesia is inhabited by many various tribes, making Indonesia a country of various cultures. Cultures like traditional ceremonies, traditional dances, and local beliefs, will be able to be found in every place that has become Tourist Destination Region, and also their traditional musical instruments. Regional music or traditional music is a form of music that was born and developed in regions around Indonesia. The unique feature of this type of music is in the contents of the songs and also in the musical instruments. Traditional music has a unique characteristic, where the lyrics and the melody are in the local language and style. With the passing of time and with people getting further from the spirit of the traditional art, our character turns from holding high the values of togetherness, into more individualistic and egotistic. There are so many forms of traditional art in Indonesia, to be able to know them easier, it could be categorized to a few category, which is musical instruments like percussion, stringed, and swipe instruments. Sasando is a traditional musical instrument of the people of Rote tribe in the Nusa Tenggara Timur (NTT) province.
Sasando is one of the traditional musical instruments that are displayed which produce a signature soothing sound. This musical instrument is made from palm leaves and is created in such a way that it creates its signature sound. However, in its development, the traditional instrument of Sasando is only played by a few people, even though this traditional musical instrument is now an icon of the province of Nusa Tenggara Timur, other than Komodo and Sandalwood tree. This musical instrument is one of the reasons for tourists to visit NTT, to hear its sound in person and to see how these instruments are created, the tourists also buy them as souvenirs.

It is for that reason the author is interested to choose the title for this final project “Preservation of Traditional Music Instrument of Sasando as One of the Cultural Heritage of Tribal Rote Society in Oebelo Village of Nusa Tenggara Timur”.

II. PROBLEM IDENTIFICATION AND FORMULATION

A. Problem Identification
The advancement of the age is getting more modern and the technology that is getting more advanced demands everyone to keep up following these advancements. This rapid advancement is also one of the factors that makes young generations to start to forget their regional arts, which they may see as ancient. This is one of the problems in the effort of preserving a culture of a region as an attraction to sell local tourism.

Sasando is one of the many traditional music and it is quite famous and its existence and use must be maintained so that it will not be forgotten. For that, we need perseverance efforts which could be done through revitalization efforts toward the existence of Sasando musical instrument so that the instrument could not only be enjoyed by today’s generation but also future’s generation and even expanding outside of its original region.

B. Problem Formulation
According to the problem identification and the problem discussion above, these problems could be formulated:

1. What attractions does the Sasando traditional musical instrument possess?
2. What efforts are carried out in order to persevere the Sasando traditional musical instrument as a cultural heritage of the people of Rote Nusa Tenggara Timur?

C. Place and Goal of Research
Rote tribe, in Oebelo village in Central Kupang, Kupang district, Province of Nusa Tenggara Timur which could be measured about 22 km from the center of Kupang city is the place of this research. Meanwhile the goal of this research is to find out what are the attractions that the Sasando musical instrument possess and to find out the efforts carried out in order to persevere the Sasando musical instrument as a cultural heritage of the people of Rote Nusa Tenggara Timur.

III. METHODOLOGY

A. Methodology of the Research
The research about the effort of Sasando musical instrument’s preservation in Oebelo village is using qualitative approach and obtaining explanations descriptively with data collection technique in the form of observation, interview, and documentation study. A descriptive research is commonly for the purpose of describing systematically, factually, and accurately a certain population or region about a certain character and factor.

B. Unit Analisis
Analysis unit that is used in this research is the people of Rote tribe that lives in Oebelo village. Meanwhile the reason the author choose the people of Rote as analysis is because the author has an ease of access to obtain required data for the research, other than that, its existence as a traditional people that keeps on preserving the traditional musical instrument is very strong for the surrounding people, especially for the people of Rote tribe itself.

C. Data Collection Procedure
In the technique of data collection or gathering, a few technique or data collection procedure are used:

1) Primary Data
Primary data is a data that is obtained directly from the field by the people who are doing the research or someone that is related and need the data for the research deep interview with a number of informants and direct observation to the place of research is the primary source. In doing observation, the author follows every activity that the Rote people do that involves the Sasando musical instrument.
2) Secondary Data

The author uses literature study as secondary data, we also did an exploration towards a number of documents in the form of books, media, photos, or previous research results that is related with Sasando musical instrument.

D. Data Analysis Method

To make the collected data analysis to be easier, the author use a method of triangulation where the data from informants as an instrument for testing validity and analysis of the research result. The purpose is to check the validity of the data or information that is gained from different perspectives. So that a solid and valid summary could be found. Data obtained with interview technique is gathered in the morning when the informants are still fresh in the day so that they will not be bothered by problems that possibly could come later in the day, so that the data that is obtained will be more valid and more credible. For that in the data credibility test could be done by checking in interviews, observations, or other techniques in different time and situations. If the test resulted in different datas, then the test will be done repeatedly until the valid data is found.

IV. RESULT AND DISCUSSION

A. Sasando Musical Instrument

Sasando musical instrument is one of musical instrument that is played with strings. This musicla instrument originated from Rote island, the southernmost island of Indonesia. The word Sasando is from a word in the Rote language, which is “sasandu” which means could be used to produce sound or could vibrate. The main material of Sasando is bamboo that has the shape of long cylinder, and in the middle part circling from the upper part to the bottom part is given support or wedges which in Rote language is called “senda” where the strings are spread surrounding the bamboo cylinder that rests from the upper part to the bottom part. These senda gives different tones to each strings. In the beginning, the tuner of the strings are made of wood, which must be turned and then knocked to find the correct tune. And then the Sasando cylinder will be put into a container that is made from woven palm leaves that is shaped half-circle, which usually is called “Haik”. This haik is the one functioning as resonance chamber for Sasando.

B. Types of Sasando

Types of Sasando musical instrument could be categorized into a number of classification, which are:

1) According to the string number:
   a) Gong Sasando, these Sasando are usually played with the rhythm of a gong and is played in the form of Rote lyrics to go along with a dance, to entertain a grieving family, and also in parties. The sound of gong Sasando is pentatonic. Gong sasando has seven (7) strings, and later developed into eleven (11) strings.
   b) Violin Sasando, named violin Sasando because the notes in this kind of Sasando is similar to the notes in violins. Notes from violin Sasando are diatonic and the shape is similar with gong Sasando but the bamboo diameter is larger than gong Sasando, with number of string of thirty (30) strings, later developed into 32 and 36 strings.
   c) Single Sasando, this kind of Sasando has twenty eight (28) strings
   d) Double Sasando, is the kind of Sasando that has the most strings, the total number of strings on this kind of Sasando is fifty six (56) strings.

2) According to the shape:
   a) Rotan Sasando, this type of Sasando are still using the original shape of Sasando eventhough there are some parts that are modified. One of the modified parts are the strings. Originally the strings are made from scrapings of bamboo skin. And then the skin are spread parallel with the bamboo piece that is made into the middle line of the palm leaves circle. The cord spread is supported with a piece of wood that’s called senda, and adjusted so that it produces the intended tone.
   b) Electric Sasando, is a variation form of Sasando that is developed from around the year 1980s. The shape of electric Sasando is only a piece of bamboo and a spread of strings without using the palm leaves circle.
   c) Folding Sasando
   d) Folding Sasando is basically a papyrus Sasando. The difference is in its practicality, it is able to be carried around easily. This kind of Sasando is attractive for many Sasando players because despite the practicality, the sound character remains the same.
C. Attractiveness of Sasando Musical Instrument

The attractiveness that is possessed by the Sasando musical instrument could be seen from many aspects, they are:

a) Aesthetics: The beauty value that is possessed by the Sasando musical instrument is in the shape of this musical instrument. As a whole, the instrument looks similar to other stringed musical instrument, but Sasando has its own unique characteristic. One of them is the unique sound of Sasando, which, if compared to other stringed musical instrument, Sasando has a more varied sound. The soothing sound of Sasando is able to capture and express many forms of situation and emotion. The half-circle shape of this musical instrument that is made from palm leaves. These are the things that pictured the traditionality of this musical instrument.

b) Historical value: As a heritage from the culture of the past, Sasando is a traditional musical instrument that possess a high historical value. According to the story of the origin of Sasando, it is a musical instrument that is passed down by one generation to the next. This is why Sasando has a rich historical value.

c) Custom value: Custom or traditional value that is possessed by Sasando traditional musical instrument can be seen from the functions of the instrument in the daily lives of the people of Rote itself. The functions of the Sasando traditional musical instrument are as music for dancing; as entertainment for grievances family; as a tool to entertain a family that are holding a party, and also as a musical instrument for traditional Rote songs.

d) Religious value: The people of Rote believes that Sasando musical instrument is a gift from the Almighty God with the richness of nature. Sasando is often used to produce music for songs in churches and collaborated with other musical instruments like guitar and piano.

e) Social value: According to the belief that is passed from one generation to another, the Sasando musical instrument could unite many differences, like difference in opinion, beliefs, and religion. Sasando also believed to be able to unite children of Rote that are far from the lands of Rote, that are always holding high the value of togetherness.

D. Efforts to Preserve Sasando Musical Instrument

1) By the People of Oebelo Village

a) Government Sector

- There is a welcome monument in the border of Oebelo Village and Tanah Merah Village which is shaped like Sasando musical instrument with the slogan “Selamat Datang di Desa Sasando” (Welcome to Sasando Village), which means welcome to Oebelo Village, the village famous as the center for making Sasando musical instrument.

- A replica of Sasando which is displayed in Oebelo Village Center office which displays the characteristics of Oebelo Village.

- The administration of Oebelo Village cooperates with regional government to send Sasando players to participate in nationwide competition. The purpose is to introduce and to promote the Sasando musical instrument in national level and also to promote Oebelo Village as a village of Sasando craftsmen.

b) Religious Sector

- Making Sasando musical instrument as one of the instruments to make music in every activities in churches.

c) Organization and Youth Sector

- Sasando is the name of the football team of Oebelo Village.

- Making the “Sang Maestro Sasando” studio as a place for gathering and to learn how to play Sasando musical instrument.

2) By the Government of East Nusa Tenggara

1) Understanding to create awareness, through socialization and training activities. Socialization programs that are done so far are carried out together with socialization of the potential of Tourism Village in Oebelo Village and indirect socializations through Sasando festivals. Meanwhile, the training activities that are done to preserve Sasando are done by Tourism and Culture Agency, cooperating with Social Agency and also Sasando craftsmen, giving Training on how to create and how to play Sasando musical instrument, other than that, they also build studios in a number of villages, one of them is Oebelo Village.
2) Collective planning, carried out in a number of ways, which are:
   a) Sasando as a subject of study either in local content or making Sasando as an extracurricular in arts;
   b) Rewards for Sasando artists, in the form of extra training for the artists about knowledge of tones; help from APBD towards Sasando studios, and also a Charter of Rewards for the inventor of Electric Sasando
   c) Registering Sasando as a cultural heritage in UNESCO in order to prevent claim from another country
   d) Giving Patent for traditional craftsmen of Sasando, one of them is in 11th of May 2011, Electric Sasando got a brand certificate with IDM number of 00030470 under the name of “EDON”

3) The encouragement of cultural creativity through Exhibitions or Art Events and Festivals, like Development of Proclamation day of Republic of Indonesia Exhibition and Commemoration of East Nusa Tenggara Province Anniversary. Meanwhile the festivals are: Nation-level Culture Festival in Jakarta ; Java Live Festival in Jakarta International Expo ; Sasando Festival President Cup ; FLOBAMORA Festival ; Sasando Music Concert

4) Collaboration with a number of national and international musician, among them:
   a) Sasando collaboration with Dwiki Darmawan Orchestra in the Sasando festival competing for President Cup
   b) Sasando collaboration with angklung in Ethnic and Heritage Jakarta Festival

V. CONCLUSION

1) Sasando traditional musical instrument is a cultural heritage that has a high value

2) The attractions of Sasando is placed in its unique and original sound and also its shape on the materials that are directly provided by nature. Other than that, the attractiveness of Sasando could also be seen from the value of aesthetic, history, religious, and also social.

3) The efforts to preserve the traditional musical instrument Sasando is through understanding to create awareness by socializations and trainings, through the method of collective planning that makes Sasando as one of subject of study in schools, giving support for Sasando craftsmen, and rewards for Sasando players, putting in efforts so that Sasando is registered as one of world’s heritage in UNESCO and also to give patents for innovating Sasando craftsmen. Other than that, the perseverance efforts of Sasando could also be done through encouragement of cultural creativity like exhibitions, events and festivals, collaborations, and also competitions and concerts.

4) Problems faced are the limited interest of the people towards the traditional musical instrument, usually regarded as old-fashioned and out-of-date, and also the limited care from governments towards the studios of Sasando, that it is often given the impression that the studios are independent.

REFERENCES

A Strategic Promotional Plan
For Tourism 2019
Case Study: Borobudur Temple Compounds

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Abstract—Borobudur Temple Compounds is the magnificent world cultural heritage site, the largest Buddhist temple in the world, the biggest ancient living monument in the Southern Hemisphere and the oldest in the Southeast Asia. Borobudur as living monument means additional value which is more than tourism. Borobudur is a priceless ancient center for pilgrimage and education about the history of this site and its surrounding. Regarding the cultural landscape of Borobudur, the surrounding green areas of this monument are an integral part of the monument. It become important aspect in understanding and appreciating the heritage site meant to be experienced physically and spiritually. From the development of JICA Masterplan 1979, the concept of its landscape development is introspective yet contemplation. It means there are correlation between the monument, the nature and people as the part of cultural landscape. By the year 2019, the government initiate to increase the flow of 20 million tourist, and Borobudur became the one of boost destination to achieve the target. According on the evaluation methods of promotion strategies has been done by an authority in the range year 2014 until an early year 2016, the best strategic promotional concept of Borobudur is combining the harmony of its culture, nature (landscape), and heritage site. There are three strategic development programmes for Tourism 2019 i.e. spiritual events (such as pilgrimage tour, vesaK day etc.), sporty events (such as Borobudur 10 K, Borobudur Fun Walk, Yoga etc.), and cultural educational events (such as art and music festival, culture festival, conferences, etc.).

Keywords: Strategic, Promotion, Borobudur, Heritage, Culture, Nature, Landscape, Pilgrimage, Tourism, Educational, Event

I. INTRODUCTION

This paper is based on the evaluational analysis of an author by the strategic promotional program of Marketing Department of an authority which has been done in the range year 2014 until an early year 2016. The promotional mix is part of wider marketing mix, and in line with the government initiate to increase the flow of 20 million tourist, and Borobudur became the one of boost destination to achieve the target, the result of an author analysis can be one of the perspective in order to prepare and to fulfill the target of Indonesia Tourism 2019. The purpose of this paper is not to generalize what the best strategic promotional plan for heritage tourism all over the world, but rather to share and to discuss the promotion program focused on events related with Borobudur Temple Compounds.

II. PROMOTION MIX AS STRATEGIC PLAN OF TOURISM

A global industry is one in which the strategic positions of competitors in major geographic or national markets are fundamentally affected by their overall global positions. Global firms—both large and small—plan, operate, and coordinate their activities and exchanges on a worldwide basis. How do companies compete in a global marketplace? One part of the answer is a commitment to creating and retaining satisfied customers. We can now add a second part: Successful companies know how to adapt to a continuously changing marketplace through strategic planning and careful management of the marketing process. In most large companies, corporate headquarters is responsible for designing a corporate strategic plan to guide the whole enterprise and deciding about resource allocations as well as starting and eliminating particular businesses. Guided by the corporate strategic plan, each division establishes a division plan for each business unit within the division; in turn, each business unit develops a business unit strategic plan. Finally, the managers of each product line and brand within a business unit develop a marketing plan for achieving their objectives. However, the development of a marketing plan is not the end of the marketing process. High-performance firms must hone their expertise in organizing, implementing, and controlling marketing activities as they follow marketing results closely, diagnose problems, and take corrective action when necessary.

According to WTO (1994) tourism system is based on the interaction between the demand and the offer. It may be considered that tourism would refer though to tourism offer and tourism demand in terms of invested capital and as clients providing a profit if buying tourism products from the economic perspective whereas the geographical perspective would be interested in natural and human tourism resources on the one
hand and on visitors fluxes within and towards an area on the other. Moreover within the sustainability perspective the local community interferes as an increasingly visible stakeholder on tourism market, consequently involving an increasing space oriented dimension for marketing. Once with the general embracing of sustainability paradigm tourism market is seen nowadays more than ever as an interaction field among different stakeholders and geographical marketing is to enforce even more this perception as it is ultimately concerned about the study of market components in order to optimize planning of tourism destinations and tourism activities at a regional level. According to Inskeep (1991), marketing strategies and promotion programs become one of regional planning aspect for tourism.

The promotion mix is the essence of what promoting is and how promoting is done effectively. Advertising, sales promotion, personal selling, public relations, and direct marketing comprise the promotion mix. These tools are used “to communicate customer value and build customer relationships persuasively” (Kotler, 2010).

One of the most effective means of promoting a country is represented by tourism. Many governments perceive tourism as an opportunity, especially for economic development, but, unfortunately, do not invest sufficiently in this project, in ensuring quality services or infrastructure and even less in elaborating a tourism strategy which, in such a situation, gains major relevance. The informational offer should respond to questions such as “what is there worth seeing”, “what is it that tourists prefer”, “the most visited places”, “tourist attractions”, “entertainment opportunities”. In order to be efficient, this offer should equally address both the internal and external public, because the satisfaction and contentment of the internal public constitute “tangible” proofs for the external public. Otherwise, what guarantee would there be, unless the signals sent from the inside matched expectations from the outside? Elaborating a tourism strategy should consider, first of all, an inventory of resources, evaluation of the potential market, the services provided, an important part in this respect being played by local or regional communities, as well as by the partnerships between public and private organizations, as decision factors.

According to Mathieson and Wall, (2006, p.17) in Petrovici, (2014) “tourism is both an economic and a social phenomenon that is an agent of change in these areas as well as for the environment. Tourism involves the tourists, the destination and its people, and the routes and means by which they are brought together”. This is the moment in which public relations should make their presence felt, offering efficient communication and promotion strategies related to tourist destinations. Thus, it is expected that tourists will visit the tourist areas with the highest development potential, both in terms of the sights and the opportunities provided. Promoting a tourism destination should consider a series of factors which function as conclusive points for the public, such as: natural factors, relief, geographical positioning, landscape, vegetation, fauna, climate; the general factors of human existence and activity, traditions, folklore, language, mentality, hospitality, culture; the human element, the behaviour and attitude of the local population, of the representatives of the various public or private institutions towards tourists; the general infrastructure, transportation and (tele)communication, tourism equipments, accommodation and food facilities, sports and entertainment (Minciu, 2000, pp. 147-151 in Petrovici, 2014).

A definition of the tourism destination that reveals the importance of the geographical space and the attractions that are within the space is offered by Medlik (2003, p.163) in Petrovici (2014) who argues that “countries, regions, towns and other areas which attract tourists, are main locations of tourism activity, and tend to account for most of tourists’ time and spending. They are the main concentrations of tourist attractions, accommodation and other tourist facilities and services, where the main impacts of tourism - economic, social, physical - occur”. Special attention should be given to the surrounding environment. The impact of tourism upon the environment, the steady development of the tourism sector accompanied by the constant care for nature should constitute new directions of action in the tourism industry. In this context, tourism may represent an opportunity for the preservation of the environment, through the implementation of certain strategies and techniques which may enable the sensible management of tourist destinations, as well as environment protection. In this case, public relations become a reference tool.

As the part of Public Relations, events are an important motivator of tourism, and figure prominently in the development and marketing plans of most destinations. The roles and impacts of planned events within tourism have been well documented, and are of increasing importance for destination competitiveness. Yet it was only a few decades ago that ‘event tourism’ became established in both the tourism industry and in the research community, so that subsequent growth of this sector can only be described as spectacular. Equally, ‘event management’ is a fast growing professional field in which tourists constitute a potential market for planned events and the tourism industry has become a vital stakeholder in their success and attractiveness.

As with all forms of special-interest travel, event tourism must be viewed from both demand and supply sides. A consumer perspective requires determining who travels for events and why, and also who attends events while traveling. We also want to know what ‘event tourists’ do and spend. Included in this demand-side approach is assessment of the value of events in promoting a positive destination image, place marketing in general, and cobranding with destinations. On the supply side, destinations develop, facilitate and promote events of all kinds to meet multiple goals: to attract tourists (especially in the off-peak seasons), serve as a catalyst (for urban
renewal, and for increasing the infrastructure and tourism capacity of the destination), to foster a positive
destination image and contribute to general place marketing (including contributions to ARTICLE IN PRESS D.
Getz / Tourism Management 29 (2008) 403–428 405 fostering a better place in which to live, work and invest),
and to animate specific attractions or areas.

Although all types of planned events have tourism potential, in this section specific attention is given to the
tree event types that are most frequently discussed (Getz, 2007) Business events and tourism (Including
government’s increasing awareness of economic benefits of the so-called MICE industry i.e. meetings,
incentives, conventions and events/exhibitions), sport events and tourism, festivals and other cultural
celebrations, including festivals, carnivals, religious events and the arts and entertainment in general (mainly
concerts and theatrical productions).

III. BOROBUDUR TEMPLE COMPOUNDS

A Buddhist temple dating from the second half of the eighteenth century A.D., Borobudur is the most
representative work of Java art. It is a great stone-built structure with a base about 120 m long on a side, a height
of 42 m, more than 500 Buddhist statues and Buddhist inscriptions engraved in stone over a total length of
several kilometers. Arranged circularly on the upper terraces are 72 hollow, latticed and bell-shaped stupas, 32 on
the first, 24 on the second, and 16 on the third terrace. This temple was built at a time when Buddhist art had
reached its zenith in South East Asia and as the most important Buddhist structure still remaining anywhere in the
world, it is a priceless asset of Indonesia and a part of the common cultural heritage of all mankind. In this park a
circular area of 39.8 Ha extending 350m in all directions from the center of the temple has been designated for
its protection and preservation, this area accounting for 45% at the total park of 87 Ha (JICA Masterplan, 1979).

Borobudur Temple Compounds is the magnificent world cultural heritage site, the largest Buddhist
temple in the world, the biggest ancient living monument in the Southern Hemisphere and the oldest in the South-
East Asia. Borobudur as living monument means additional value which is more than tourism. Borobudur is a
priceless ancient center for pilgrimage and education about the history of this site and its surrounding, included
the culture and the landscape. At the future, hopefully Borobudur would being an inspiration or whole
community as great as itself (Setijono, 2016).

Viewed from the circle terrace of Borobudur Temple, the sanctuary area looks like a ring that varies in color
according to the season, and the park facilities are for the most hidden form view by the crowns of the trees. As
for the undulations of Dagi hill, they blend into the background in harmony with the coconut trees and other
vegetations. Furthermore, the edge greenery along the periphery of the park gives clear visual definition of how
far it extends. Beyond the park boundaries are to be seen the village and paddies that are typical of Javanese
country scenery, and beyond them is a lot of trees to insulate the park from the noise and bustle of human activity
outside. Reigning over this wide panorama can be seen the majestic forms of Mt. Merbabu and Mt. Sumbing in
the distance as guardians of the whole Kedu Basin. Regarding the cultural landscape of Borobudur, the
surrounding green areas of this monument are an integral part of the monument. It become important aspect in
understanding and appreciating the heritage site meant to be experienced physically and spiritually. From the
development of JICA Masterplan 1979, the concept of its landscape development is introspective yet contempelation.
It means there are correlation between the monument, the nature and people as the part of
cultural landscape.

This system encompasses the goals of both preservation and development as two extremes and aims at
systematic land control. It consist off five zones, as follows, each with its own particular purpose.

a) Zone 1 (Sanctuary areas) : Zone for protection and prevention of destruction of the physical environment
of the archeological monuments.

b) Zone 2 : Zone for provision of park facilities for the convenience of visitors and preservation of the
historical environment.

c) Zone 3 : Zone for regulation of land use around the parks and preservation of the environment while
controlling development in areas surrounding the parks.

d) Zone 4 : Zone for maintenance of the historical scenery and prevention of destruction of the scenery.

e) Zone 5 : Zone for undertaking archeological surveys over a wide area and prevention of destruction of
undiscovered archeological monuments.

Inscribed on the World Heritage List in 1991, the Borobudur Temple Compounds have been attracting large
numbers of tourists. However, Borobudur has been the subject of serious concern in the recent years for the
UNESCO World Heritage Committee and its advisory bodies. As a cultural landscape, (including its mountains,
fields, villages, and historic tangible and intangible items) has been considered in light of the role, and potential
role, local communities and organization have in conservation and the living environment.
Saujana, which literally means as far as you can see, is the Indonesian translation for the UNESCO category acknowledged in the World Heritage Convention (WHC) as cultural landscape (CL). The term is defined in the Indonesian Charter for Heritage Conservation as the inextricable unity between nature (landscape) and manmade heritage in space and time. According to the Indonesian Charter for Heritage Conservation, Indonesian heritage is the legacy of nature, culture and saujana. Embracing the temple compounds in its wider context and recognizing the role of its inhabitants are crucial steps if integrated conservation wants to be accomplished. Saujana means combination between the nature and culture (tangible Borobudur) which was become great potential to be basic of promotion strategies especially in creating the events.

IV. THE CHALLENGE OF INDONESIA TOURISM 2019

Indonesia hopes to attract 20 million foreign tourists by 2019, with an annual growth rate predicted at 12 percent, an official said on Thursday. Tourism Minister Arief Yahya said Indonesia would seek to boost tourism by participating in world-tourism expositions. Even with a more orderly management, the minister targeted the foreign tourists visiting Borobudur reach 2 million people by 2019. Thus, the contribution to gross domestic product (GDP) is also expected to reach Rp 100 trillion to Rp 24 trillion foreign exchange in 2019. With such measures, Arief said the government was aiming to see 2 million foreign tourists and 5 million domestic tourists visiting Borobudur annually by 2019, much higher than the current total annual numbers of between 250,000 and 300,000.

![Graphics of Visitors](image)

Figure 1. Graphics of Visitors

Figure I show that trend of the tourist always increase. Nevertheless when we see visitor per July 2016, the authority should be boost at least on the peak season visitors by the end of the year 2016. The substantive of tourism is boardly in line with human rights to increase the quality of life. It consist of three parts i.e. spirit, body and soul. So that people need a cultural or nature tourism to get a different, unique and interesting experience. Arts and heritage tourism are a subset of cultural tourism which encapsulates visitors traveling “for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages (WTO, 1985, p6 in Zeppel and Hall, 1992).

Although it cannot be denied that the majority of tourists, by definition, fall into the category of mass tourism, there has been, and still is, a clear growth in the market for for special interest tourism including those in search of cultural experiences and authentic heritage. Cultural tourism can hardly be considered to be modern since such motivations can be traced back for more than 300 years (Thorburn, 1986) in Hall and Weiler (1992) and many of the world’s major destinations owe their popularity to such motivations e.g. the Pyramids in Egypt, The Tower of London and the Taj Mahal in India. Furthermore, Hall and Weiler (1992) suggest that heritage tourism whether pursued in an urban and rural environment, is associated with motivations related to atmosphere, ambience, perceive an authenticity, discovery and education. Environment , economy, and society are inextricably linked. (Inskeep 1991, p.1)
Evaluation is the systematic acquisition and assessment of information to provide useful feedback about some object. Evaluation strategies mean broad, overarching perspectives on evaluation. In case of Borobudur Temple Compounds, type of the evaluation is implementation evaluation monitors the fidelity of the program. Herewith the matriks Promotion Plan in range of the year 2014 until 2016 (Per July) and each program evaluation result for Strategic Promotional Plan of Borobudur Temple Compounds.

TABLE I. MATRIKS PROMOTION PLAN 2014

<table>
<thead>
<tr>
<th>EVENTS</th>
<th>TYPE</th>
<th>SEGMENTATION</th>
<th>EVALUATION RESULT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahakarya Borobudur</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dance Enthusiast, Artists</td>
<td></td>
</tr>
<tr>
<td>Seminar 200 th Penemuan Candi Borobudur</td>
<td>Cultural educational</td>
<td>Tourism Practitioner</td>
<td>VERY GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Academics, Student</td>
<td></td>
</tr>
<tr>
<td>Borobudur Fun Bike</td>
<td>Sporty</td>
<td>Bike Enthusiast, Sport Enthusi</td>
<td>VERY GOOD</td>
</tr>
<tr>
<td>Peluncuran Perangko Seri 200 th Borobudur</td>
<td>Cultural educational</td>
<td>Philately, Academics</td>
<td>GOOD</td>
</tr>
<tr>
<td>Pencahlan Record Hary Wsnu di Borobudur</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Music Enthusiast, Artists</td>
<td></td>
</tr>
<tr>
<td>Borobudur Writer &amp; Cultural Festival</td>
<td>Cultural educational</td>
<td>Stakeholder, Student</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tourism Practitioner</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Journalist, Academics</td>
<td></td>
</tr>
<tr>
<td>Vesak Day 2014 (organize by Buddhist Community)</td>
<td>Cultural educational</td>
<td>Buddhist Community, Public</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Domestic &amp; Foreign Tourist</td>
<td></td>
</tr>
<tr>
<td>Gempita Borobudur</td>
<td>Cultural educational</td>
<td>Public</td>
<td>GOOD</td>
</tr>
<tr>
<td>Borobudur 10 K</td>
<td>Sporty</td>
<td>International, Domestic</td>
<td>VERY GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Run Enthusiast</td>
<td></td>
</tr>
<tr>
<td>Borobudur Musik &amp; lampion Festival 2014</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>VERY GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dance Enthusiast, Artists</td>
<td></td>
</tr>
</tbody>
</table>

From the Table I above, could be seen that the most promotion related with cultural and educational event. But some of strategic plan which the result very good are sporty event. The Tourism Industry Association of America in 1997 conducted a survey that examined sport related travel, providing vastly improved understanding of this market (Travel Industry Association of America (TIA), 1999). International event Borobudur 10 K 2015 followed by 15000 people from all over the world. The main goal of this event are to promote Magelang, especially Borobudur Temple Compounds by sport tourism. This strategy is an entity of combining promotion by nature, culture and heritage tourism where people not just looking the temple but also could enjoy the atmosphere surround Borobudur temple.
**TABLE II. MATERIKS PROMOTION PLAN 2015**

<table>
<thead>
<tr>
<th>EVENTS</th>
<th>TYPE</th>
<th>SEGMENTATION</th>
<th>EVALUATION RESULT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahakarya Borobudur (CANCEL)</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>VERY BAD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dance Enthusiast, Artists</td>
<td></td>
</tr>
<tr>
<td>Vesak Day 2015 (organize by Buddhist Community)</td>
<td>Cultural educational</td>
<td>Buddhist Community, Public</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Domestic &amp; Foreign Tourist</td>
<td></td>
</tr>
<tr>
<td>Borobudur 10 K</td>
<td>Sporty</td>
<td>International, Domestic Run Enthusiast</td>
<td>VERY GOOD</td>
</tr>
<tr>
<td>Borobudur Jazz Festival 2015</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Music Enthusiast, Artists</td>
<td></td>
</tr>
<tr>
<td>Bike Tour de Borobudur XV</td>
<td>Sporty</td>
<td>Bike Enthusiast, Sport Enthusiast</td>
<td>GOOD</td>
</tr>
<tr>
<td>Half Marathon</td>
<td>Sporty</td>
<td>Domestic &amp; Foreign Runner</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sport Enthusiast, Public</td>
<td></td>
</tr>
<tr>
<td>Borobudur Art &amp; Lampion Festival 2015</td>
<td>Cultural educational</td>
<td>Domestic &amp; Foreign Tourist</td>
<td>GOOD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Music Enthusiast, Artists</td>
<td></td>
</tr>
</tbody>
</table>

From the Table II & III above, we can see that the most strategic promotional plan are about created cultural educational event and sport event. But by the early year 2016, an authority held the 1st International Buddhist Conference 2016 and Pilgrimage Tour as being part of Pre Vesak Day. This event is an historic moment in welcoming the celebration of Vesak, which is a very appropriate time to provide space for Buddhists to realize tolerance in Indonesia. The conference, presents Keynote Speaker Dr. Arief Yahya (Minister of Tourism Rupublic of Indonesia) as well as Guest Speaker Tenzin Zopa, Ven Sri Pannavaro Mahathera, Badraruci venerable Elder and Prof. Dr. Noerhadi Magetsari who are competent in the field of Buddhist religious. This
event followed around 400 participants consisting of 97 people from the representatives of countries e.g. Malaysia, Thailand, Laos, Cambodia, Myanmar, Japan, Korea and Indonesia.

**TABLE IV.** **TOP 10 COUNTRIES WITH HIGHEST PROPORTION OF BUDDHIST**

<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>PERCENT (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thailand</td>
<td>95</td>
</tr>
<tr>
<td>Cambodia</td>
<td>90</td>
</tr>
<tr>
<td>Myanmar</td>
<td>88</td>
</tr>
<tr>
<td>Bhutan</td>
<td>75</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>70</td>
</tr>
<tr>
<td>Tibet</td>
<td>65</td>
</tr>
<tr>
<td>Laos</td>
<td>60</td>
</tr>
<tr>
<td>Vietnam</td>
<td>55</td>
</tr>
<tr>
<td>Japan</td>
<td>50</td>
</tr>
<tr>
<td>Macau</td>
<td>45</td>
</tr>
<tr>
<td>Taiwan</td>
<td>43</td>
</tr>
</tbody>
</table>

Based on Table IV we can see potential market of pilgrimage tour. While Christians goes to Basilica Santa Maria in Brasil, Moslems goes to Mecca, Shinto Community goes to Kuil Ise Japan, Buddhist Community have another alternative for its pilgrimage tour to Borobudur, Indonesia. Noted that Borobudur is largest Buddhist temple in the world.

**TABLE V.** **TOP 10 LARGEST NATIONAL BUDDHIST POPULATION**

<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>PERCENT (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiongkok</td>
<td>102000000</td>
</tr>
<tr>
<td>Thailand</td>
<td>55480000</td>
</tr>
<tr>
<td>Vietnam</td>
<td>49690000</td>
</tr>
<tr>
<td>Myanmar</td>
<td>41610000</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>12540000</td>
</tr>
<tr>
<td>South Korea</td>
<td>10920000</td>
</tr>
<tr>
<td>Taiwan</td>
<td>9150000</td>
</tr>
<tr>
<td>Cambodia</td>
<td>9130000</td>
</tr>
<tr>
<td>Japan</td>
<td>8965000</td>
</tr>
<tr>
<td>India</td>
<td>7000000</td>
</tr>
</tbody>
</table>

Seen from Table V another great potential market of pilgrimage tour. Although Tiongkok become country with highest Buddhist Population and the highest religious tourist flow within 12.1 million Buddhist Community by the year 2014, which was visited Kuil Nanputuo, Xiamen, Borobudur has a chance to be counted just because Borobudur Temple Compounds was predicted the magnificent world cultural heritage site, the biggest ancient living monument in the Southern Hemisphere and the oldest in the South-East Asia. Borobudur as living monument means additional value which is more than tourism. Borobudur is a priceless ancient center for pilgrimage and education about the history of this site and its surrounding, included the culture and the landscape.

Present and delivered the speech, the Director General Guidance Buddha, Dasikin said that Borobudur belong to the world community in coming to anyone with a respective destinations such as research, study, religious
tourism or other mental disclosures. He also hope Borobudur can evoke religious horizons for everyone, with a spiritual atmosphere Borobudur can radiate peace for mankind and all forms of life in this world. Let us be good examples in putting Borobudur cultural heritage as a nation or as a mandala enlightenment and world peace. Hope is also revealed by the Deputy of Tourism Marketing Foreign Ministry of Tourism of the Republic of Indonesia Prof. dr. I. Gde Pitana, M.Sc. That as one of the wonders of the world Borobudur is also a world heritage which is recognized by UNESCO and became one of the magnets for foreign tourists. As a tourist destination, cultural and religious tourism Buddhists from all over the world, the organization of this conference is expected to be able to provide a considerable influence in the development of pilgrimage tour, so as to encourage tourists, especially Buddhists tourists to continue to visit Indonesia. Thus the target of foreign tourists visit as many as 20 million people by 2019 set by the Ministry of Tourism can be achieved.

VI. CONCLUSION

According on the evaluation methods of promotion strategies which has been done by an authority in the range year 2014 until an early year 2016, the best strategic promotional concept of Borobudur is combining the harmony of its culture, nature (landscape), and heritage site. There are three strategic development programmes for Tourism 2019 i.e. spiritual events (such as pilgrimage tour, vesak day etc.), sporty events (such as Borobudur 10 K, Borobudur Fun Walk, Yoga etc.), and cultural educational events (such as art and music festival, culture festival, conferences, etc.).

ACKNOWLEDGEMENTS

This paper presented at the International Tourism Conference “Promoting Cultural & Heritage Tourism” organized by Doctoral Study Program in Tourism, Udayana University, Bali-Indonesia.

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I also thank my family for supporting everything. This includes but not limited to my: lovely husband, mom, parents in law, all of families and friends. I wish to finally express my gratitude to all those who, in one way or another, contributed directly or indirectly towards the completion of this paper.

REFERENCES


ANNUAL REPORTS

The Effect of Experiential Marketing on Visitors’ Behavioral Intention Through Emotion and Satisfaction
(An empirical study on Bali Zoo, Gianyar)

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Faculty of Economics and Business Udayana University
Denpasar-Bali, Indonesia
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Abstract—The important aspect in marketing is thinking about consumers’ positive behavioral intention. In order to improve this, there is a necessity to evaluate the process and the result. The aim of this research was to evaluate the effect of experiential marketing towards visitors’ behavioral intention through emotion and satisfaction. The research was considered as a relatively new area of study. The target population was visitors of Bali Zoo which was chosen based on cluster sampling. The sampling technique used was purposive sampling method which was set at 146 respondents. The respondents consist of domestic and international visitors. Structural Equation modeling or SEM was utilized to test the conceptual model of experiential marketing. The result of this study showed that the experiential marketing had positive effect and significance toward emotion and subsequently emotion had positive effect on satisfaction, as well as satisfaction had positive effect on behavioral intention. Similarly emotion had positive effect on behavioral intention. The result also showed that satisfaction played a vital role in influencing visitors’ behavioral intention.

Keywords: experiential marketing, emotion, satisfaction, behavioral intention.

I. INTRODUCTION

Bali has a great potential for the development of hospitality industry. The island is famous for holiday and tourism. There are many chances open for any company to expand their business. The companies in this industry have to be able to bring distinction to mark themselves and anticipating blistering competition.

Marketing management evolution was started from production concept, product concept, selling concept, marketing concept, contextual marketing concept, and customers’ relation concept that lead into experiential marketing (Tsaur, Chiu and Wang, 2006). Experiential marketing derived from experience economy concept which promulgated by Pine and Gilmore (1998). Companies are able to use experiential marketing in prompting satisfaction for their customers (Tsaur, Chiu and Wang, 2006).

Experiential marketing is a concept that adding elements which expand direct interaction with five senses through sight, hearing, touch, taste, and smell.

Schmitt (1999) stated that in traditional marketing, customers have a role in taking decision based on features and benefits offered. This matter is contradictory toward experiential marketing concept which applied by some companies that see customers as rational human being which has emotion and need delighted experience. Schmitt (1999) stated that shifting toward experiential marketing happened as an impact of three simultaneous business growth in general business, informational technology that almost limitless, brand supremacy and the existence of communication and entertainment.

Based on Schmitt (1999) the success of a company in a new millennium global market depends on the ability to give desired experience for the customers. In the future, companies will realize that the next competitive battlefield lies on experience field (Pine and Gilmore, 1998). The company who adopted this concept will attempt to offer an unforgettable experience to create uniqueness in experience for the customers which aimed for the continuity of the company and gained competitive advantage.

Bali Zoo realized that this matter is quite important, located in Singapadu, Sukawati, Gianyar, Bali, this zoo is also acted as conservation organization. Founded in 1996 which aim to protect flora, fauna, and Balinese culture, today Bali Zoo owned more that 350 endangered animals within 76 species. The animals are mostly exotic animals which are domesticspecies and some foreign animals which come from Africa and India. Those animals are homed in seven hectares area.
In 2010, Biro Pusat Statistik or Central Board of Statistic published that the number of visitors came to Bali through Ngurah Rai International Airport and Gilimanuk Harbour were increasing as much as 8.48% that year. A phenomenon occurred that the number of visitors that come to Bali Zoo was rapidly decreasing. The condition was in a complete opposite toward Bali Safari and Marine Park which is the closest competitor.

Based on the data which gained from Tourism Department of Gianyar Regency in 2011, the number of domestic and foreign visitors which came to Bali Safari and Marine Park was higher than the number of visitors which came to Bali Zoo. The total number of Bali Safari and Marine Park visitors in 2010 was reaching 250,315 visitors while Bali Zoo only got 132,808 visitors.

II. CONCEPTUAL FRAMEWORK AND HYPOTHESES

The conceptual framework which underpinning this study was as a company in hospitality industry, zoo had a need in boosting up experiential marketing in order to connect with customers through yielded experience. In this study, the customers were defines as visitors of Bali Zoo. As a company which runs in a service area, zoo had a need to give the best experience to the customers. Based on that factor above, the study was focused on research and analysis of the impact of experiential marketing toward customers’ behavioral intention through emotion and satisfaction. Experiential marketing divided into five types of experiences namely sensory experiences (SENSES), affective experiences (FEEL), creative cognitive experiences (THINK), physical experiences, behaviors and lifestyles (ACT) and social-identity experiences that result from relating to a reference group or culture (RELATE).

A. Experience of Experiential Marketing and Emotion

Schmitt (1999) stated that sense marketing has aim to create an experience through sight, voice, touch, taste, and smell. Every single function that runs by sense individually or as a collective function has a role in using and evaluating the customers’ products which will produce one perception. Sense marketing can be used to differentiate company’s offers and products, motivating customers and to refine the product value (for example through esthetic and happiness). Thus, this study expects that:

H1a : Experience of SENSE marketing has a positive effect on the emotion.

A strong sense is a result of contact and interaction, and this matter develops from time to time. A positive sense in consuming a product will make the consumers get a positive emotion. Schmitt (1999) stated that affective experience (feel marketing) got in through customers’ mind and emotion with an aim to crate affective experience that runs from positive feeling which related to strong emotion, delight, and proud. The strongest emotion emerges when the products being consummated. Therefore, this study expects that:

H1b : Experience of FEEL marketing has a positive effect on the emotion.

Think marketing generally used to promote products of technology due to the rapid development of technology. On the other hand Schmitt (1999) stated that think marketing was not the medium of technology industry only but also work in other industries. Consequently, this study expects that:

H1c : Experience of THINK marketing has a positive effect on the emotion.

Schmitt (1999) proposed that act marketing experience could enhance customers satisfaction through their physical experience. When somebody is actively involved in experiential environment, some emotion will be triggered. Act marketingis able to give clear picture to customers to do some things like life style and interaction. Therefore, this study expects that:

H1d : Experience of ACT marketing has a positive effect on the emotion

Schmitt (1999) stated that relate marketing consist of sense marketing, feel marketing, think marketing, and act marketing. But, relate marketing widen the impact of personal feeling of an individual toward other individuals (the existence of group and community). Relate marketing associated with individuals need to mend themselves (for example ideal future) so they would be seen as positive individuals by other individuals (for example colleague, spouse and family) which related to bigger social system (such as subculture and a country). Thus, this study expects that:

H1e : Experience of RELATE marketing has a positive effect on the emotion

B. Emotion and Satisfaction

Emotion in utilizing an experience is something fundamental that determine satisfaction and behavior after purchasing (Mano and Oliver, 1993). Several studies have showed that customers’ satisfaction can stimulate the consumers’ emotional experience with the goal of maximising satisfaction (Dube & Menon 2000; Dube & Morgan 1998). In the tourism and travel industry, tourists or visitors’ satisfaction is important to succeeding destination marketing because it influence the choice of destination and decision to return (Yoon & Uysal 2005).
Some studies also demonstrated that the emotion has a significant effect on the satisfaction in the context of tourism and travel industry (Barsky & Nash 2002; Bigne & Andreu 2004). Accordingly, this study expects that:

H2 : Positive emotion has a positive effect on the satisfaction.

C. Satisfaction and Behavioral Intention

Behavioral intention is seen as indicator that shows whether customers will remain with or defect from the company (Tsaur, Chiu and Wang, 2006). In tourism and travel industry context, Yoon and Uysal in 2005 through their research stated that tourists’ satisfaction is critical for successful marketing objective because it will influence the tourists’ choice and decision to come back. In Bigne and Andreu’s research in 2004, it was mentioned that satisfaction had a significant impact toward behavior like loyalty, desire to come back, and willingness to pay more. Previous studies have demonstrated that satisfaction has a positive effect on behavioral intentions (e.g., Brady & Robertson, 2001; Cronin & Taylor, 1992). Thus, this study expects that:

H3 : Satisfaction has a positive effect on the favorable behavioral intention.

D. Emotion and Behavioral Intention

Previous studies has suggested that in-store emotion affect shopping behaviour (Swinyard, 1993; Yoo et al., 1998). The emotion which displayed in the shop is giving a certain vibe to the customers. For example, the arrangement of display which is interesting and completed with comfortable vibe will affect customers’ emotion that will make them to shop and come back again. In the tourism and travel industry, emotion has an effect on hotel guest’s loyalty (Barsky & Nash, 2002). Consequently, this study expects that:

H4 : Positive emotion has a positive effect on the favorable behavioral intention.

III. METHODOLOGY

The research which was done by Tsaur, Chiu, and Wang (2006) was the main reference which was used in this research. In order to gain the best result that equal with the research object, there some indicators which were reduced and added from Tsaur, Chiu, and Wang’s research in 2006. The reduction was done because there were some indicators that gave negative result in previous research which will cause difficulties in statistical calculation. The addition of some indicators was done for requirements of analysis instrument called Structural Equation Modeling or SEM. It has three minimum indicators as requirement that adopted into this research. Those indicators were adopted from Scott and Cole (2004) research for tourism destination in Northwest Ohio.

The research was done through spreading questionnaire to the visitors. After some modification and wording revisions, the scale of this study comprised of experience of SENSE marketing (3 items), experience of FEEL marketing (4 items), experience of THINK marketing (3 items), experience of ACT marketing (3 items) and experience of RELATE marketing (3 items). Other scales were Emotion (3 items), Satisfaction (5 items), Behavioral Intention (5 items). Each item was measured on a 5-point Likert scale, ranging from “strongly disagree” to “strongly agree.” The basic form that was used in the questionnaire was close-ended questions and scaled response questions. The questionnaire in this research used two scales that were nominal scale and ordinal scale. The population in this research was the visitors of Bali Zoo which consist of domestic and foreign visitors. The size of the sample was adjusted with the use of SEM as the analytical instrument. The respondents were chosen based on cluster sampling. The sampling technique was based on purposive sampling.

IV. RESULT AND DISCUSSION

A. Respondents Characteristics

The respondent in the research was people who visited Bali Zoo. The total number of respondents which was chosen were 146 people. The research was done from March 28th, 2011 until April 4th, 2011. The characteristic of respondent can be seen from Table 1.
The sample profile which showed in Table 1 indicates that the gender of respondents was dominated by female (56.2%); in the age category respondents 35-44 years old occupied the largest size of the sample (31.5%); university graduates occupied over half of the sample (55.5%); private sector job was the most picked occupation of the sample (34.9%); and in regards to nationality, the sample represents an equal number of foreign visitors (50%) and domestic visitors (50%).

The result of the validity test revealed a level above 0.4 which confirm to the requirement level of minimum 0.3, this indicates that the result was acceptable for further analysis. Accordingly, the result of reliability analysis showed all of the variables had a coefficient of Cronbach's Alpha Reliability exceeding 0.6 which indicated that the measuring instrument was reliable to measure the research variables.

B. Construct Reliability

Based on the counting result, all contracts that used in this study were all reliable. This showed that the indicators used were proxy or exemplary representative. Standard loading and measurement error showed at Table 2.
C. The Structural Model of Conceptual framework

In this research full structural equation model technique was used to test the impact of experiential marketing toward emotion, connection between emotion and visitors’ satisfaction, connection between satisfaction toward visitors’ will behavior, and connection between emotion toward visitors’ behavioural intention.
D. Criterion Evaluation of Goodness of Fit

Test of model compatibility or Goodness of Fit aimed to measure the compatibility of observation input (covariant matrix and correlation) toward proposed model prediction. Normality test and outliers were not used because it used bootstrapping technique to form normality and multivariate. The result of compatibility test presented in Table 3.

<table>
<thead>
<tr>
<th>Goodness of Fit Index</th>
<th>Acceptance Level</th>
<th>Model Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>X², Chi Square</td>
<td>≥ 0.005</td>
<td>1050.489</td>
</tr>
<tr>
<td>Significant Probability (P)</td>
<td>≤ 0.005</td>
<td>0.000</td>
</tr>
<tr>
<td>CMIN/DF</td>
<td>≤ 2.00</td>
<td>2.847</td>
</tr>
<tr>
<td>GFI</td>
<td>≥ 0.90</td>
<td>0.649</td>
</tr>
<tr>
<td>AGFI</td>
<td>≥ 0.90</td>
<td>0.586</td>
</tr>
<tr>
<td>TLI</td>
<td>≥ 0.95</td>
<td>0.719</td>
</tr>
<tr>
<td>CFI</td>
<td>≥ 0.95</td>
<td>0.744</td>
</tr>
<tr>
<td>RMSEA</td>
<td>≤ 0.08</td>
<td>0.113</td>
</tr>
</tbody>
</table>

Source: Evaluation Result (Appendix)

In this research, Index Goodness of Fit was not compatible with acceptance level because samples were not describing the full population. Meanwhile, the parameter that was used was good enough so that there was no need to do revision. The Index Goodness of Fit which was not met with the requirement could not be the only measurement to assess the model feasibility since the aim of the research which was stated in data analysis method was predictive not modeling. According Sobel and Bohrnstedt (1985) in Byrne (1998: 119) stated that the development of scientific knowledge can be obstructed if Fit Coefficients used as the main criteria of feasibility requirement of a model.

E. Result of Hypothesis Testing

The result of hypothesis testing was presented in Table 4 and Table 5. It presented endogenous variable of statistical testing toward exogenous variable which also served as analysis of Hypotheses number 1 up to 4.
In Table 4, it showed that the variable which gave positive impact and quite significant was sense experience, feel experience, think experience, and act experience. Meanwhile, relate marketing gave positive impact but not significant enough to impacting emotion because it had probability bigger than 5%. Table 5 showed that emotion was having a great impact toward satisfaction. Emotion as variable and satisfaction equally gave positive impact toward behavioral intention.

<table>
<thead>
<tr>
<th>TABLE V. RESEARCH HYPOTHESES TESTING RESULT OVERVIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hypotheses</td>
</tr>
<tr>
<td>H1a : Experience toward sense marketing gave positive and significant impact toward visitors’ emotion.</td>
</tr>
<tr>
<td>H1b : Experience toward feel marketing gave positive and significant impact toward visitors’ emotion.</td>
</tr>
<tr>
<td>H1c : Experience toward think marketing gave positive and significant impact toward visitors’ emotion.</td>
</tr>
<tr>
<td>H1d : Experience toward act marketing gave positive and significant impact toward visitors’ emotion.</td>
</tr>
<tr>
<td>H1e : Experience toward relate marketing gave positive and significant impact toward visitors’ emotion.</td>
</tr>
<tr>
<td>H2 : Emotion had positive and significant impact toward visitors’ satisfaction.</td>
</tr>
<tr>
<td>H3 : Satisfaction had positive and significant impact toward visitors’ behavioral intention.</td>
</tr>
<tr>
<td>H4 : Emotion had positive and significant impact toward visitors’ behavioral intention.</td>
</tr>
</tbody>
</table>

Source: Table 4
F. Experience Marketing and Emotion

In this research, the experience of ACT marketing was the most positive and significant variable in terms of experience toward visitors’ emotion. It then followed by THINK marketing, FEEL marketing, and SENSE marketing. Meanwhile, experience toward RELATE marketing gave positive influence but not significant (p = 0.085). But, this matter was still acceptable in social studies which has maximum significance level on 10%.

G. Emotion, Satisfaction and Behavioral Intention

The research result showed that emotion gave positive and significant impact toward Bali Zoo’s visitors’ satisfaction. Satisfaction also had a significant and positive effect on behavioral intention. Thus, emotion had positive and significant impact toward Bali Zoo’s visitors’ behavioral intention. These results were in accordance with the results of previous studies.

H. Impact of All Constructs toward Behavioral Intention

All constructs that affect behavioral intention through satisfaction had bigger influence rather than construct that did not go through satisfaction. It means that satisfaction has the biggest power as a construct that needed to be noticed.

In Table 6 below, it can be seen the effect of construct that went through or not went through satisfaction construct.

TABLE VI. | TABLE 6. CONSTRUCT EFFECT TOWARD BEHAVIORAL INTENTION

<table>
<thead>
<tr>
<th>Construct</th>
<th>Construct Effect toward Behavioral Intention</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>s (Sense)</td>
<td>0.091 Through satisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.045 Did not through satisfaction</td>
<td></td>
</tr>
<tr>
<td>f (Feel)</td>
<td>0.101 Through satisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.050 Did not through satisfaction</td>
<td></td>
</tr>
<tr>
<td>t (Think)</td>
<td>0.125 Through satisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.062 Did not through satisfaction</td>
<td></td>
</tr>
<tr>
<td>a (Act)</td>
<td>0.141 Through satisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.070 Did not through satisfaction</td>
<td></td>
</tr>
<tr>
<td>r (Relate)</td>
<td>0.069 Through satisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.034 Did not through satisfaction</td>
<td></td>
</tr>
</tbody>
</table>

Source: Table 2

I. Comparison of Visitors’ Satisfaction

The research result showed that there was behavioral distinction between domestic and foreign visitors. The result can be seen in Table 7.

TABLE VII. | TABLE 7. VISITORS’ SATISFACTION COMPARISON

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Evaluation</th>
<th>Visitors (people)</th>
<th>Domestic Percentage</th>
<th>Foreign Percentage</th>
<th>Chi Square</th>
<th>Asymp. Sig (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical Environment</td>
<td>Very satisfied</td>
<td>16</td>
<td>21.9</td>
<td>26</td>
<td>35.6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Satisfied</td>
<td>40</td>
<td>54.8</td>
<td>35</td>
<td>47.9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
<td>15</td>
<td>20.5</td>
<td>9</td>
<td>12.3</td>
<td>5.124</td>
</tr>
<tr>
<td></td>
<td>Not satisfied</td>
<td>2</td>
<td>2.7</td>
<td>2</td>
<td>2.7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Not very satisfied</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1.4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>73</td>
<td>100</td>
<td>73</td>
<td>100</td>
<td>5.124</td>
</tr>
<tr>
<td>Service</td>
<td>Very satisfied</td>
<td>16</td>
<td>21.9</td>
<td>37</td>
<td>50.7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Satisfied</td>
<td>44</td>
<td>60.3</td>
<td>31</td>
<td>42.5</td>
<td>14.130</td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
<td>13</td>
<td>17.8</td>
<td>5</td>
<td>6.8</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Not satisfied</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>
Based the research result, foreign visitors felt very satisfied toward staffs service, animal attraction, animal variation, and tropical plants collection in Bali Zoo compared to domestic visitors. Domestic visitors also felt satisfied although in the lower level than foreign visitors.

V. MANAGERIAL IMPLICATIONS AND FURTHER RESEARCH DIRECTIONS

Most of economic value that offered by tourism and travel industry was basically experience (Tsaur, Chiu and Wang, 2006). Positive experience plays an important role that influence behavioral intention.

Through implementation and analysis that was done before, it can be concluded into few respective research results as below:

1. Experiential marketing that consist of SENSE marketing, FEEL marketing, THINK marketing, and ACT marketing gave positive and significant impact toward visitors’ emotion. Meanwhile RELATE marketing also gave positive impact but not quite significant (p = 0.085) toward visitors’ emotion.

2. Emotion had positive and significant impact toward customers’ satisfaction.

3. Satisfaction gave positive and significant impact toward visitors’ behavioral intention. Satisfaction had an important role in determining behavioral intention if Bali Zoo’s visitors.

4. Emotion had positive and significant impact toward visitors’ behavioral intention.

Based on the research findings, there are some suggestions that can help Bali Zoo to improve their quality as follows:

1. Bali Zoo’s management suggested to improve their experiential marketing to influence visitors’ positive emotion. Visitors’ positive emotion can be influenced through service providers’ attitude like has been mentioned in De Ruyter and Bloemer (1999) research, for example staffs’ friendliness, interesting environment, creating attracting product and comfortable atmosphere. Bali Zoo also could add some effects that could awaken five senses like sounds, smells, and touch. Improving visitors emotion is really important because it hold an important role that can affect their satisfaction and behavioral intention.

2. The effort of enhancing experiential marketing, Bali Zoo needs to take a look at their act marketing because it is the most significant variable among other variables in experiential marketing.

3. Satisfaction has an important role in affecting visitors’ behavioral intention. It is suggested to Bali Zoo’s Management to maintain staffs’ service that considered as good by the visitors and also improve some
other indicators to gain visitors’ maximum satisfaction through adding the variety of tropical plants, variety of tropical animals, and animal attraction performance, and neat physical environment.

4. Management could make the employees as company assets by giving training on communication skills and keep friendliness condensed by Balinese culture.

5. It is suggested to next researchers to do research by the same model but applied on other tourism places to confirm the role of relate marketing construct in determining visitors’ emotion construct as obtained in Tsaur, Chiu and Wang (2006) research.

REFERENCES


The Community Empowerment in Managing Cikapundung Terrace as a Tourist Attraction

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Abstract — The revitalization through tourism attraction in Cikapundung Terrace is very much essential to increase people empowerment and in the same time it will create work opportunities to increase economy growth. The main challenge is the absence of sufficient capacity of Cikapundung riverside villagers to be able independently to manage the development of Cikapundung Terrace. This research will briefly describe how the empowerment of local communities in managing Cikapundung Terrace, how Cikapundung Terrace as a tourism attraction can be developed and managed by local communities in Bandung, what are the benefits for the communities and local people. The method of this study is analytical descriptive by using three data collections; observation, interview, and questionnaire. The result shows that the community empowerment runs independently and do some activities: conserving the riverside by maintaining the cleanliness of environment by stocking fish and doing “kukuyaan” while cleaning the river from the rubbish. Moreover, the main activities for tourist attraction are boating around the area, and for the selfie spot. Meanwhile, the benefits for the community is the ticket selling, and for local people, the benefit gained by providing canteen and parking area around the zone.

Key Words: Community empowerment, Tourism Attraction, Cikapundung Terrace

I. INTRODUCTION

The tourism industry now becomes one of the important sectors in economic growth, in many countries. In Indonesia, the government concern about this sector and commits a target of 20 million foreign tourists and the moving of 270 million domestic tourists in 2019. In the future, the tourism sector will be the locomotive of Indonesian economy, as we don’t have any natural resources any longer. So, it cannot be denied that the tourism sector significantly contributes to Indonesia economy development. However, to reach the target of the tourists’ visit and to sustain tourism development, the empowerment of the community is needed. Hardy, Beeton & Pearson, (2002) states that since the 1980s, tourism literature has called for the inclusion and involvement of local communities in tourism as local residents are seen as a key resource in sustaining the product [1]. In line with the statement, (Lea in Sebele (2010) states that community participation is often regarded as one of the essential tools, if tourism is to make a substantial contribution to the national development of a country [2]. On the other hand, another researcher Tosun (2006) elaborates the community participation in tourism ensures that there are sustainability better opportunities for local people to gain benefits from tourism taking place in their locality, positive local attitudes and the conservation of local resources [3].

Nowadays, The Go Green Spirit that appears from the awareness of global people on the environment has spread to the world, included Indonesia. In Bandung, it has been developed some communities in some sectors, such as in culture, arts, sports, certain hobbies, and environmentalist communities, etc.

The concern in these communities about the environment was realized with the preservation of nature in the form of maintaining cleanliness along the Watershed (Daerah Aliran Sungai). Cikapundung watershed is a stream
that runs divides the city of Bandung. The length of Cikapundung river that passes between Siliwangi street to Wastukencana street which is about of 2.8 km. Currently, the majority of river banks have been met by the houses so that does not leave a free space between the settlements with water bodies. Thus conservation needs to be done in the area of the river banks.

Cikapundung community itself was established in 2009 to comprise 38 Working Group (WG), but at present only about 20 working groups that are still active. This Committee did a variety of activities, such as environmental conservation, maintenance of cleanliness, and carry out education in the form of socialization environment. In terms of management, BBWS Citarum assisted Cikapundung community who care about the preservation of nature, slowly go through the empowerment of community members, have to fix the patio view Cikapundung formerly the temporary landfills. The community formed a movement called "Movement Cikapundung clean" (Gerakan Cikapundung Bersih). This is supported by the Director General of Water Resources (SDA), Mudijiyadi, saying that Cikapundung Terrace is part of the restoration of the river in an attempt Cikapundung arrangement along Cikapundung region to accommodate the community social activities and to explore the potential in the vicinity. The restoration Cikapundung accommodate infrastructure is representative, both in terms of function and aesthetics in order to support the Movement Cikapundung Clean.

Cikapundung Terrace is one of the tourist destinations in Bandung which implement the community empowerment that involved the community in managing Cikapundung terrace. Recently, there are many communities related to the environment in Bandung, but still a few communities which concern to conserve the river. One of the communities which involved in Cikapundung is Cikapundung terrace community. Cikapundung terrace located at Jalan Babakan Siliwangi, Coblong subdistrict, Bandung. Since the location is very strategically located in the city center, the Community Cikapundung proposed the idea to make Cikapundung as a nature tourism area. In 2013, Cikapundung terrace began constructed and launched on January 1, 2016. In addition, the existence of community brings the benefit and gives the economy impact to both community and residence or local people. It is in line with Jurowski, Uysal, & Williams, (1997). They state that once a community becomes a tourist destination, the lives of residents in that community become affected by tourism activities [4].

Referring to the background, the purpose of the study focused on three main objectives: (1) To identify the empowerment of the community in managing the Cikapundung Terrace (2) The tourism attraction in Cikapundung Terrace (3) The contribution to the local economy benefit from the tourist activities.

II. RESEARCH METHOD

In this study, Cikapundung terrace is chosen as the focus of the study. This was due to the fact as a new concept of natural tourism attraction in the middle of the city, while this study used an analytical descriptive approach, that considered the best method meet the needed of the research. It was conducted between February and May 2016, by using two data collections. Primary data collection technique used included a formal interview with the Head of Cikapundung Terrace Community, and the local people around Cikapundung Terrace. The interview was used to make sure that the respondents understood the questions asked, and to ensure the researchers obtained the information needed.

There were also used to determine the empowerment of community at Cikapundung Terrace, as well as the benefit earned from the tourists activities. The interview also involved free discussion with the member of the Cikapundung Community. Moreover, the study used Case Study approach because it involves the detailed study of a few persons or icons and therefore, it provides in-depth detailed analyses. Furthermore, other sources gained from the questionnaire which distributed to the visitors who come to the Cikapundung Terrace.

The sample of the respondent was about 381 people. It represents the population of the visitors in a week. The smallest of the group means that it may not be representative of the whole community and more outspoken individuals may dominate the discussions. However, Nielsen in Sebele, (2010) states it is one of the best methods to use when conducting qualitative research [2]. The secondary sources used in this study were journals, books, and unpublished reports, as well as other sources from the internet. The above techniques of data collection were used because they meet the needed of data for this study, as it is the relevant techniques to describe and analyze the case. The map of research site can be seen below:
III. RESULT

A. Respondent Profile

The study participants represented a number of visitors to the Cikapundung Terrace, looking at the table. Age group aged 25-34 was the largest in the sample followed by the age group 35-44. Income less than 12,000 and 12,000 - 47,999 annually encompassing students and workers early.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age Group</td>
<td>18-24</td>
<td>16.5%</td>
</tr>
<tr>
<td></td>
<td>25-34</td>
<td>21.4%</td>
</tr>
<tr>
<td></td>
<td>35-44</td>
<td>18.9%</td>
</tr>
<tr>
<td></td>
<td>45-54</td>
<td>17.6%</td>
</tr>
<tr>
<td></td>
<td>55-64</td>
<td>14.1%</td>
</tr>
<tr>
<td></td>
<td>65 and above</td>
<td>11.6%</td>
</tr>
<tr>
<td>Annual Income</td>
<td>Less than 12,000</td>
<td>28.80%</td>
</tr>
<tr>
<td>IDR in Thousand</td>
<td>12,000 - 47,999</td>
<td>23.42%</td>
</tr>
<tr>
<td></td>
<td>48,000 - 95,999</td>
<td>27.10%</td>
</tr>
<tr>
<td></td>
<td>96,000 - 143,999</td>
<td>11.80%</td>
</tr>
<tr>
<td></td>
<td>above 144,000</td>
<td>8.90%</td>
</tr>
</tbody>
</table>

Source: writer's survey, 2016

B. Empowering the Cikapundung Community

When compared with Cikapundung a few years ago, the condition of the river is very dirty and used Cikapundung landfills. But after being set up environment and build the communities, conditions Cikapundung is getting better. The community does not have authority to prohibit residents throw garbage into the river. Yet this community is not desperate. They regularly hold events that closed spaces of litter. Based on the interview with the head of Cikapundung terrace community, there are three main activities which held by the community in conserving Cikapundung river:

a. Conservation is done due to rampant exploitation of natural resources of land, forests and water. In conserving Cikapundung river, the community joins together with Biofarma in planting 1000 tress along Cikapundung Watershed and stocking fish in the river. The impact of this activity will change the water, such as floods, droughts, and increased the rate of erosion and sedimentation.

b. “Kukuyaan”, cleaning the river by connecting some tires was done to show to the people not to throw the rubbish to the river. This activity is usually done once in a week In 2010, “kukuyaan” reached an award from MURI as the longest “kukuyaan” in the world.

c. Educating and encouraging the local people to be aware of the environment. The action through distributing the sticker stay in health and clean, and counseling about the conserving environment.
C. Tourism Activities

These days, the modern attraction in tourism industry increased significantly. But, in field of naturals, there is still only a few exists. Recently, people intend to enjoy the modern living as an urban tourism attraction. In line with the Go Green Spirit, tourism industries digging the potency of nature as tourism object. Bandung is a city that has a tourism destination for the high attractiveness of the tourists. Shopping and culinary tourism is the main tourist destination. Meanwhile, as for the nature, usually tourists visiting the area around Bandung regency. Around this, the Government of Bandung attempts to create artificial tourist destinations in the city. With the theme parks in the city, patio Cikapundung becomes one of the icons artificial nature very enthused citizens of Bandung. Bandung City Government has been transformed from neighborhood slum into a water park that is very beautiful and has a nature nuanced. Cikapundung terrace has been completed with several tourist attractions there were Amphitheater, inflatable boating, fish therapy, “selfie” spot, fountains, renting gazebo, a typical fish from Citarum, and parking place. Based on the primary data, it is found that the visitors come to Cikapundung terrace to see the certain attraction. It can be seen from the survey results below:

<table>
<thead>
<tr>
<th>TABLE I. QUESTIONNAIRE RESULT</th>
<th>% prefer</th>
<th>mean</th>
<th>std dev</th>
<th>skewness</th>
<th>kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Community Activities:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conservation</td>
<td>3.78</td>
<td>0.65</td>
<td>0.13</td>
<td>-0.50</td>
<td></td>
</tr>
<tr>
<td>The Cleanliness of the River</td>
<td>3.86</td>
<td>0.66</td>
<td>0.00</td>
<td>-0.39</td>
<td></td>
</tr>
<tr>
<td>Environment Education</td>
<td>3.85</td>
<td>0.59</td>
<td>-0.11</td>
<td>0.13</td>
<td></td>
</tr>
<tr>
<td><strong>Tourism Attraction:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fountain Attraction</td>
<td>10.50%</td>
<td>3.81</td>
<td>0.61</td>
<td>-0.23</td>
<td>0.25</td>
</tr>
<tr>
<td>Gazebo</td>
<td>7.87%</td>
<td>3.74</td>
<td>0.67</td>
<td>-0.17</td>
<td>-0.03</td>
</tr>
<tr>
<td>Inflatable Boating</td>
<td>23.62%</td>
<td>3.89</td>
<td>0.61</td>
<td>0.00</td>
<td>-0.22</td>
</tr>
<tr>
<td>Amphitheater</td>
<td>9.45%</td>
<td>3.80</td>
<td>0.60</td>
<td>-0.03</td>
<td>-0.15</td>
</tr>
<tr>
<td>Selfie Spot</td>
<td>21.78%</td>
<td>3.85</td>
<td>0.63</td>
<td>0.06</td>
<td>-0.41</td>
</tr>
<tr>
<td>typical fish from Citarum</td>
<td>7.87%</td>
<td>3.78</td>
<td>0.64</td>
<td>0.06</td>
<td>-0.37</td>
</tr>
<tr>
<td>Fish therapy</td>
<td>11.29%</td>
<td>3.81</td>
<td>0.65</td>
<td>0.09</td>
<td>-0.46</td>
</tr>
<tr>
<td>Parking Place</td>
<td>7.61%</td>
<td>3.79</td>
<td>0.60</td>
<td>-0.17</td>
<td>0.12</td>
</tr>
</tbody>
</table>

Source: Research Data Collection 2016

The table 1 shows that the most favorite activity in Cikapundung terrace is inflatable boating, it reached 23.62% from 381 respondents, it is not surprising that boating around the river is something rare to find in the central city. Followed by “selfie” spot with 21.78%, it if fact that people still love to find an interesting spot to do the “selfie”. Thus, Cikapundung terrace provide interesting layout of the terrace. Fish therapy and fountain is the third and fourth favorite attraction. Meanwhile, the lowest percentage recorded by the amphitheater, renting the gazebo and parking place.

D. Benefit impact for the local and residents

The major benefit of tourism for a country or region is economic as it provides an opportunity for job creation and generation of revenue at international, national, regional and local levels. Moreover, tourism can also benefit economics at regional and local levels, as many come into urban a rural areas which intern stimulates new business enterprises and promotes more positive image in an area (cooper, et al). Due to limited space in Cikapundung terrace, the local people get some new job as provider of local parking space in their own houses, or providing a canteen for the tourists. This finding is supported by Holloway & Robinson in Farid (2015) states that one of the important economic features of tourism industries is that an income earned in places of residence, is spent in places “visited” [6]. However, Simmons, (1994:15) explains that among tourism’s resources, the residents of destination areas are being seen increasingly of the tourism product. It is also recognized that tourism impact both positive and negative, are most apparent at the level of the destination community [7]

This study also has shown that community and tourism attraction can improve the lives of local people through the creation of employment; generating income through renting the gazebo, ticketing and renting the boat for river tourism, feeding the fish, and so on and so forth. In addition, Idajati (2014) states that the impact of the tourism activity will create work opportunities to increase economic growth and job availability [7]. Relevance to the finding, Amir, Osman, Bachok, Ibrahim,(2015:445) says that the involvement of local community in tourism activities plays a significant role in the sustainable tourism, because their participation either directly or indirectly ensures an increase of economic value themselves [8].
IV. CONCLUSION & RECOMMENDATION

In sum, the Cikapundung Terrace proved the empowerment of the Cikapundung Community, who changed the area from the open dump land field to an attractive tourism destination. Cikapundung community applies three kinds of activities, such as conservation through planting the trees and stocking fish, cleaning the rubbish by “kukuyaan” and educating people to be aware of the environment. In tourism attraction, the most favorite attraction in Cikapundung river are boating and taking a photo in selfie spot. Moreover, the impact of the attraction activities in Cikapundung terrace delivers benefit and a better environment for local people and the Cikapundung Community. It also creates a new landmark for Bandung City, and a new tourism destination as well. To maintain the existence of Cikapundung Terrace as a tourism attraction, some recommendations are

a. As an empowerment program of the community in conservation aspect, the tourists and local people should maintain and continue in stocking the fish (Benteul, Betok, Bogo, Kekel, Lele Patil) in order to conserve the ecosystem of the Cikapundung River. Another way to conserve is maintaining and continuing the planting of Trembesi plants along the Cikapundung riverside. To recover the water quality, the community needs to encourage the awareness of government, communities, and the citizen of Bandung to reduce the water pollutant at the headwater, located in Maribaya, Lembang.

b. As tourism attraction, the community has to maintain and develop the existence of Cikapundung Terrace

c. The community should work all together with the people and the stakeholder to create Cikapundung River becomes better conditions.

ACKNOWLEDGMENT

The community of Cikapundung Terrace Bandung

REFERENCES

Social Capital of Ambarjaya Community in Ecotourism Development around Gunung Gede Pangrango National Park

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Abstract—Ambarjaya Village is one of villages adjacent to Gunung Gede Pangrango National Park (GGPNP). The people of Ambarjaya have interacted with GGPNP, particularly in relation to their dependency toward forest resources of GGPNP. Ecotourism will be developed well when the community and local level decision maker, which are social capital, have adequate capability in developing ecotourism, as stated by WTO 2002. The research was carried out toward community of Ambarjaya Village Sukabumi District, West Java, Indonesia. Data was collected directly through participative observation and in-depth interview using semi-structured questionnaire. The elements of social capital being studied were trust, network, social norms, pro-active action, and concern for others and the environment. Descriptive qualitative analysis was employed in the research. The community of Ambarjaya Village held on to religion and government regulation. They trusted each other and their leader, and they had independence. They had concern for others, and also concern for environmental security and cleanliness, though still limited to their immediate environment. The people were active in village’s activities, but had not been as active in GGPNP conservation efforts. The people held on to religion norm and government regulation, and a little traditional norm/custom. Social organization developed in the village included village irrigation network, farmer groups, and conservation farmer group. They had participation in village’s activities

Keywords - Ambarjaya Village, ecotourism development, Indonesia, national park, social capital

I. INTRODUCTION

Currently, ecotourism is being related to two criteria, i.e. responsibility toward the nature and support the socio-culture of local community. A well and suitably managed ecotourism destination can be an effective business to provide funding for conservation effort and also provide alternative livelihood. The beauty of natural resources is the main capital of ecotourism promotion. The actors and experts of ecotourism are both agree that ecotourism should minimize negative impact toward the local environment and culture, able to increase economic income of local community, and respect conservation values.

In order to develop ecotourism activities, attractive natural and cultural capital should also be supported by social capital of the local community of the area. Social capita is generally defined as network that drives the development of resources and benefit, which can be used to improve the quality of individual and community [1] [2] [3] [4] and organization [5]. Social capital put emphasize on group potentials and pattern of relationship between individuals in a group and between groups with concentration on social network, norm, value, and trust among each other that born from group members and become the group norms [6]. Rules, norms, and sanction have crucial role in putting group’s interest above individual’s interest.
II. GENERAL CONDITION OF AMBARJAYA VILLAGE

Desa Ambarjaya, one of the nearest village to Gunung Gede Pangrango National Park (GGPNP), was located on the west side of the National Park. The village covers an area of 3879.72 ha, which was divided into four hamlets, namely: Somang, Lemah Putih, Genteng, and Babakan Sawah. Land use of the village included paddy field (250 ha), dry land (1,839.5 ha), plantation (1,787.5 ha), and public facilities (2.72 ha). The distance from the village to the sub district capital was 5 km, to district capital was 45 km, and to the closest main road was 5 km. Private vehicle, public transportation or ojeg (motorcycle) could be used to cover the distance. The village had hilly topography. There were three rivers, i.e. Cisarua River, Cipamutih River and Cileleuy River, which flowed through the village and became the natural boundaries of the village with other village.

Ambarjaya Village was populated with 5,105 individuals (1,408 male and 2,625 female), which was divided into 1,371 households. Most of the people worked as farm worker (550 individuals), while the other as: owner/tenant farmer (300 individuals); private employee (200 individuals); trader/entrepreneur (150 individuals); State Employee/Army, craftsmen, and construction worker (each 10 individuals); stock farmer and mechanic (each 2 individuals), and; other works (20 individuals). The people mostly has elementary school educational background (900 individuals), while other has their education as high as junior high school level (300 individuals), senior high school level (250 individuals), and university level (32 individuals).

There were educational facilities including 2 State Elementary School, 1 madrasah ibtidaiyah (Islamic elementary school, 3 early education facilities, 10 majlis taklim (Islamic study center), 1 vocational training center/course center, and 7 Madrasah Diniyah Takmiliyah Awaliyah (Islamic education centers that served as the center for the residents’ non-formal education). There were places of worship for the Muslim, which included 10 mosques and 16 musholas (smaller size mosque).

A. Tourism/Ecotourism Development

Ambarjaya Village was one of the entrance to GGPNP. The National Park had waterfall potential, known as Curug Luhur, which was visited by many people from outside of the village. In addition to the national park potential, the village also had sacred tomb visited by many people, the Makam Panjang (literary means long tomb). Tourism in the village had not been managed because the area had not been open for tourism activities despite the large number of people visiting the area. The district government and the management of GGPNP intended to develop the village as tourism village.

III. METHOD

A. Research Approach

This research was design as survey research, which tried to explore the existing social problems and phenomenon. It was directed to find the fact based on the factual phenomenon of social capital, which were going to be assessed as the support of ecotourism development in the area. The phases included:

1) Identification of the community’s socio-economic condition and the ecotourism condition of the location.
2) Identification of social capital components/elements in the community.
3) Identification of ecotourism policy.
4) Analysis of social capital components/elements.

B. Data collection and analysis method

Data on social capital components/elements, general condition of the location, socio-economic condition, ecotourism condition, and ecotourism policy were collected through in-depth interview, field observation, participative observation, literature study, document study, and interview (Table 1). Primary data was directly collected from the community respondents through participative observation, an observation in which the observer live for a certain length of time in the community and get involved in the activities of the community being studied. In addition, in-depth interview using semi structured questionnaire based on a modified Khrisna
and Shrader’s (1999) Social Capital Assessment Tool [7] was also employed in the study. Data were analyzed using descriptive qualitative analyses, and presented in description, table or figure.

### Data Collection Method

<table>
<thead>
<tr>
<th>No.</th>
<th>Social Capital Components/Elements</th>
<th>Data Source of Data</th>
<th>Technique/Method</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Trust</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community</td>
<td>In depth interview, field observation, participative observation</td>
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<td></td>
<td>a. Toward the manager of ecotourism destination</td>
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<td></td>
<td>b. Toward community leader/traditional leader</td>
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<td></td>
<td>c. Toward other community members</td>
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<td></td>
<td>d. Toward outsider/Nongovernmental organization (NGO)</td>
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<td></td>
<td>e. Toward local government</td>
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<td>2.</td>
<td>Participation in a network</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community</td>
<td>In depth interview, field observation, participative observation</td>
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<td></td>
<td>a. Bond of cooperation with local government (Municipality/ District, Province)</td>
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<td>b. Bond of Cooperation with ecotourism manager</td>
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<td>c. Bond of institution</td>
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<td></td>
<td>d. Network of cooperation among other member of community</td>
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<td></td>
<td>e. Openness in social network with anybody</td>
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<td></td>
<td>f. Motivation to be involved in social network</td>
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<td>g. Activeness in conflict resolution</td>
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<td></td>
<td>h. Activeness in maintaining and developing social network</td>
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<td>3.</td>
<td>Social norms</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community</td>
<td>In depth interview, field observation, participative observation</td>
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<tr>
<td></td>
<td>a. Existence of social norms</td>
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<td>b. Obedience toward norms of obscenity</td>
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<td>c. Obedience toward norms of decency</td>
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<td>d. Obedience toward religious norms</td>
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<td>e. Obedience toward traditional norms</td>
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<td>f. Obedience toward governmental rules</td>
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<td>4.</td>
<td>Proactive action</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community</td>
<td>In depth interview, field observation, participative observation</td>
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<tr>
<td></td>
<td>a. Sharing experience with other community members</td>
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<td></td>
<td>b. Frequency of joining social organization</td>
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<td>c. Number of social organization being followed</td>
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<td></td>
<td>d. Participation in decision making process in the social organization</td>
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<td>5.</td>
<td>Concern toward other and the environment</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community</td>
<td>In depth interview, field observation, participative observation</td>
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<tr>
<td></td>
<td>a. Level of concern toward other</td>
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<td></td>
<td>b. Level of concern toward the environment</td>
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<td></td>
<td>c. Closeness to the person being given attention</td>
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<td>d. Motivation to give attention and help other people</td>
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<td>e. Motivation to maintain and conserve the environment</td>
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### General Condition of the Location

<table>
<thead>
<tr>
<th>No.</th>
<th>Social-economic Condition</th>
<th>Data Source of Data</th>
<th>Technique/Method</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Selected ecotourism area, the city/district and villages around the area</td>
<td>Ecotourism area, Nearest city, sub district, and villages</td>
<td>Literature study</td>
</tr>
<tr>
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<td>Social</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community, Statistic Center Agency (Badan Pusat Statistik-BPS), Village Community Development Agency (Badan Pemberdayaan Masyarakat Desa-BPMD), related local government’s agencies</td>
<td>In depth interview, field observation, Literature study</td>
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<tr>
<td></td>
<td>a. Demography</td>
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<td>(1) Length of stay</td>
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<td>(2) Number of households</td>
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<td>(3) Condition of the population</td>
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<td>b. Accessibility</td>
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<td></td>
<td>(1) Condition of accessibility</td>
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<td>(2) Facilities post office, internet, phone, and public transportation</td>
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<td>c. Security assurance</td>
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<td>d. Education</td>
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<td>(1) Condition of educational facilities</td>
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<td>(2) Level of education</td>
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<td>(3) Underdevelopment/literacy</td>
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<td>e. Health</td>
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<td></td>
<td>(1) Condition of health facilities</td>
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<td>(2) Health program (for welfare)</td>
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<td>2.</td>
<td>Economic</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community, BPS, BPMD</td>
<td>In depth interview, field observation, Literature study</td>
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<tr>
<td></td>
<td>a. Availability of job opportunity</td>
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<td>b. Housing/settlement condition</td>
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<tr>
<td>Ecotourism Condition</td>
<td>Ecotourism area manager, Tourism Agency and Planning Agency of Local Government</td>
<td>In depth interview, Literature study</td>
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</tr>
<tr>
<td>1. Condition and development of ecotourism in ecotourism area in West Java and the local government (Province, District and Municipal)</td>
<td>Head of sub district, Head of village, traditional/community leaders, local community and NGO</td>
<td>In depth interview</td>
<td></td>
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<td>2. Support for ecotourism development from the head of the village, traditional/community leaders, community, and NGO</td>
<td>Government institutions/agencies, private sector, community organization, Ministry of Tourism and Creative Economic</td>
<td>Interview</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Ecotourism Policy</th>
<th>Ministry of Tourism and Creative Economic, Tourism Agency of Provincial and District/Municipality</th>
<th>Document study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Stakeholders working in ecotourism field, their interest and influence toward tourism management in the area</td>
<td></td>
<td></td>
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<td>2. Policy of Ecotourism Development (national, provincial, district/municipality, sub district)</td>
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IV. SOCIAL CAPITAL OF THE COMMUNITY OF AMBARJAYA VILLAGE, CIAMBAR SUBDISTRICT, SUKABUMI DISTRICT

A. Trust

1. Trust toward the government, community leader and religious leader

Trust toward the government were realized by the people of Ambarjaya Village in their participation in activities held by the government, both central and village government. Most of the people obey the prohibition to farm inside and to take resources from the area of GGPNP, however there still were some people who violate the rule. Village government was led by the head of village chosen from trusted community member by the people. People’s trust toward the government (represented by GGPNP management) was also observed from their cooperation with Forest Rangers in maintaining the sustainability of the National Park, in which the member of Forest Farmers Group/Conservation Farmers Group (known as Gapoktanhut/KTK) participated in maintaining and conserving the forest.

The people also has trust toward religious leader (known as kyai, ustazd) and other respected public figure/leader such as the head of farmer group, while traditional leader was no longer exist in the community. People trust the individuals because the social background that those individuals had: descendants of respectable family, or seen as knowledgeable individuals. The people frequently involved the respected leader in important events that they held, such as wedding reception, celebration, or khitanan (a party to celebrate circumcision of a boy). People’s trust toward the respected public leaders made them entrust the leaders to make decision in consultative meeting or discussion.

2. Trust toward other community members

Harmony among the people reflects their trust toward each other. There were not any conflicts found among the people. Resolution of problems was agreed on in a consultative meeting to find agreement. The nonmember people did not show envy toward the members of the Forest Farmers Group/Conservation Farmers Group (known as Gapoktanhut/KTK); the group was given the opportunity to tap the sap/resin of dammar tree (the sap known as kopal) grew in the demonstration plot inside GGPNP area and generated income from the kopal they obtained.

The members of Gapoktanhut/KTK in Ambarjaya Village trust each other and their leader. When their leader extended information from GGPNP, the member would take the information without doubt or suspicion toward their leader. Based on their high trust toward each other and their leader, and also their sense of independence, the KTK group of Ambarjaya Village further developed themselves by forming arisan (a social gathering in which the members could obtain benefit or resources from the fund they collected in turn).

3. Trust toward outsider

People’s trust toward outsider was observed from their acceptance to YPPS as the party that provide aid in bridging people’s and GGPNP’s interests. The people were also open toward visitors who came to their village.

B. Participation in Social Network

Social organization found in the community of Ambarjaya Village was Village Irrigation Network (Jaringan Irigasi Desa, known as Jides), farmers group (which focused on rice farming), KTK (which focused on sap/resin tapping in Non-Timber Forest Product/NTFP traditional use demonstration plot inside GGPNP area in cooperation with the management of GGPNP), youth group (known as Karang Taruna), and Family Welfare Empowerment group (known as PKK; usually the members are women). The people were actively involved in Jides, farmers group, and KTK; but they less actively involved in Karang Taruna. They participated in each activities, both at village level and smaller community environment, such as village
consultative meeting and study of religion. Some people tend to be active in bringing suggestions and proposals for an action or making a decision for the common good. Their activeness was facilitated by the village government in meetings held at the village office, open for community members.

C. Social Norms

Currently, the people of Ambarjaya village held more on to the law/regulation issued by the government and religious norms extended by the respected religious leaders. Traditional norm were no longer held fast by the people, though there were still remains of regulation and habit that arise from the combination of customs and religious regulation, such as their trust to held a pre-harvesting celebration, wedding celebration, akikah (celebration of birth of a child), 7th month pregnancy celebration, building new house, by serving tumpeng (rice, usually shaped like cone, which is cooked with yellow spices, served with various dishes) or livet (rice cooked by boiling them in a pot). They also still believed on pamali (forbidden actions, which are believed to bring bad luck for the people who conduct them), which were held by the people although there was not any written regulation on the traditional/customary norm. They still also held ceremony for harvesting forest resources preceded by cutting the tumpeng, which was believed to bring benefit and blessings for their harvest. The traditional/customary norms tended to be blended to and hard to be separated from the religious norms held by the people.

D. Proactive action

Ambarjaya people used well the opportunity provided by their village government to share experience and bring out suggestions in routine meetings at the village office. There usually were quite a lot of people who attend the meetings and bring out suggestions or extending information. However, there were still a lot of people who had not shown proactive action. This means that those people only did action based on instructions from the village government (head of the village).

E. Concern toward other and the environment

1. Concern toward other

The people had concern toward other, which they showed by contributing their labor or other resources they had to help others in need, in celebrating something, or in building house. In case of building a house, people who had higher economic ability contributed building materials, while they who were less fortunate would contribute their labor.

2. Concern toward the environment

People concern toward environment security were limited to their own hamlet, while their concern toward the environment cleanliness was even more limited to their own house’s environment. The relatively low level of educational background (most of the people only had elementary school educational background) and minim knowledge on the environment was assumed as the cause of low concern toward the environment.

Even though they voluntarily participated in planting activity, they did it on instruction of the head of the village, not on their own initiative. Generally, their concern toward the environment, particularly on greening the environment, were still limited to planting in the village area. Their awareness and concern to participate in planting the GGPNP rehabilitation area were still needed to be improved.

V. POTENTIAL AND APPLICATION OF SOCIAL CAPITAL IN ECOTOURISM DEVELOPMENT OF AMBARJAYA VILLAGE

Social capital of Ambarjaya Village had been implemented in cooperation to develop Gapoktanhut/KTK chosen from the village to cooperate with GGPNP in dammar resin tapping at the national park’s area. In addition, there was also cooperation to plant endemic plant species in GGPNP area by the people of Ambarjaya. Gapoktanhut was developed through a process, in which agreement was met by the member of community for the group member selection based on certain requirements.

Currently, Ambarjaya Village is prepared to be developed as tourism village. Considering its social capital, village’s potentials, and also tourism potentials in GGPNP (particularly a waterfall named Curug Luhur, and potentials of mountain plant and wildlife of west java), Ambarjaya Village can also be developed in to Ecotourism Village.

High level of social capital has important role in developing community-based ecotourism business, however poor management practices can threaten the existence of social capital and harm the environment [6]. Reference [8] stated that social capital can be observed from trust, regulation, norm, reciprocal relationships between communities and support or concern for the environment, and that social capital can improve the efficiency of society by facilitating joint action. Ambarjaya Village’s people still had trust toward their formal and non-formal leaders, trust among each other, social concern toward each other, and proactive action, which provide potentials for ecotourism development. At present, GGPNP and the local government of Sukabumi District has started to
prepare Ambarjaya Village for the development of Tourism/Ecotourism Village, starting by developing people perception toward ecotourism village, the benefit provided by ecotourism village for the community, and preparing training for the community.

VI. CONCLUSION

The people of Ambarjaya Village had trust among each other and their leader, and also had independence, and they held onto religious norms and government regulation, and a small amount of remaining traditional norms. They had concern toward each other, however their concern toward the environment, both security and cleanliness, were limited to their immediate surrounding. The people actively participated in village activities, but they had not actively participate in conservation of GGPNP. There were social organizations, which included Jides, farmers group, and conservation farmers’ group/KTK. They participate in each activity. The village has the potential to be developed as Ecotourism Village based on its social capital.

ACKNOWLEDGMENT

The authors are grateful for the funding provided by the government of Indonesia, through the Ministry of Research, Technology and Higher Education, for the research. This paper is part of the result of a three-year research entitled “Community Social Capital for Ecotourism Development in West Java”. Expression of gratitude are also extended to the people of Ambarjaya who had accepted and help researchers in obtaining the data.

REFERENCES

Social Capital, a Framework in Developing Environmental Education to Promote Community Participation in Tourism Development of Gunung Padang Site

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Abstract—Gunung Padang Site, a megalithic site located in Karyamukti Village, are believed by the locals as the legacy of King Siliwangi. Visitors have come to this place to enjoy the legacy or for religious reasons. There are community members involved directly in the management of the site’s tourism activities. However, tourism development needs the support and participation of wider community member of the village. Social capital, believed as having important role in the development of tourism, can also provide a framework or basis in developing environmental education (EE). The later aimed at providing people with the appropriate capability to foster environmentally friendly behavior, which would prove beneficial in maintaining tourism resources. This research aimed to identify the social capital of Karyamukti Village community through an in-depth interview toward community leader, using a modified Social Capital Assessment Tool (SCAT) questionnaire. The result showed that the community of Karyamukti Village had moderate social capital, with high trust and social network and moderate norms, proactive action and concern for each other and the environment. High trust and social network would be beneficial in driving community participation, both in tourism development and in environmental stewardship. However, EE program should be developed and implemented to increase people’s concern for the environment, build their capacity in environmental stewardship, and, thus, build their capacity to support tourism development of Gunung Padang Site.

Keywords—community participation, environmental education, Gunung Padang megalithic site, Indonesia, Karyamukti Village, social capital

I. INTRODUCTION

Social capital is believed to be beneficial for tourism development. The concept itself has been put forward in economic work of Glenn Loury in 1977, who argues about the differential access to opportunities through social connections for minority and nonminority youth [1]. However, it begin to garner widespread discussion since the publication of political science by Putnam in 1993, who evaluated the institutional performance of twenty Italian regional government and found that active participation of citizen in various social network had positive relationship with institutional performance of the regional government [2]. Social capital is the resources that exist because of, and arise out of, relationships between members of distinct social groups, and between any such
groups, and defined as “relationships among actors (individuals, groups, and/or organizations) that create a capacity to act for mutual benefit or a common purpose” [3]. Social capital exist only when it is shared and is an issue of the nature or pattern of the connections among individuals in group and between groups [4]. It focus on social network [2] [3] [4] [5], norms, values, and mutual trust, all of which arise between group members, and become the group norms [5].

Networks are the source of social capital, the connections among individuals in the network would influence the social capital. Tourism is a networking industry, involving various stakeholders, and therefore can benefit from social capital the networks provided for the industry. There are at least two reasons why network and social capital are important in tourism: the first, given its fragmentary nature, in which a large number of small actors with various networks that involved could only made a sustainable tourism when there is common effort and collaboration among the network, and the second, the main resources of tourism objects and attraction are commonly belong to the community [6]. Social capital is considered to be a crucial mechanism for the successful planning of local tourism activities [7].

Tourism depends a lot on resources tourism objects and attraction, which include natural and built environment. Degradation of the resources will lead to a decrease of the industry. That is why maintaining resources is critical in tourism industry. Many studies have shown an increase in natural resources conservation activity within a given community living inside and around a protected area, when good individual, group and network interrelations tended to exist, and when local knowledge was used in the planning and implementation process of any conservation activity and development [8]. Community with social network and community organization is in a better position to manage natural resources sustainably [8] [9] [10]. Strong positive relationship in and between social groups, can significantly lower costs through cooperation, facilitates cooperation, provides individuals with the confidence to invest in collective action, and prevent them from engagement in action with negative outcomes [8]. However, the people may not be able to maintain the resources without adequate capability. Since resident’s shared collective values, attitude and beliefs (cognitive variant of social capital) have a more powerful influence toward their pro-environmental behavior [11], then increasing people awareness of the environment is important [12].

Environmental education (EE) aimed at providing people with the appropriate capability to foster environmentally friendly behavior. It is an initiative to increase people’s awareness of the environment, their knowledge, and skill to manage the environment. Social capital can be created for education, and education can be developed for social capital [13]. Thus, environmental education can also be created for social capital, and vice versa. Social capital presents a framework for environmental education program to be able to bring together youth and adults in creating conditions that enable collective action [14]. Suitable management strategies aimed at increasing people’s environmental knowledge, encouraging positive attitudes toward tourism, and promoting people’s affinity for and with local attractions can stimulate people’s involvement [15].

Identifying social capital that exist in a community is essential in developing EE program, which can promote community’s participation in the development of tourism in a certain tourism destination. It is expected to provide input for the local authorities in developing management plan, both management of the resource, and the management of the people involved. It would also provide a basis to develop residents’ capability in in planning, implementing, and managing tourism activities to ensure sustainable tourism.

II. METHOD

This research was designed as a survey to explore the social phenomenon of the community living in the vicinity of Gunung Padang Site, in particular the community of Karya Mukti Village, Campaka Sub district, Cianjur District, West Java Province. The location was selected for its heritage tourism potentials, the Gunung Padang Site, and the lack of research on tourism development on the site.

Data was collected in 2014 through in-depth interview, observation and literature review. A questionnaire, designed based on the Social Capital Assessment Tools [16], was used to obtain the data on social capital key components, i.e. trust, social networks, norms, proactive action, and concern for each other and the environment. A total of 9 respondents, which include community leaders and those who directly involved in tourism management of Gunung Padang Site, was engaged in the interview.

Descriptive analysis was employed in accordance with the key component of social capital. Scores were assigned to the data for quantification purpose in order to identify the level of social capital exist in the community. Level of social capital was categorized into 3 level, i.e. low, moderate, and high (TABLE I), in which intervals were determined using (1)

\[
\text{Interval} = \frac{X_{\text{max}} - X_{\text{min}}}{N},
\]

with \(X_{\text{max}}\) = maximum score, \(X_{\text{min}}\) = minimum score, and \(N\) =the number of level category. Intervals and category for social capital and its key component
Therefore, each level of social capital would be as follows:

1) High social capital for ecotourism development, total score 55 – 68. This means that ecotourism would be easier to develop based on the social capital of the community.

2) Moderate social capital for ecotourism development, total score 39 – 54. This means that ecotourism can be developed with more effort based on the existing social capital.

3) Low social capital, total score 25 – 38. This means that ecotourism would be hard to develop based on the existing social capital.

III. RESULT AND DISCUSSION

Karyamukti Village is located in Campaka Sub district, Cianjur District, West Java Province, Indonesia. In the village, a megalithic site, known as Gunung Padang Site (the Site; FIGURE 1) was found. The Site covers a total of 3 ha, with 900 m² area of ancient structures. Local people believed that the Site is the legacy of King Siliwangi, due to the findings of imprints of Kujang (Sundanese traditional weapons also used in the era of King Siliwangi) and tiger footprint in the area.

Karyamukti Village consisted of four hamlets: Gunung Padang, Gunung Mas, Gunung Sari and Gunung Melati; however, the people involved in tourism of Gunung Padang Site was mostly from Gunung Padang Hamlet. The main livelihood of the residents of Karyamukti Village was related to farming, and only a small number of them work in tourism industry in the area.

FIGURE 1: Tourism Object of Gunung Padang Site

a. Tourism of Gunung Padang Site

The site was first mentioned in the Rapporten van de oudheid-kundigen Dienst (ROD) in 1914. Since 1979, the Indonesian government begin to study the site, and various research in respect to archeological, historical and geological disciplines has been conducted ever since. However, research on tourism development, particularly on community social capital in relation to its tourism development, has been limited [17]. The site had attracted people to visit, both those who come for recreation and for religious purpose, and therefore require management action to ensure its sustainability.

The site was managed by Forum Peduli Situs Gunung Padang (the Forum), official representative of tourism office of the local government (known as Juru Peliha/JPel), and a community group established by village government known as Kompepar. The Forum had involved 270 households as members, though the number actively involved in tourism were much less. Formal leaders (head of village, heads of hamlet, and heads of neighborhood) and nonformal leaders (the Islamic religious figures/ustadz, teachers, and traditional leader) also involved in the management of the Site. There were several non-governmental organization (NGOs) that had been involved in the Site’s development, i.e. Lokal Mala, Komunitas Budaya Sunda (literally meaning the
Sundanese Traditional Community), and Komunitas Badui dan Kampung Naga (the Badui and Kampung Naga Community). Each had their own part in the development: establishment of mini arboretum (Lokal Mala), joint training of art for member of the Forum (Sundanese Culture Community, i.e. Sasangrahan Sunda, Kalakai, and Sanggar DKC Cianjur), and sharing and comparative study of cultural tourism management (Badui and Kampung Naga Communities).

A. Social Capital of Local Community of Gunung Padang Site

In general, the community of Karyamukti Village had a moderate level of social capital, with an average score of 52, only 3 points less than the high level (TABLE II). While trust and social network were high, the other three components of social capital, i.e. norms, proactive action, and concern for each other and the environment, were moderate.

<table>
<thead>
<tr>
<th>Social Capital and its components</th>
<th>Score</th>
<th>Level of social capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Capital</td>
<td>464</td>
<td>52</td>
</tr>
<tr>
<td>Trust</td>
<td>135</td>
<td>High</td>
</tr>
<tr>
<td>Social Networks</td>
<td>98</td>
<td>High</td>
</tr>
<tr>
<td>Norms</td>
<td>99</td>
<td>Moderate</td>
</tr>
<tr>
<td>Proactive action</td>
<td>54</td>
<td>Moderate</td>
</tr>
<tr>
<td>Concern for each other and the environment</td>
<td>78</td>
<td>9</td>
</tr>
</tbody>
</table>

1) Trust

The high score of trust indicated that the community trust their leaders, the management of the Site, the local government, and outsiders. However, there was potential conflict that could arise from their low trust to Kompepar and the head of village. The reason for low trust toward Kompepar was that people, who mostly involved in the Forum, assumed that Kompepar would only work for incentives and unwilling to work without some, while the reason for low trust toward head of village was his personal misconduct. A sense of envy and competition also found in this community, in relation to job opportunity.

Trust tend to stimulate reciprocal trust, which contribute to the promotion of long term commitment between people, which is an important part in achieving positive environmental outcomes [8]. People who trust other members of a community would be more willing to participate in solving environmental problems [18]. In addition, higher levels of institutional trust is associated to individuals’ tendency to act collectively and protect the environment, and indicate that citizens tend to rely on the effectiveness of institutions, and that provision of information towards such actors (institution, local government) will facilitate the resolution of environmental problems [18]. Thus, it can be expected that when the people around the Site trusted each other, they would be more willing to participate in the maintenance of the Site’s resources.

On the contrary, low trust or distrust would hamper the development of sense of obligation between the people, and more likely impede tourism development of this area. Therefore, low trust and envy found in this area should be a concern for the stakeholders managing the Site (the management). Trust should be built through cooperation, or networking among, and participation of the local community themselves [19]. This means that the management should encourage participation and cooperation among the people in various activities. In order to promote trust, the management should agree upon a clear description of responsibility of each stakeholder, and create and made-known to the people a set of criterion for the people to be involved in certain position or job. This is hopefully would help in reducing the potential of suspicion, envy and distrust toward each other.

2) Social Networks

The level of social network of Karyamukti Village community was high. This indicated that among the community existed formal and common bonds, willingness to establish cooperation network among fellow residents, openness in establishing relation, motivation to be involved in social network, and proactive action in maintaining and developing network.

Beside the newly established Forum, among the formal ties found in this community were PKK (literary means the Family Welfare Empowerment, a formal group under the village government, commonly for women) and Karang Taruna (youth organization under the village government); while common bonds took the form of groups studying Islamic religion (separate group for women, men, and children), cooperation in maintaining cleanliness in the environment (known as gotong royong/kerjabakti), and five tourism-supporting groups created by the Forum.
People were willing to join the supporting groups, which up to date had reached 110 members. They had started to develop relation with various parties such as NGOs, the Sundanese Culture Forum, and the Local Government Tourism Office in order to develop the tourism in the Site. This indicated their motivation to be involved in social network and also indicated the existence of bridging and linking social capital in the community. Bridging refers to the ability of such groups to make relation with others that may have different view, while linking explains the capability of the groups to engage with external agencies, either to influence their policies or to obtain useful resources [10]. People involved in the Forum were active in managing and maintaining the forum network, but those outside the Forum (and its supporting groups) tended to be less active and depended more on the Forum’s members.

Network was found as the governing variable in tourism development of Tambaksari Village [19]. Social network and civic participation considerably affected environmental awareness and activation [18]. Since partnership in tourism demand the establishment of network through the involvement of local community [6], then the existence of social network, and the residents, who were willing to establish cooperation, had motivation to be involved in social network and also engaged in proactive action, would be proven beneficial for the development of tourism in the Site.

3) Social Norms

Social norms observed in community of Karyamukti Village was in moderate level, which indicated the lessening of people who held on to traditional/customary law. Most of the people had left traditional/customary law, and held more on to governmental regulation and religious norms. A small number of people were still adhere to traditional laws and carried out traditional rituals, and this can provide cultural attraction potentials for the tourists. Although norms do not directly affect tourism development, it can help in strengthening people’s networking and participation, and is important in protecting natural resources and minimizing negative impact on the environment [19]. People often return to old ways when incentives are no longer provided or regulation are no longer imposed, and then long term protection may be defeated without changes in social norms [8]. Therefore, increasing the social norms would be beneficial also for tourism development of the Site.

4) Proactive action

Moderate level of proactive action indicated that the people of Karyamukti Village had the wish to acquire and share information and taken action to fulfil the need by joining social organization, but most of them were rarely participated in decision making processes. They used to gather with other member, usually in the afternoon, in which they share stories, information and experiences among themselves. They joined art practices and religious study groups, work together in celebrating Indonesian Independence Day (known as August festivals), and also participate in the PKK. The groups provided a means to cultivate affinity among group members; thus, creating bonding social capital, which explains the connection between people with similar objectives and is demonstrated in local groups [10], and important in fostering involvement, higher achievement, decreases negative actions, and improve economic gains [20]. In summary, proactive action in sharing experiences would influence people’s participation in network, and in turn would affect tourism development of the Site.

5) Concern for each other, and the environment

The community of Karyamukti Village also showed moderate concern for each other and the environment. Although they have high concern for each other, since the majority of community members were somewhat related to each other as family, the motivation for concern was simply due to family relationship and kinship.

Some of the people also had environmental concern, indicated by they participation in environmental activities such as cleaning up the road, making gutter to cope with heavy rains and landslide, and maintaining the Site’s environment, because they understood the importance of the environment for their life. However, there were still a lot of people whose environmental concern were limited to their own immediate surrounding (their homes). There were also people who polluted the river with mercury resulted from gold mining activities, which made it difficult to obtain clean water. Either conducted due lack of knowledge or simple ignorance, the contra-environment behavior needs to be changed. And this calls for environmental education (EE), a process aimed to produce environmentally responsible citizen [21] [22].

B. Using Social Capital as the Framework to Develop Environmental Education for the People of Karyamukti Village

Drawing on the result of social capital identification of the people of Karyamukti Village, it is apparent that the people required empowerment, particularly in relation to social norms, proactive action, and concern for the environment. Empowerment is a determinant of social capital [4]. Although it is not intended to provide a thorough solution to increase social capital, EE should be a part of the empowerment program provided for the people of Karyamukti Village. People needs to have pro-environmental behavior in order for the resources to be sustainable, and this include the resource in tourism destination such those in the Site. Environmental knowledge affects people’s attitude toward tourism, and consequently determines their decision to participate (or not) in
tourism [15]. Increasing people’s environmental knowledge, promoting positive attitudes toward tourism, and enhancing people’s affinity for and with local attractions could be the way to promote people’s participation [15].

EE aims to create environmentally responsible citizen, which [22] defines as one who has: (1) the awareness and sensitivity toward the total environment and its problems, (2) basic understanding on the environment and its problems, (3) concern for the environment and motivation to actively participate in environmental improvement and conservation, (4) skills to identify and solve environmental problems, and (5) active involvement in working toward resolution of environmental problem. People need motivation to engage actively in environmental action. Values are responsible for shaping much of people’s motivation [23]. Issue must be the focus of instruction in EE, and the students should be given the opportunity to develop the sense of ownership and empowerment so that they fully devoted in an environmental sense and stimulated to become responsible, active citizen [22]. Old behavior pattern is one of the barrier toward pro-environmental behavior, and therefore people would need to practice more on pro-environmental behavior to make it a new habit [23]. Integrating recreational, social and stewardship activities into EE may create elements of social capital that enable collective action concerning careful and responsible management of environmental resources [24].

Therefore, the curriculum of EE for the people of Karyamukti Village should at least include: the knowledge on the environment and its problems and issues, environmental ethic, the values of environment and pro-environmental behavior, the skills to investigate and evaluate environmental issues and find solution. In order to make a new pro-environmental behavior a habit, the environmental education should provide the opportunity for the people to practice the desired behavior repeatedly. In addition, EE should also employ recreational activities, provide opportunity to interact with the nature and involve in stewardship activities, and promote the achievement of cooperation with other.

Active local environmental groups are major sources of social capital generation, which generates a broader range of networks, particularly along the bridging and linking dimensions [25]. In regard to this, the EE program should also encourage the formation of local environmental groups among the people of Karyamukti Village. The group can facilitate the habit formation of desired pro-environmental behavior and support the achievement of skills needed for people to be environmentally responsible citizen. The group can also increase the bridging and linking social capital by making connection with other group and external agencies in implementing their stewardship activities and gaining support for the activities.

C. Limitation of the Work

This work has its own limitation, in that it rely solely on the information provided by community leaders and the people directly involved in tourism activity in the Site, under the assumption that they were knowledgeable people about the community of Karyamukti Village. A study involving more respondents might be needed to be able to draw better conclusion on the community’s social capital.

IV. Conclusion

Although the social capital of the people of Karyamukti Village was moderate, there still was the need to increase the social capital. EE is offered to increase people’s participation in tourism development of the Site. In order to promote participation, the EE program should be develop in accordance with the existing social capita. It is to include subjects on knowledge about the environment, skill to investigate and evaluate environmental issue, environmental ethic, and the values of the environment and pro-environmental behavior. Learning in EE should be joyful and provide experience of the environment and involvement in environmental resources management activities. The formation of local environmental groups should also be encouraged through EE.

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REFERENCES


Recognition of the Potential for Cultural Conservation Philosophies of Tri Hita Karana to Promote Community Participation in Batur Caldera Geopark Heritage Tourism Development

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Abstract—Community participation is often motivated by local culture, which drives the values, attitudes and ways of life that help preserve the heritage of a specific community. This paper examines the importance of the conservation philosophies as potential vehicles for increasing community participation in the development of a heritage tourism site. Data were collected through in-depth interviews, direct observations, content analysis of the customary regulations and Purana Hulandana Batur (the local book of beliefs), and literature study, carried out in four custom-driven villages: Batur, Songan, Trunyan and Kedisan, all in Batur Caldera Geopark in Bali. The Geopark has been designated by UNESCO for conservation, education and geotourism. The conservation values underlying the philosophy of Tri Hita Karana (THK) are manifested in space (tri mandala), time (ingkel) and sacredness of natural resources (duwe), which could be used for determining the zoning of the Geopark. Utama mandala, areas with a high ‘sacredness value’ should form the basis of identifying the core zone. The buffer zone is the madya mandala or settlement zone, and the transition zone is the nista mandala. Such a cultural strategy would increase the local sense of belonging; important for achieving sustainable tourism development, as well as the area’s conservation.

Keywords: community participation; Tri Hita Karana; conservation principles; culture & heritage; Batur Caldera Geopark

I. INTRODUCTION

Efforts to promote heritage tourism sites have often lacked community participation in the management process [1]-[3], yet their importance and necessity in tourism development has been argued by many researchers. In fact, various research [4]-[8] conclude that community involvement generates local benefits in the tourism and heritage management of a heritage site. In addition, research have also identify participation as an approach to empower local people to be engaged in heritage maintenance [9] and conservation [10] and [11], with regard to sustainable tourism and management. Thus, the link between community participation and empowerment, and heritage tourism management is important to accomplish sustainable tourism.

Batur Caldera is one of the natural heritage sites in the Province of Bali that was declared as the first global geopark in Indonesia and becomes part of the UNESCO's Global Geopark Network (GGN-UNESCO). Geopark is a concept of sustainable management that integrates the three categories of diversity, i.e., geological...
(geodiversity), biological (biodiversity) and cultural [12], which are directed towards national development and the local’s economy [13]. Batur Caldera Geopark (BCG) has a geological diversity of 28 geosites, 20 geoevidences, and 15 geofeatures; with various biodiversity protected within the surrounding Penelokan and Bukit Payang Gunung Batur Nature Recreation Parks and the existence of local cultures. The synergy and the importance of the three categories of diversity in relation to landscape, geology and culture, are presented to the visitors through the development of Batur Caldera natural heritage tourism.

The establishment of a Geopark should be based on strong community support and local involvement [12]. Community participation is often motivated by local culture, which drives the values, attitudes and ways of life that help preserve the heritage of a specific community. The communities around BCG largely embraced Hinduism who follow the life philosophies of Tri Hita Karana (THK), the Balinese life wisdom. **Tri Hita Karana** emphasizes on practices that embrace a harmonious man's relationship with God, with fellow human beings, and with nature (environment). The application of THK in Bali is delivered in the customary law (awig awig), the provincial spatial planning (Regulation No. 16 of 2009) as well as in the awarding of THK awards among hotels and tourism related ventures that aims to popularize THK. For the local community, BCG is believed to possess the Earth’s four major components, namely the earth, water, fire, and air. This paper examines the importance of the conservation philosophies of **Tri Hita Karana** as potential vehicles for increasing community participation in the development of Batur Caldera Geopark natural heritage tourism site.

**II. THEORETICAL BACKGROUND**

A resource is considered a heritage if a value (e.g., historical, aesthetic) is attached to it [14]. There are two important values in heritage tourism, the natural and the human-built (cultural). Both tourism resources form the main tourism attractions, namely the A-B-C factors, i.e., Abiotic-Biotic-Culture [15]. In fact, the growing threats to these heritage sources have underpinned the establishment of World Natural and World Cultural Heritage Sites (WHS) [16].

Biological and cultural attractions are statistically the two greatest tourism strengths in Indonesia [17], with abiotic resources implicitly formed the attractions in both. Such valuable resources must be protected, preserved and sustainably utilized as tourism attractions, which emphasize the requirement of stakeholders’ engagement in their management. Among these stakeholders, the host community is the most important element since they live at the destination, are part of the destination and are directly affected by tourism impacts in their local areas [18]. It has been proven for some time that tourism development and planning which are not aligned with local aspirations and capacity, could result in conflict and resentment, which in the long run can devastate tourism at destination site [19], [20].

Nonetheless, development of heritage tourism has often lacked community participation in the management planning [21]-[23]. In Malaysia, years of research have indicated that there are still fairly low involvement of community in heritage management, mainly due to the lack of mutual trust between the authority and local stakeholders [24]. Further examination by [3] reveals that the community perceive heritage as superfluous and rather allocate their time and energy for income-generating activities [3]. Therefore, it is a challenge for a tourism destination/site to use its attractiveness to prevent deterioration of the natural environment, where in the process, the need to satisfy local welfare should not be put aside as it is a prerequisite to achieving resource protection [25]. Hence, a balance among resource conservation, tourism development and local community well-being becomes a big challenge in heritage tourism [26].

Historically, there always has been a social-cultural dimension in the relationship between man and environment. In traditional societies, this is evident in everyday social, economic and cultural activities, which can be closely related to the environment where they live and from which they derive their basic needs for survival. Observations by [27] in Bali, and [25] in Gunung Sewu area of Yogyakarta, found that traditional ways of life based on agriculture and traditional culture offer the potential for harmonious, sustainable farming. In such societies, a farmer learns that his existence depends on nature. Inevitably, the beliefs and practices of these traditional people have positive relations on their use and conservation of nature. This is supported by facts that suggest, involvement of local communities around highly valued natural areas tend to contribute positive results for the protection and preservation of such areas [28]-[31]. Such intercultural approach shows that one cannot separate philosophy from religion, and that both are dependent on the culture which nurtures them.

**Tri Hita Karana** (THK) is the life philosophies of the majority of Balinese Hindu. It is the implementation of the content of the teaching of **Wedas**, a Hindu-Bali Scripture which has existed since 1969 [32]. The philosophies of THK describe three harmonious relationships between man and God (parahyangan), man to man (pawongan) and man and nature (palemahan). **Parahyangan** relates to the duty of every man to be close to the Creator (cultural aspect), while **pawongan** is a genuine affirmation that an individual cannot live alone (social aspect), whereas **palemahan** is a form of human consciousness that humans live and thrive in nature, and is a part of nature (ecological aspect) [3], [34]. Such a cultural strategy would promote local participation by increasing the local sense of belonging; important for achieving sustainable tourism development, as well as the area’s...
conservation. The emotional and cognitive bonds that individuals form with a place foster a sense of stewardship or desire to protect and care for that place [35].

III. STUDY SITE AND METHODS

A. Study Site

Batur Global Geopark is centred on an active volcano located in Northeast part of the Province of Bali, specifically in the District of Bangli and Sub-district of Kintamani. The local communities make good use of the fertile volcanic soil for farming orchids and other horticultural crops such as maize, cassava, sweet potatoes, potatoes, peanuts, chilies, tomatoes and soybeans. These efforts support the procurement of subsistence food production and production for sale. From the cultural side, BCG showcases very specific local customs related to the Balinese Hindu religion [36]. In addition, the Caldera and the surrounding area are now designated as a Geological Reserve Area through the Decree of the Head of Geological Agency, Ministry of Energy and Mineral resources, No. 37.K/73/NGL/2012.

Batur Caldera Geopark has been designated by UNESCO as having the purpose of conservation, education and geotourism. BCG also comprise of Lake Batur that plays an essential role in the lives of the villages in the caldera. It is the central water source for the irrigation of thousands of hectares of Bali rice terraces that is managed in the local Subak, a communal irrigation landscape that has thrived for centuries and is unique to Bali’s culture and religion. It has since 2012, been recognized as a World Cultural Heritage by UNESCO.

B. Methods

The research was conducted in February-March 2014 in the BCG, specifically in four custom-driven Villages of Batur, Songan, Trunyan and Kedisan. The research locations were selected based on the number of geological sites found and the different practices of Balinese custom, comprised of Balinese Aga or the original Balinese (Bali mula) and the Bali Majapahit (influenced by Majapahit). Bali Mula could be found within the four villages, however, only Batur Village that embraced both cultures. According to Goris (1926) in [37], the Bali Mula villages are villages that had existed before the influence of the Kingdom of Javanese Hindu.

Data collected comprised of primary and secondary data. Data were collected by means of non-structured interview, that is, the key informants were given the opportunity to answer questions openly, associated with the application of THK in the live of people around BCG. Balinese have faith on their leaders, thus the key informants comprised of pastors, Kelihan Adat, Bendesa Adat (customary leaders), head of village, head of the District Tourism and Culture of Bangli.

Non-participant observation was also conducted by observing the implementation of THK values in daily activities, such as the pattern of time and space utilization by the local communities. Content analysis of the customary regulations (awig awig) and Parana Hulundanu Batur (the local book of beliefs) were also conducted. Literature studies were conducted to support the primary data by studying and examining reports, studies, and other related sources, associated with the research. Data were then analyzed qualitatively and presented in tabular form.

IV. RESULTS AND DISCUSSION

A. Philosophies of Tri Hita Karana

Tri Hita Karana is a local wisdom that has become a cultural identity of the Balinese Hinduism. Related to the conservation of natural resources, the Holy Scripture Bhagavad Gita IV.31 states "nayan loka 'stv ayajnasya" which means that natural resources are utilized to meet the needs of human life and preserved on the ground of sincerity (yadnya). Yadnya is the basis for the implementation of activities for the Balinese Hinduism community translated into philosophy (tattwa), ethic (moral) and ritual (ceremony). There are means of ceremonial activities that used in yadnya namely fruits, flowers, leaves and water as written in the Bhagavad Gita IX.26 "patram puspm phalam toyam yo me bhaktya prayacchati tat aham bhakty-upahrtam asnami prayatatmanah " (those whom with clean devotion offered me a leaf, flowers, grain of fruit, a sip of water, I will accept them as a devotional offerings from a person with pure heart). These four things must be made be available in every religious ceremony, which highlighted the sustainable utilization of living and non-living resources.

B. Conservation Values of Tri Hita Karana Philosophies in Batur Caldera Geopark

Results of the research showed that there were basic differences in the implementation of THK in the study sites. Batur and Songan Villages used the teachings of Parana Hulundanu Batur. Kedisan. The application of THK found within the communities of Batur and Songan Villages that were very closely related to nature conservation are as follows:

1. Area history: the people should always remember the history, the origin and the places of Gods around Mount Batur, implying that the people should always protect BCG due to its sacred value (Ida bhatari mapaingkupan).
2. **Environmental preservation**: the people shall preserve the surrounding environment by praising nature, the beauty of Mount Batur and its surroundings (*Ida bhatari mapasanjan*).

3. **Culture preservation**: the people should remember the temple ceremonies which are found in every corner of the compass (*pura pangider*) of Mount Batur (*Ida bhatari mapatoyan*).

4. **Water sources protection**: the people are required to protect the 11 sources of water (*tirtha*) found around Mount Batur (*Ida bhatari mapatirtaan*).

5. **Natural resources protection** that present agricultural products in the form of the ceremony by the five community abian (Yeh Mampeh, Putting, Stone Flower, Sapura, Batur) (*Ida bhatari mapasingak*).

The Trunyan Village is a cultural heritage village because the people are Bali Aga. According to anthropologist Margaret Mead (1930) in [38], the word ‘aga’ originated from ancient Javanese meaning mountain, thus the Balinese Aga is believed to have important role in preserving Mount Batur. They applied the teachings of their ancestors in their daily lives, inherited through the system of *Hulu ampad*.

Unlike the other villages, the people of Kedisan Village have high awareness of the importance of forests. They very much perceived forests as sacred places, and areas that would protect them from landslide and overflowing water from Batur Lake. People who used to burn the forest were now seen to assist to tackle forest fires through the community-based fire prevention group (MPA). In fact, the customary regulation of awig awig based on the teachings of *Purana Batur* regulates on forest fires, tree felling, quarrying of stone and sand, release of livestocks into the forest, building development regulation and waste disposal (Table 1). Table 1 clearly showed how the local custom in Kedisan Village regulated the daily practices of the local communities in BCG. For those who broke the rules, formal and social sanctions are applied.

### TABLE 1. VERSES FROM KEDISAN VILLAGE AWIG-AWIG RELATED TO NATURE CONSERVATION

<table>
<thead>
<tr>
<th>Section (Pawos)</th>
<th>Verses from Awig-awig</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 1 - forest fire; “yening wenten salah sinunggil jatma sane nunjelin wana patut digelis kesadokang ring sang mawang rat, yening wenten silh sinunggil krama desa nunjelin wana patut keni pamilindana manut pararem Desa Adat Pakraman Kedisan.”</td>
<td>He/she who burn the forest, will be reported to the appropriate authority and penalized according to the village agreement</td>
<td></td>
</tr>
<tr>
<td>Verse 3 - tree felling; “yening wenten salah sinunggil jatma sane ngebah taru sing tengahin wana patut kesadokang ring sang mawang rat, yening wenten silh sinunggil krama desa sane ngebah tara seka-kama ring perlindungan jurang (tukad) dalam 100 meter saking sishh tukad krama punika keni pamilindana manut parem.”</td>
<td>He/she who cut timber from the forest will be reported to the appropriate authorities; He/she who cut timber on areas of at least 100 meters from the river, will be penalized according to the village agreement</td>
<td></td>
</tr>
<tr>
<td>Verse 4 - rock and sand quarrying; “yening wenten salah sinunggil jatma sane ngerereh batu wiadin bias keanggen dagangan patum patut kesadokang ring sang mawang rat, yening wenten silh sinunggil krama desa sane ngerereh batu wiadin bias ring tukad utawi jurang keanggen dagangan patum keni pamilindana manut pararem Desa Adat Pakraman Kedisan”</td>
<td>He/she who mine rock and sand for trading will be reported to the appropriate authorities; He/she who mined rock by the river and the gorge will be penalized according to the village agreement</td>
<td></td>
</tr>
<tr>
<td>Verse 5 - release of livestock into the forest “yening wenten salah sinunggil jatma sane ngelegah wewalungan lairnyane: banteng, bawi, utawi kambing krama punika digelis kesadokang ring sang mawang rat, yening wenten silh sinunggil krama desa sane ngelegah wewalungan lairnyane: banteng, bawi, utawi kambing maka sami punika dasos keambl oloth krama desa ngnantur krama punika jaga kasukserahang ring sang nagawenangang”</td>
<td>He/she who releases livestock such as cattle, pigs and goats will be reported to the appropriate authorities; He/she who release all the mentioned livestock, they can be taken by other residents to be maintained.</td>
<td></td>
</tr>
<tr>
<td>Verse 1B – building development regulations; “Ngutshayang ngangge gagnulak asta bumi miwha asta kosala-kosali sanistane manut ring pattistis niskala”</td>
<td>Building development should at least follow the concept of <em>asta bumi</em> and <em>asta kosala-kosali</em> in accordance with the spiritual world (<em>niskala</em>). Every citizen is prohibited from sunning, littering, waste disposing in streets and lakes, because it will degrade nature.</td>
<td></td>
</tr>
<tr>
<td>Verse 1; “sehanan warga desa tan kepatut nyemuh, ngutang lubu, mebacin ring margi, ring danu, ring genah san tan kepatut duiung prasda ngicalang pasuktuan desa pekraman”</td>
<td>House yards and sacred places must be maintained by planting flowers</td>
<td></td>
</tr>
<tr>
<td>Verse 3; “Telajakan karang, merajen, patut kepiara nyabram rahina tur ketandarin sarwa sarwa”</td>
<td>Every citizen is required to have a waste disposal site or toilet.</td>
<td></td>
</tr>
</tbody>
</table>

Source: adapted from [39]

The communities believed in THK as the philosophies governing their everyday lives, encompassing social, cultural and ecological aspects. Table 1 as well as the other forms of THK implementation from the four villages, indicated that the activities carried out by the communities, are related to sustainable management of natural resources and conservation of environment. According to [40], the basis for sustainable tourism development from the perspectives of ecology, social, economic, and culture, is to minimize the negative environmental impact and maximize socio-cultural and economic impacts. Reference [41] states that an environmentally-based tourism
should be carried out with simplicity, maintaining the authenticity of nature and the environment, customs, arts and culture, living habits, biodiversity, as well as the preservation of the environment so as to create a balance between humans and the surrounding natural environment. The local communities recognized the importance of nature for their survival. The core beliefs and values of THK provided the communities with ethical guidance to conduct daily activities as well as shaping their norms. For that reason, implementation of cultural and religious values imbedded in THK by the people of the BCG, implied the potential of THK as the foundation for the development of BCG heritage tourism.

C. Using Tri Hita Karana to promote community participation in Batur Caldera Geopark heritage tourism

According to the definition by [42], community empowerment include all efforts made by a group of people, with or without external support, to be able to continue to develop their capacity or potential for the improvement of their quality of life, independence and sustainability. It can be interpreted as a process that builds community through the development of human or community capacity, changed people's behavior, and promotes community organization. Community empowerment is principally concerned to be “people-centered, participatory, empowering, and sustainable” [43]. Within such a framework, efforts to promote local participation through THK in BCG could be approached in four possible ways, as follows:

People-centered - creating a condition that allows the potential within the community to be developed (enabling). People-centered development is an approach that enhances local communities' self-reliance [44] to participate in the development process. Communities and their environment are comprised of a social-ecological system, thus the approach to develop and preserving BCG heritage tourism must consider the principles of a system. One of the main principles of systems thinking is that the solution to the problem exists within the system itself [45]. This principle highlighted the importance of using the available resources found within the community. If it was stated by [21]-[23] that heritage tourism development often ignored community participation, then through this system approach, THK should be used to raise local participation as it bounded the people together. Apart from increasing sense of belonging, the natural/geological heritage tourism would also showcased the local culture, since various forms of cultural landscape can be seen in BCG. Hence, cultural heritage tourism can also be developed in support of the natural heritage tourism.

Participatory - Communities’ participation in the conservation of natural resources resulted from a common understanding that there should be no damage done to the environment. This was evidenced by the existence of social sanctions as well as formal sanction for anyone who defied the local customary law as discussed earlier. It is important to increase people's participation in any decision-making process that is affecting their environment. Effective community participation may lead to social and personal empowerment [46].

Various authors [18]-[20] have argued on the significant role of the local communities in the planning and management of tourism. This research illustrated that the people of BCG were already involved in the management of the area through the application of THK in their daily lives. However, these local wisdoms were not recognized as having the potential to increase local participation in managing the heritage tourism of the area. Direct involvement of local community members in tourism development would provide them with a sense of ownership. Therefore, the application of the conservation values of THK should be used to enhance the sense of belonging of the local community on BCG.

One of the ways to involve the community in the planning and management of the BCG heritage area was to employ the local wisdom knowledge on the spatial arrangement of the area important for the heritage tourism development. This research found that the daily practices of the local communities of BCG following the conservation values underlying the philosophies of THK (as explained in previous sub-chapter), were based on the relationship between man and nature (palemahan), manifested in space (tri mandala), time (ingkel) and respect for the sacredness/value of natural resources (diwe). These cultural perspectives which were driven by THK could be used as a basis for zoning the BCG heritage tourism (Figure 1).
The concept of *utama mandala* (areas with a high ‘sacredness value’) should form the basis of identifying the core zone, which could be reserved for limited tourism activity. The buffer zone is the *madya mandala* or settlement zone, and the transition zone is the *nista mandala*; the latter could be reserved for more intensified tourism development due to its low ‘sacredness value’. Such a cultural strategy would promote local participation by increasing the local sense of belonging, important for achieving sustainable tourism development.

**Empowering** - is related to the enhancement of human resources. It is widely accepted that because of the limited management capacity, the local community could play an effective role in helping an area destination to achieve its sustainable use of resources. In this case, local communities were considered important as major stakeholder and to participate in management to ensure sustainable use of resources. Thus, one element that is essential for community participation is the empowerment of local communities to ensure that they have a role in decision making process. Therefore, the ultimate goal is to empower the community, enable and build their skills, so that they can advance themselves towards a sustainable living. The increasing capability of the community to empower themselves is also expected to contribute to the eradication of poverty in the long-run [47].

**Sustainable** - community empowerment can be initiated by using local knowledge as the starting point [48], [49], and according to [34], valuing a resource as sacred is technically a form of protection against the over exploitation of the resource, so that it remains sustainable. This highlights the importance of THK implementation to achieve sustainable heritage tourism. If the community were empowered, they would be able to exploit the potential of their environment, and thus would protect their own land and everything on it. This could help ensure the attainment of sustainable heritage tourism.

**V. CONCLUSION**

The philosophies of *Tri Hita Karana* are embedded in the lives of the Hindu Balinese in the Villages of Batur, Songan, Kedisan and Trunyan of Batur Caldera Geopark. The local communities understood that their existence would depend on nature to provide. The core beliefs and values of THK provided the communities with ethical guidance to conduct daily activities. Therefore, the cultural and religious practices by the people of the BCG, implied the potential of *Tri Hita Karana* as the foundation for the development of BCG heritage tourism. The efforts to promote local participation through *Tri Hita Karana* should be implemented using the approach of people-centered, participatory, empowering and sustainable.

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Agrotourism as the Economics Transformation of the Tourism Village in Bali  
(Case Study: Blimbingsari Village, Jembrana, Bali)

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Abstract—In this research is focused on tourist behavior and the local communities on the demand of agro tourism development. The study is aimed at formulating the best model to develop agro tourism in Bali. The model tourist attraction is expected by the rating is community activities, plantation area, and village’s uniqueness. On the amenities, the tourist expect amenities which include, among others: local accommodations, tracking area, places to gain knowledge and experience, places to rest and relax, escape area, places to meet people and interaction, places to escape the daily routine, learning experiences, and new places. On the accessibility, the tourists rate that the distance of the village of Blimbingsari as the barriers factor, and difficult to reach by public transport. In addition to a considerable distance, the path that must be passed to the Village Blimbingsari also includes the busy lanes and frequent traffic jams. The results of the research that has been done indicates that Blimbingsari tourism village been managed well which is evident from their local community involvement as tourism committee, guide services or travel agents link, local guide services that handling by tourism committee, and government support by Regent licensee.

Keywords: tourist behavior, local communities, tourist attraction, amenities, accessibility, tourism committee

I. INTRODUCTION

Tourism has played an important role and essential source of earning. It can be evidently seen that almost all of economic activities in Bali were depended on and leaded by tourism sector. According to Pitana (2005), tourism sector is an incredible contributor to Product Domestic Regional Bruto (PDRB) for Bali. The tourism sector contributed 12.95% by 1970, 17.98% by 1990, 30.50% by 1997, 30.49% by 1998, 31.26% by 1999, and 33.19% by 2000. Examining further to the great contributions generated by tourism, therefore tourism sector in Bali is considered as an awaiting sector for now and upcoming year. According to Butler (1980), quoted by Gilbert (1990), the stages of tourism development comprises four stages such as discovery, launch, stagnation, and decline stages where the stages of tourism development.

Discovery Stage started since the early 1900s brought a different type of invasion and tourism began to rise. Bali’s exotic beauty and culture as well as Balinese people’s hospitality began to draw foreigners to the island. Some, including German painter named Walter Spies, whose home now formed as a part of Hotel Tjampuhan Ubud, decided to settle down there. Spies and other foreign artists helped to stimulate the growth of Balinese arts which were originally produced mainly to decorate temples and palaces.

Launch Stage as continue stage of the Discovery Stage started since the second president of Indonesia, Soeharto, saw Bali as one of potential tourism destinations and reopened it to tourism in the late 1960s. One of the first big hotels built was Inna the Grand Bali Beach Sanur. The host communities respond and welcome it respectively to increase the number of tourist visits by providing facilities. Businesses remain family based and the visitor-resident relationship is still harmonious. Later in this stage, the numbers of tourists increased dramatically and the local communities involved in certain tourism industries. The tourism was launched for both domestic and international tourists. For the purpose of supporting the tourism sector, the government, investors, private sectors, and small-local enterprises working together by providing infrastructures such as hotels, restaurants, travel agencies, tourism objects such as beaches, retailing, roads, airport etcetera. On the other hands, the superstructures such as supporting tourism organizations for instance BTDC (Bali Tourism Development Centre), BTB (Bali Tourism Board), PHRI (Indonesian Hotels and Restaurants Association), and Tourism and Hotel Colleges are established professionally.
Nowadays, the growth of tourism Bali is indicated as stagnation stage, while tourism sector has been developed in such contemporary way nevertheless the growth of tourist visit is still stagnant even though a number of promotions are continuously and intensively conducted. Furthermore, there are lots gaps between sectors, for instance: degradation of natural resources, overland using to build hotels and tourism infrastructures, air and water pollution; gap between rural and urban area, etcetera.

Presently, modern tourism development in Bali continues to attract all kinds of tourists. Some of international industries such as international- chain hotels and resorts lie on alongside the island. Its people continue to struggle over the choice between modernization and tourism, and their rich tradition. Although it has suffered some adverse social and environmental effects as a result of rapid tourism developments, Bali’s cultural heritages have witnessed the test of time and remained slight changes today.

The stagnation stage has been identified since 2001 up to present, where the number of international arrivals is stagnant of approximately one million visitors per year. The developments of Bali really depend on tourism sector even though dominantly the populations of Bali are still working in agriculture sector. The stagnation stage is caused by internal and external factors. Internal factors consist of urbanization problem, un-ecological development, unequal spatial where tourism development was focused southern part of Bali for instance Sanur, Kuta, and Nusa Dua without design guidelines. Meanwhile the external factors contributed to stagnation are terrorism issues, Irak war II, SARS disaster in Asia, new tourism destinations, etcetera (Pujaastawa, et al, 2005).

Additionally, according to Butler (1980), quoted by Gilbert (1990), the stagnation stage should be seen as a signal to innovate and find out alternatives to avoid the declining stage and to refine the growth of tourism. The tourism sector in Bali shall be immediately innovated and continuously developed based on sustainable tourism development concept. According to Pitana (2005), the vision and planning development of tourism in Bali shall be based on Balinese culture, as it is the only island that dominated by Hindus worshipers in Indonesia. Furthermore, Bali has a number of man-made tourism attractions and natural attractions such as lakes, mountains, beaches, and agriculture areas which should be persistently managed.

The goal of tourism development in Bali is to realize the sustainability of cultural-based tourism which developed in accordance with Tri Hita Karana concept as well as both the global market competition and improving quality of life of local communities. Tri Hita Karana is the philosophy of Balinese-Hindu which comprises three main elements namely harmonious relationship among the human being, between human and environment, and human, and the Almighty God (WTO, 2003). One of the visions of tourism development in Bali is to develop rural tourism based on local indigenous. It means whereas the tourism shall be developed in accordance with sustainable development principles by equality of people, profit, and planet. Without sustainable development, tourism will fail definitely to achieve the authentic goal of its development.

One of the failure factors of tourism development identified by Subadra (2006) is that tourism is un-ecologically developed. In the similar study by McIntosh, et al. (1984) quoted by Subadra (2006) describes that the development of tourism is not always successful even though developed in an ecotourism model. Yet it sometimes fails to achieve the authentic objective of development since it also causes many negative impacts such as; solid waste generation, habitant disturbance, and forest degradation which is caused by the path erosion. Therefore, tourism may not be overdeveloped and many tourists should not visit rural destinations at the same time. Moreover it sometimes fails to give economic benefits while the local communities do not directly accept the profit generated from tourism development. In many cases, local communities are frequently left out since they normally do not have adequate knowledge, skill, and attitude to involve in tourism.

Furthermore, United Nation (UNEP, 2003) mentions that development of tourism should be based on the guidelines of sustainable tourism principles and agro tourism was identified as a tourism development model which is based on environment, nature, and biodiversity. In a similar study conducted by Sudibya (2002) explains whereas the international tourists particularly the educated tourists prefer visiting the destinations which concern much on environment sustainability and nature conservation to destinations which serve modern developments. The current situation of the tourism sector in Bali is capitalistically and unequally developed since the development dominated in Southern part of Bali Island only. There is a gap between Northern and Southern part of Bali especially development of tourism sector (Pujaastawa, 2006). The great potencies of agriculture resources in Western, Middle, Eastern, and Northern parts of Bali Island have not been well developed and collaborated with tourism sector.

Problem and Objective

In this study, the research is focused on tourist behavior and the local communities on the demand of agro tourism development. The study is aimed at formulating the best model to develop agro tourism in Bali.
II. LITERATURE REVIEWS

According to Jafari and Ritchie (1981), tourism is an interdisciplinary and integrates a variety of subjects, disciplines and focuses and can be seen from numerous points of views and approaches. The tourism as a central study can be studied from many focuses and created into a new form tourism development model. However tourism development model can be made in varying forms such as focus on agriculture as agro tourism, ecology as ecotourism, culture as cultural tourism, religion as religious tourism, etcetera.

Furthermore, Wall and Mathieson (1989) quoted by Tjokrowinoto (2002), identifies three elements of tourism system; (1) a dynamic element which involves travel to selected destination; (2) a static element which involves the stay in the destination; and (3) a consequent element resulted from the two preceding elements which is concerned with effects on the economic, physical and social subsystems. Some external variables such as rising earnings, mobility increase, level of education increase, and desire to escape from pressure of day-to-day urban living generate effective demands on tourism which stimulate the rise of various forms of tourism such as recreational tourism, cultural tourism, health tourism, conference tourism, historical tourism, eco-tourism, and et cetera.

Reynolds (2005) mentions that agro tourism is businesses conducted by farmers who are working agricultural operations for the enjoyment and education of visitors. In extensions meaning, agro tourism presents the potential generating farm revenues and increasing profitability. Additionally, visitors of agro tourism contact directly with farmers and support the increase of agriculture products indirectly.

Furthermore, according to WTO (2003), that agro tourism is part of rural tourism and relates to tourism on farms. It gives farmers options to expand their activities and receive more income. Agro tourism is a small part of rural tourism and agricultural practice worldwide, excluding in some European countries such as Austria, France, Italy and Switzerland, the number of farms that offer some form of tourism is remarkably large. In some areas and countries, agro tourism forms a large part of rural tourism as a whole.

This study refers the definition of agro tourism from WTO as special interest tourism which is developed as an alternative tourism development form in Bali.

The philosophy of agro tourism is inspired to improve the farmers’ earnings and the quality of rural society lives which then expectedly represents opportunity to educate the societies on agriculture and ecosystems.

Related and similar opinions described by Lobo, et al (1999), whereas the development of agro tourism will offer opportunities for local farmers to increase their earnings and improve their lives as well as sustain their operations. The opinions can be detailed as such: (1) it educates people or society about agriculture and contribute to local economic, (2) it decrease the flood of urbanization as people are able to get jobs and earnings from agro tourism, (3) it promotes local products, and regional in marketing effort and create value added and direct-marketing and stimulate economic activity as well as give benefit to society where agro tourism developed. Rilla (1999) describes more clearly the reasons of developing agro tourism as such; (1) it educates for the purpose of keeping the relationship among local societies, interest sectors, and visitors. (2) it improves the health and freshness of visitors, (3) relaxation, (4) adventure, (5) natural food or food organic, (6) unique experiences, (7) cheap tourism.

III. RESEARCH METHODS

Tourism sector has been developed by interactions and interconnections among linkage sectors. In the context of tourism destination as a product, it follows product lifecycle. It interacts between demand and supply dynamically. Innovations and creativities should be done to sustain the tourism development in Bali.

The demand and supply should be identified and known by those who intend to develop tourism as well as agro tourism. The opportunity of agro tourism can be predicted by demand and supply. The demand is needed to identify the chances of agro tourism as tourism product from the consumer side and the supply is an important thing to identify of opportunities to develop agro tourism as the new economic transformation model of Blimbingsari Village.

Veal (1997) characterizes a case study as a research that involves a study of a phenomenon being exemplified and researched which is aimed at understanding the phenomenon clearly by examining an exacting example. The case study of this research will be focused in Bali Province since it is presently used as the icon of tourism in Indonesia. According to Pujaastawa, et al (2005), Bali has villages which have been developed in rural tourism form, in this case is Blimbingsari Village, where Blimbingsari Village, Melaya District in Jembrana Regency is promoted as rural tourism especially for coconut and cacao farms.

This research use direct observation, by observing agriculture areas in Bali particularly the areas which used as case studies. Also structured interview (questioner), by having direct interactions with 100 the agro tourism visitors. The data analyzed by Structured Equation Modeling (AMOS).
IV. FINDING AND ANALYSES

Blimbingsari is a small village of approximately 200 couple families, located in western part of Bali Province approximately 120 km from the Capital City of Denpasar. The village was formed and developed once the Dutch colonized Indonesia. It is predominantly populated by Christian Protestant communities. Albeit it becomes a Christian village, Blimbingsari still exists in Balinese culture and tradition practices.

![Balanese-style Church Building](image1)

Figure 1. Balinese-style Church Building
Source: Research Observation

Predominantly, the populations work for agricultural sector. The cacao and coconut farms are the main products of Blimbingsari Village (Blimbingsari Village Head, 2016). The opportunity of Blimbingsari to become an agricultural attraction was motivated by “Suyaga Ayub”, a pastor of Blimbingsari church. Dominantly, tourists attracted by the unique traditions of Christian communities which are implemented by Balinese-style church, and its story becomes one of the Christian villages in Bali.

![Cacao and Coconut Farms](image2)

Figure 2. Cacao and Coconut Farms
Source: Research Observation

The village is also nearby Palasari Village with Catholics populations, moreover it is both close to West Bali National Park which functions as ecotourism and conservation and Palasari water irrigation (DAM) which have been developed and promoted by the local government as tourist destination in Bali.
According to farmers at Blimbingsari Village, agro tourism development is definitely enabled to increase the family income. The stakeholders predominantly agree that the agro tourism development in Bali generates certain opportunities such as; creating local employment, increasing family income, and increasing value of the village. In particular, generating related tourism business opportunities become the primary and most reasons. Agro tourism contributes lots to the improvement of economy lives of the local communities. The contributions are in the forms of agricultural products sales, several of hand-made souvenirs or handicrafts sold for the tourists, chances to establish food stalls or restaurants and certain types of accommodation such as home-stay, bungalow, villa, and hotel, as well as village development. With respect to economy improvement, the stakeholders predominantly agree that increasing agricultural products are the most contribution generated from agro tourism development.

A. Push Motivators for Visiting Blimbingsari Tourism Village

The strong motivation to encourage tourists to visit the village of Blimbingsari is coaching physical, enrich intellect, rest and relaxation, keep away from stress, visiting family and friends, and escape from daily activities, learning and experiencing new things, and visiting new places. The full survey results can be seen in the following table:

<table>
<thead>
<tr>
<th>Code</th>
<th>Indicator</th>
<th>Mean</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1.10</td>
<td>Physical training</td>
<td>4.3200</td>
<td>Very strong</td>
</tr>
<tr>
<td>X1.9</td>
<td>Enriching intellect</td>
<td>4.1800</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.1</td>
<td>Rest and relaxation</td>
<td>4.1500</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.4</td>
<td>Keep away from stress</td>
<td>4.1100</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.11</td>
<td>Visiting family and friends</td>
<td>4.0800</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.5</td>
<td>Escape from everyday activities</td>
<td>4.0600</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.3</td>
<td>Learning and experiencing new things</td>
<td>3.9300</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.2</td>
<td>Visiting new places</td>
<td>3.8100</td>
<td>Strong</td>
</tr>
<tr>
<td>X1.6</td>
<td>Meet people and socialize</td>
<td>3.5000</td>
<td>Weak</td>
</tr>
<tr>
<td>X1.8</td>
<td>Try the challenge / experience and adventure</td>
<td>3.4700</td>
<td>Weak</td>
</tr>
<tr>
<td>X1.7</td>
<td>Improve health</td>
<td>3.2100</td>
<td>Weak</td>
</tr>
</tbody>
</table>

Source: Pitana (2005)

B. Pull Motivators for Visiting Blimbingsari Tourism Village

The strong motivation attract tourists to visit the village of Blimbingsari is the rural community involvement, service bureau, the availability of lodging, life rural community activities, areal plantation village, village uniqueness and local tour guide services. The full survey results can be seen in the following table:

<table>
<thead>
<tr>
<th>Code</th>
<th>Indicator</th>
<th>Mean</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>X2.15</td>
<td>Village Community Involvement</td>
<td>4.3400</td>
<td>Very strong</td>
</tr>
<tr>
<td>X2.13</td>
<td>Services Bureau</td>
<td>4.1000</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.6</td>
<td>Lodging</td>
<td>4.0600</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.3</td>
<td>Village Community Activities</td>
<td>4.0500</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.2</td>
<td>Plantation Village</td>
<td>3.8700</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.1</td>
<td>The uniqueness of the Village</td>
<td>3.7900</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.14</td>
<td>Local Tour Guide Services</td>
<td>3.6200</td>
<td>Strong</td>
</tr>
<tr>
<td>X2.7</td>
<td>culinary</td>
<td>3.5100</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.5</td>
<td>Panorama of Village</td>
<td>3.4600</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.10</td>
<td>Distance from Airport</td>
<td>3.2400</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.8</td>
<td>Public facilities</td>
<td>3.0700</td>
<td>Weak</td>
</tr>
</tbody>
</table>
Table III. Respondents' Opinions on Sustainability Factors

<table>
<thead>
<tr>
<th>Code</th>
<th>Indicator</th>
<th>Mean</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y1.1</td>
<td>Willingness to recommend friends or family</td>
<td>4.1700</td>
<td>Strong</td>
</tr>
<tr>
<td>Y1.2</td>
<td>The desire to revisit</td>
<td>4.0100</td>
<td>Strong</td>
</tr>
<tr>
<td>Y1.3</td>
<td>Support local communities</td>
<td>3.2300</td>
<td>Weak</td>
</tr>
<tr>
<td>Y1.4</td>
<td>Government support</td>
<td>4.0000</td>
<td>Strong</td>
</tr>
</tbody>
</table>

Source: Sujipta (2001)

C. Sustainability of the Blimbingsari Tourism Village

Sustainability of rural tourism depends on the loyalty Blimbingsari traveler looks of willingness to recommend friends or family, and the desire to come back. Sustainability tourist village Blimbingsari also require government support and the support of local communities that are currently still included weak because only some of the villagers involved in the tourist village. Furthermore, operationalization of variables agro tourism sustainability translates into four indicators comprising:

<table>
<thead>
<tr>
<th>Code</th>
<th>Indicator</th>
<th>Mean</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>X2.11</td>
<td>Distance from Capital</td>
<td>3.0400</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.4</td>
<td>Cultural / Indigenous / Traditional Peoples</td>
<td>3.0300</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.12</td>
<td>Availability of Transportation</td>
<td>3.0000</td>
<td>Weak</td>
</tr>
<tr>
<td>X2.9</td>
<td>Visitor Center</td>
<td>2.8600</td>
<td>Weak</td>
</tr>
</tbody>
</table>

Source: Pita (2005)

The weaknesses of the Blimbingsari Tourism Village:
1. Long distance from the airport (1.50 km)
2. Long distance from the capital city (120 from Denpasar)
3. Can be reached by private or travel car

Figure 3. Agro Tourism Model for Blimbingsari Tourism Village
V. CONCLUSION AND RECOMMENDATIONS

The model tourist attraction is expected by the rating is Community activities (Worship, Church Activities), Plantation area (coconut, cacao, honey), and village's uniqueness (the only one Christian village in Bali). On the amenities, the tourist expect amenities which include, among others: local accommodations (guest house), tracking area (west national park), places to gain knowledge and experience (Christian village), places to rest and relax (country side, west national park), escape area (rural environment), places to meet people and interaction, places to escape the daily routine, learning experiences (agriculture activities), and new places (the only one Christian village in Bali). On accessibility, the tourists assume that the distance of the village Blimbingsari Travel far enough, and difficult to reach by public transport. In addition to a considerable distance, the path that must be passed to the Village Blimbingsari also includes the busy lanes and frequent traffic jams.

The results of the research that has been done indicates that Blimbingsari tourism village been managed well which is evident from their local community involvement (tourism committee), guide services (travel agents link), local guide services (tourism committee), and government support (Regent licensee).

The solution that the distance from the capital can be overcome by making special travel packages that allow travelers can stay at the Village Blimbingsari, and combined with a package of eco-tour, especially eco-tourism to Bali Barat National Park. It would be better if, the travel packages can be packaged as a weekend’s holiday package, so tourists can see and be involved directly in the activities of the church on the day of week.

ACKNOWLEDGEMENT

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Abstract—Tourist attraction is an important element for cultural and heritage tourism development. Increasing "special interest" tourist is used as a benchmark in the development plan of a tourist attraction globally. Indonesia consists of thousands of islands, in which each island has different cultures. Cultural diversity forming an attraction that will attract the tourists attraction. Tourism sector in this country is abundant and capable to solve fundamental problems by economic strength. Jagatkarta temple located at Mount Salak, in Ciapus, Bogor. Tourism industry is high risk. Spiritual tourism can be used to reduce the risk in the tourism and to develop cultural and heritage tourism. Risks that often happen in the tourism is operational risk. Operational risk in the tourism is caused by human and nature. Therefore, optimization and risk management is needed to develop cultural and heritage tourism. This study will analyze what the constraints in Jagatkartta Temple using Fishbone analysis and create Optimization and Risk Management Model. This model using PHA (Process Hierarchy Analysis) by combining the priorities variable at each hierarchy and will be a strategy promotion for Jagatkartta Temple as cultural and heritage tourism.

Keywords: Tourism Risk, Risk Management, Tourism Development, AHP

I. INTRODUCTION

Tourism sector in Indonesia recently dramatically increase. Indonesia is rated as one of the developing countries in promoting tourism in the world. Indonesia consists of thousands of islands, in which each island has different cultures. Cultural diversity forming an attraction that will attract the tourists attraction. This can be seen with the number of foreign tourists coming to Indonesia. Indonesia natural beauty are still many plenty from domestic and foreign travelers. Empowerment and development of Indonesia natural beauty needs a value added to became a tourist attraction. Tourism sector in this country is abundant and capable to solve fundamental problems by economic strength. [3], developed a tourist area requires comprehensive planning, so that positive results can be achieved and the negative impact can be minimized.

Tourism and hospitality industry is very susceptible to the reputation. Tourism industry sell services as services to form an brand image and reputation. Tourism in various regions, particularly in tourist destinations requires risk management to minimize risks. This industry is depend on the satisfaction rate of the service quality and importance rate level on the service quality received by the customers. Risks in the tourism and hospitality industry arise as a individual interact result. Operational and reputation risk in the tourism and hospitality industry can impact on the arise of other risks that are relevant. Therefore, risk needs management. We often call with risk management. [5] Risk management can help reduce the probability of uncertainties that may cause damage or loss. Risk management cycle consists of five stages, they are identification risk, measurement risk, mapping risk, management risk model, monitor, and control. To reducing the risks common in the tourism industry, its need to increase the value added, efficiency, and comparative advantages, also make development attraction strategy and entering the market trends such as special interest tours.

Risk in tourism industry is so big in line with increasing tourism, particularly in destination. Risks in the tourism and hospitality industry appears as a result human interaction. According to [2] risk is the level of uncertainty that has been known probability or uncertainty that can be loss causes by measurement.

[4] basically there are five flows that can be analyzed in risk management tourism, namely operational risk, financial risk, information risk, relational risk, and invasional risk. Risks that often happen in the tourism industry is operational risk. Operational and reputation risk in the tourism and hospitality industry can impact on the relevant risks. Operational risk in the tourism is caused by human and nature. This industry is highly
dependent on satisfaction and importance rating that received by tourist. As the service industry, hospitality and tourism is high risk. Therefore, risk management is needed to keep quality for tourism.

Tourist attraction is an important element for tourism development. Travelers primary needs when visiting an-object is because they motivated by an unique tourist attraction. Increasing "special interest" tourist is used as a benchmark in the development plan of a tourist attraction globally. Special interest tourist consist of environmental conservation travel, traditional community life, spiritual travel, educational travel, and others. Parahyangan Agung Jagatkarta temple located at Mount Salak, in Ciapus, Bogor. Parahyangan Agung Jagatkarta temple built in a unique location on Mount Salak because Pakuan Pajajaran Sunda Kingdom once stood at the site. Pakuan Pajajaran Kingdom is the capital of the Sunda Galuh Kingdom region, the last Hindu kingdom in the archipelago (Majapahit) which experienced its golden age under of King Siliwangi, before it was conquered by Muslim Java in the 16th century. This temple is included in the "special interest" travel as a spiritual tourism because has historical value.

Tourist attraction such as spiritual tourism can be used to reduce the risk that occurs in the tourism industry. Development strategy will help tourist attraction to increase a value added, efficiency, minimize risk, and comparative advantages, this strategy will show how tourism be an empowered. In developing cultural and heritage tourism in Parahyangan Agung Jagatkarta Temple, there are some constraints which need the solution. Based on the description above, the problem in this study can be formulated as below:

1) What is the constraints which occur in Parahyangan Agung Jagatkkarta Temple?
2) How to create optimization and risk management model to develop cultural and heritage tourism?

According to the issues, the purpose of this study is to analyze what the constraints which occur in Parahyangan Agung Jagatkarta Temple and design optimization and risk management model to develop cultural and heritage in Parahyangan Agung Jagatkarta Temple in Ciapus, Bogor City.

II. METHOD

Processing and analysis data using qualitative and quantitative analysis. Fishbone Analysis is used to identify what the constraints in Parahyangan Agung Jagatkarta Temple. Process Hierarchy Analytic (PHA) based on [10] is used to create a model for optimization and risk management to develop attraction of spiritual travel.

III. FINDING AND DISCUSSION

Parahyangan Agung Jagatkarta Temple ("The Perfect Holy Gods Nature") or often called simply Jagatkarta Hindu temple archipelago is located in Bogor, West Java, Indonesia. Jagatkarta Temple is the largest temple in West Java and the 2nd largest in Indonesia after Besakih in Bali, considered as a worship and funeral for Prabu Siliwangi and the hyang (ancestors) of Pakuan Pajajaran that stood in the region of Parahyangan.

Entering the temple is no rules or procedure but for women who are menstruating are prohibited to entering the temple, because the temple is a sacred place. When the temple has traditional ceremony, visitors only allowed entrance to the front of the main temple. The main temple has spacious courtyard and in spacious yard there is Ganesha statue and rest hall. Although visitors just in the courtyard of the temple, they can feel a spiritual travel when Hindus praying. The atmosphere really like in Bali’s temple, they use “udeng” (traditional cap) for men and kebaya for women.

A. The Constraints by Fishbone Analysis

According [11] fishbone analysis is used to find factors that result in constraints characteristics, ie a deviation that was searched by creating a diagram. The diagram shows the relation between cause that lead to something. Based on fishbone analysis, in Parahyangan Agung Jagatkkarta Temple there are several constraints that inhibit the development of cultural and heritage tourism. This can happen due to several factors: environmental, material, access, methods, and human resources. The explanation of each factors are:

1) Environment : Infrastructure inadequate and facilities inadequate
2) Material : Temple is less good maintenance
3) Method : Lack of information adn retribution system is not clear
4) Access : The difficulty of public transportation and road access is difficult
5) Human Resources : Mas media role, Parahyangan Temple management role, Government role, and NGO (Non Government Organization) role

What are the constraints can be seen in Figure 1 which shows any constraints that inhibit the development cultural and heritage tourism in Parahyangan Agung Jagatkkarta Temple based on fishbone analysis. After the constraints found by fishbone analysis, the constraints will be the basis to establish a Optimization and Risk Management Model Analysis to Develop Cultural and Heritage Tourism.
The difficulty of transportation, road access is difficult, facilities and infrastructure inadequate, the temple is poor maintenance, lack of information access, and retribution system is unclear. The third level in the hierarchy structure represent the purpose of the optimization and risk management model, they are access improvement to tourist attractions, improvement of information about tourist attractions, facilities and infrastructure improvement, and sustainable tourist attraction maintenance. The fourth level in a hierarchy structure represent the actor in the Parahyangan Agung Jagatkartta Temple, the actor consist of Government, Parhyangan Temple Management, Mas Media, and Non Governmental Organization. The fifth level in a hierarchy structure shows the society affected segment in the Parahyangan Agung Jagatkartta Temple, they are Tourist, Society Around Parahyangan Temple, People who Pray, and Parahyangan Temple Management. The results of this analysis will be used as the basis for determining “Optimization and Risk Management Model Analysis to Develop Cultural and Heritage tourism in Parahyangan Agung Jagatkartta Temple.”
Figure 2. Hierarchy Structure of Optimization and Risk Management Model Analysis to Develop Cultural and Heritage Tourism (Case study: Spiritual Travel in Parahyangan Agung Jagatkarta Temple in Ciapus, Bogor City)

C. PHA (Process Hierarchy Analyist) Result

Based on the questionnaire experts results using the Process Hierarchy Analytic (PHA) that obtained pairwise comparisons between the main focus of the controls and constraints then will seen which one has the most impact [6]. Figure 3 shows the PHA result what to be priority variable in each hierarchy. Table 1 shows the weight of each variable in each hierarchy.
D. Optimization and Risk Management Model

After an assessment by using PHA, then creates a optimization and risk management model by combining the priorities at each hierarchy. In the first hierarchy is a constraints variable, in this hierarchy that be priority is road access is difficult (0.262). Then the second hierarchy is a objective variable, in this hierarchy that be priority is Access Improvement to tourist attractions (0.341). In the third hierarchy is a actor hierarchy whose priority is Government (0.472). In the last hierarchy is a affected society segment hierarchy and in this hierarchy that be priority is Society around Parahyangan Agung Jagatkartta Temple (0.378). Table 1 shows priorities variable and weight result in each hierarchy by PHA. The results of combining the variable priority at each hierarchy is to create a optimization and risk management model in order to develop cultural and heritage tourism, the Government form a team that works together with society around Parahyangan Agung Jagatkartta Temple creates a program to improve access to tourist attractions such as provision of more public transportation to tourist attraction, fixing the way to the tourist attraction and more information about tourist attractions with creates a website that contains about Parahyangan Agung Jagatkartta Temple.

<table>
<thead>
<tr>
<th>Hierarchy</th>
<th>Variable</th>
<th>Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constraints</td>
<td>The Difficulty of Public Transportion</td>
<td>0.210</td>
</tr>
<tr>
<td></td>
<td>Road access is difficult</td>
<td>0.262</td>
</tr>
<tr>
<td></td>
<td>Facilities and infrastructure inadequate</td>
<td>0.191</td>
</tr>
<tr>
<td></td>
<td>Temple is poor maintenance</td>
<td>0.085</td>
</tr>
<tr>
<td></td>
<td>Lack of information access</td>
<td>0.151</td>
</tr>
<tr>
<td></td>
<td>Retribution system is unclear</td>
<td>0.099</td>
</tr>
<tr>
<td>Purpose</td>
<td>Access Improvement to tourist attractions</td>
<td>0.248</td>
</tr>
<tr>
<td></td>
<td>Improvement of information about tourist attractions</td>
<td>0.341</td>
</tr>
<tr>
<td></td>
<td>Facilities and Infrastructure Improvement</td>
<td>0.256</td>
</tr>
<tr>
<td></td>
<td>Sustainable Tourist Attraction Maintenance</td>
<td>0.156</td>
</tr>
<tr>
<td>Actor</td>
<td>Government</td>
<td>0.472</td>
</tr>
<tr>
<td></td>
<td>Parhyangan Temple Management</td>
<td>0.222</td>
</tr>
<tr>
<td></td>
<td>Mas Media</td>
<td>0.172</td>
</tr>
<tr>
<td></td>
<td>Non Governmental Organization</td>
<td>0.134</td>
</tr>
<tr>
<td>Society Affected Segment</td>
<td>Tourist</td>
<td>0.319</td>
</tr>
<tr>
<td></td>
<td>Society Around Parahyangan Temple</td>
<td>0.378</td>
</tr>
<tr>
<td></td>
<td>People who Pray</td>
<td>0.164</td>
</tr>
<tr>
<td></td>
<td>Parhyangan Temple Management</td>
<td>0.139</td>
</tr>
</tbody>
</table>

IV. CONCLUSION AND SUGGESTION

Parahyangan Agung Jagatkartta Temple built in a unique location on Mount Salak and has historical value. Local culture is very harmonious combination for the ethics and religious culture, which until now are capable enough in counteracting the foreign culture, because the roots of local culture is still strong traditional institutions that inspired by Hinduism [8].

Supposedly Parahyangan Agung Jagatkartta Temple’s management could more develop the potential tourism with spiritual travel. Spiritual activities that are natural and simple rated can give someone to the atmosphere of a new life, more relax, more powerful, more close to nature [9]. The combination of atmosphere Parahyangan Agung Jagatkartta temple with natural, simple and spiritual activity that make them feel they have an incredible experience. People have travel is for eliminating saturation feeling, stress, depression or other emotional stress by specific causes in their daily routine life.

This is supposed to be an opportunity for Parahyangan Agung Jagatkartta Temple’s management to develop the place to be cultural and heritage tourism and also competitiveness in the future. Local communities can participate to donate what the potential value what they have with the unique customs, culture, art, religious
traditions, or resource environment with alternative tourism models. In the other hand, spiritual tourism can strengthen Bogor City Brand not only for culinary tourism but also as a spiritual tourism.

Based on Fishbone analysis and PHA (Process Hierarchy Analysis) result, the optimization and risk management model to develop attraction of spiritual travel in Parhyangan Jagatkarta Temple, Ciapus is Government forms a team that works together with society around Parhyangan Temple creates a program to improve access to tourist attractions such as provision of more public transportation to tourist attraction, fixing the way to the tourist attraction and more information about tourist attractions with creates a website that contains about Pura Jagatkarta Ciapus attraction.

Based on Indonesia Law [12] said that every person or community in and around tourist destinations have a priority right to be workers. So the government collaborate with the society around the temple and managers of Parahyangan Jagatkarta Temple to improve and develop the attraction and when the attraction success that will give direct impact likes economic prosperity to the society around Parahyangan Temple.

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The Initiation of Eco-Tourism Concept for Land Rehabilitation by Bali Botanic Garden in Lebih Village, Gianyar, Bali

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Abstract—Bali Green Province is an initiative of local government of Bali as a step towards a clean and healthy environment. It cannot be ignored that the rate of land degradation in Bali is increasing, as reflected in its high rate of forested land conversions. Land degradation includes all process that diminishes the capacity of land resources to perform essential functions and services. This is caused by two interlocking complex systems: the natural ecosystems and the human social system. Bali Botanic Garden as a conservation institution and scientific authority in plant conservation urges the needs for restoring these degraded lands through land rehabilitation. As the concept of conservation itself is not only consist of “to save and to study”, but it is also hold the concept of “to use”, therefore, eco-tourism is chosen as the appropriate concept for land rehabilitation. Lebih green village is a program initiated with the assistant of Bali Botanic Garden, to conduct land rehabilitation in Lebih Village in Gianyar Bali. This program aimed at first to make a more productive use of idle and wasted land around the village to make it a more productive that can support the locals as well through application of a combined method of restoration ecology with eco-tourism. This program is also implementation of the indigenous local concept of Bali named “Tri Hita Karana”.

The Lebih Green Village program was launched in late 2010 and mid-2011. As many as 9,500 seedlings of useful tree species have been planted in a more or less 6 ha of land. The first phase was conducted by Lebih Village in November 2010 with 3 ha of unproductive land, planted with 5000 trees plant’s seedlings. Then a second phase was conducted by Bali Botanic Garden in June 2011, in an approximately 3 ha of land, by planting 4,500 trees seedlings of locally useful plants. Next phase, once these trees species has reached mature in age, the planning is to develops these areas as eco-tourism spot with various attraction such as outbound, jogging track, and river fishing as well as guided walk tour of the areas. That was important to change the tourism to be an economic and social medium for sustaining the local society and safe guarding the environment at the same time.

Keywords—Eco-tourism; Land Rehabilitation; Bali Botanic Garden; Lebih Village

I. INTRODUCTION

In recent years it is estimated that 31,817 ha or approximately 25% of the total forest areas in Bali have been converted. This changing inland use is due to factors such as illegal forest clearing, fire and other developmental use outside the forestry [1]. Restoration, rehabilitation efforts done up to date have not yet given satisfying results. Beside to restore degraded land, there is also the need to conduct efforts of educational nature. These efforts aim to enhance people perspective towards loving and engaging more to the environments and environmental/natural issues.

Conservation efforts could not suffice itself in terms of monetary aspect. Up to date, funding sources for environment restorations in Indonesia is relatively limited, with most of the funding is top-down nature and mostly comes from the government [5]. Therefore, an alternative funding source is needed. One of possible source comes from tourism sector. Tourism industry shows tendency of increasing roles towards Bali development aspects from year to year, as seen from the increase of its contribution towards man-power absorption and Domestic Regional Gross Product [10].

Tourism activities as well as other anthropogenic activities, have the potential to act as disturbance agent to the environment, especially towards habitat and ecosystem which could decrease the rate of biological diversity (biodiversity) of certain ecosystem [4]. Therefore there is need to find an alternative solution to this unwanted
potential of tourism. Hence the notion of eco-tourism was raised. Eco-tourism is closely related to the concept and principles of conservation and also make the sue of conservation strategy in its developmental strategy [4]. Society of International Eco-tourism defines eco-tourism as responsible journey/trips to the nature by means of conserving the environments as well as upgrading the local people prosperity [2]. Therefore, eco-tourism can be used as an alternative approach to help restoring the environment. Especially when it is connected to the indigenous concepts of Balinese named the “Tri-Hita Karana” which puts more emphasis on the trilogy and connectedness between human, people, environments, and God.

However although this theme is closely relevant, up to date there are not many ecotourism projects are implemented in Bali. From those of the successful ones is one that is implemented by the Bali Botanic Garden. An environmental program design in Bali Botanic Garden is also included restoration of degraded landscapes outside of the garden itself especially in Bali Island. Therefore this paper talks about the eco-tourism program that was implemented by Bali Botanic Garden in an idle and almost wasted old filed, landscapes in Gianyar District in Bali. The objective is to demonstrate an example of a model of landscape rehabilitation which incorporate the plant conservation and eco-tourism approach.

II. METHOD

A model of eco-tourism and its implementation is shown in figure 1. In summary, the method consist of four parts namely assembling Bali Botanic Garden strength to design a restoration model-proposal with eco-tourism approach; collaborating with funding sponsor and local authorities to launch the program; preparing the landscape of interest to be used in the model implementation; lastly launching the eco-tourism model by empowering locals.

In the one year of establishment period, scientists at Bali Botanic Garden also giving assistance to the locals who were maintaining the planting site. This includes monitoring and measuring of the survived plants and also monitoring the dead plants to be replaced in the next re-planting session. Design and layout of the tree plants planting at the site is shown in figure 2.

III. FINDINGS AND DISCUSSION

The pro-active step taken by Bali Botanic Garden with its land rehabilitation with eco-tourism approach which cooperate with various partners such Lebih Village, Gianyar government, Sampoerna Foundation and Warmadewa University is an important step towards supporting the Bali Government model of “Bali Clean and Green or Bali Green Province”. The model developed by Bali Botanic Garden research team was in line with a greening program that was also proposed by Lebih Village named Lebih Green Village [9]. The land rehabilitation model at Lebih Green Village program was launched in late 2010 and mid-2011. As many as 9,500 seedlings of useful tree species have been planted in a more or less 6 ha of land. The first phase was conducted by Lebih Village in November 2010 with 3 ha of unproductive land, planted with 5000 trees plant’s seedlings. Then a second phase was conducted by Bali Botanic Garden in June 2011, in an approximately 3 ha of land, by planting 4,500 trees seedlings of locally useful plants (Figure 3).
Bali Botanic garden with its facilities and experts and useful plants collection

Eco-tourism program

Partner with private enterprises, universities and Local government look for potential rehabilitation place

Once find, coordinate with local government of Gianyar and Lebih Village

Old field, idle and almost degraded landscapes full with Imperata grassland chosen

Surveys of biotic and abiotic. Biophysical factors of the chosen landscape

Selecting appropriate plant species to be planted, maximizing local/native plants

Designing for planting: water sources/supply, clearing of weeds and grasses, make planting holes with certain planting distance using row method

Empowering local villagers to conduct tree planting and also participation from government’s officials and sponsor delegates in the planting day

Local people maintaining the planting site; weeding, watering and re-planting if there are dead plants and get paid for the job for a year

Once a year passed and critical time of the planted plants are passed, village authority take the responsibility to maintain the site

When in the next years, once the trees are well established, re-surveysing the trees, numbering the trees and prepare the information boards (in bilingual, bahasa and English) for useful trees in terms of medicinal, architectural, and ornamental as well as traditional/cultural usage. Pathways will also be develop, with footpath sue for foot massage, jogging track, park benches, building a gate to the entrance site.

Once it has passed 10 years, various nature activities will be develop such as tree top walk, river adventure, and a guided walk through the site to explore more deeply about the usage of each trees as well as its preparation for traditional medicine (Usada Bali) for example. This will in turn attract visitors to participate in the nature-based tourism and will increase the local people (Lebih villagers) income without sacrificing its environment

FIGURE 1. Flowchart of the land rehabilitation model with ecotourism approach.
The Lebih Green Village was officially started to establish marked by the first planting by the Vice Governor of Bali Province in Banjar Beten Kelod, Desa Pakraman Lebih, Gianyar on Sunday 5 June 2011. Next phase, once these trees species has reached mature in age, the planning is to develops these areas as eco-tourism spot with various attraction such as outbound, jogging track, and river fishing as well as guided walk tour of the areas.

In terms of climate change, we also need to consider seriously of the mitigation efforts. Mitigation concern primarily with the efforts to expand forested landscapes and to restore the world’s forest as carbon sinks. Forests perform as carbon storehouses and play a significant role in influencing our climate [7]. Therefore in our model of land rehabilitation, not only eco-tourism concept, but we also put plant conservation in the top of the list. However, more and more disturbance to forested lands had caused many plant species to become threatened of its existence in the wild. Bali Botanic Garden as a conservation institution act to start conducting some efforts to conserve five targeted species which are already in rare status (locally, Bali) namely. Majegau (*Dysoxylum caulostachyum* Miq.), Kaliasem (*Eugenia polycaphala* Miq.), Rijasa (*Elaeocarpus grandiiflora* J. E. Smith.), Kemoning (*Murraya paniculata* Jacq.), and Tulak (*Schefflera elliptica* Harms.) [8]. In our model implemented at Lebih Green
Village we also planted species that are in the lists of extinction threat. These species are species that are already succeeded to be propagated at the garden nursery house and re-introduce the species to the wild is also a significant part of plant conservation effort. The species used in the Lebih Green Village are listed in table 1.

Re planting of seedling that did not make it through the first year of the season, was conducted in the wet season of 2011. We used seedling from Antidesma bunius species. This species, based on our monitoring in the field is able to survive the drought and hot conditions such as in Lebih Village which located near to the beach. Besides, this species is also has additional advantage. Buni able to produce fruits that are consumable and the trees is also a useful plant in Balinese ceremonials and also has the great potential to as carbon sink [9]. We estimated that only more than about half (2,500) of the total seedling (4,500) planted could survive through and reach mature age. However, it is still adequate to construct a forest with eight species of a non-timber production to support valuable environmental services.

<table>
<thead>
<tr>
<th>No.</th>
<th>Species</th>
<th>Quantity</th>
<th>% Mortality</th>
<th>% Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Buni (Antidesma bunius)</td>
<td>1100</td>
<td>5</td>
<td>95</td>
</tr>
<tr>
<td>2</td>
<td>Kayu Manis (Cinnamomum harmanii)</td>
<td>700</td>
<td>65</td>
<td>35</td>
</tr>
<tr>
<td>3</td>
<td>Rijasa (Elaeocarpus grandiflorus)*</td>
<td>1450</td>
<td>90</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td>Mundeh (Garcinia dulcis)</td>
<td>100</td>
<td>20</td>
<td>80</td>
</tr>
<tr>
<td>5</td>
<td>Salam (Syzygium polyanthum)</td>
<td>650</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>6</td>
<td>Gatep (Inocarpus fagiferus)</td>
<td>50</td>
<td>60</td>
<td>40</td>
</tr>
<tr>
<td>7</td>
<td>Majagau (Dysoxylum caulostachyrum)*</td>
<td>400</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td>8</td>
<td>C. Pandak (Podocarpus imbricatus)</td>
<td>50</td>
<td>70</td>
<td>30</td>
</tr>
</tbody>
</table>

Eco-tourism can be seen as approach in development efforts. Eco-tourism is a method of using and managing tourism resources in an environmentally friendly ways. Eco-tourism is potential to be developing as “special interest tourism”. According to Damanik and Weber [2], it was estimated that about 25% of international tourists are eco-tourists. Also, legislations have already support the notion of eco-tourism, such as decree no.5, 1990 about conservation of natural resources and its ecosystems, decree no. 9, 1990 about nature recreation, and also government decree no. 18, 1994 regarding having nature recreational tourism in a buffer and utility zones of a national park [3].

In terms of establishing a tourist object in a village, Lebih Village is not the only one. There has been numerous reports and covering of the media to various locations. “Desa Wisata” they called it such as Desa Tembi, Desa Turi, Desa Kasongan.

Gedangsari Green Village in Yogyakarta Province, and in Bali Province itself, we already familiar with Desa Adat Penglipuran, Desa Jatiluwih, Desa Trunyan that already ahead of Lebih to proceed as nature tourism destinations. We learnt that “special interest tourism” such as eco-tourism like these is basically a responsible journey to nature which aimed toward obtaining a better perspective of the nature and good attitude towards the environment [6]. With these eco-tourism activities there are also evidences that local people who lives in those surrounding villages has better income and feels more confident than before. A good example also can be taken from villages surrounding the Merapi volcano in Yogyakarta. After the catastrophic eruption of the volcano, local villagers succeed in re-establishing their life again through the mean of nature recreation by launching the “Lava-Tour” package. Other example was local lives near Pindul Cave in Yogyakarta, now said that he is now more confident of talking to people, as a result of his training as a field guide for the on goes eco-tourist that visited Pindul caves. Again eco-tourism has proven that it is able creating new jobs, new businesses into the local economy so it could prevent the drain of local youth to find work at the city by providing local jobs and safe guarding the environment at the same time.

IV. CONCLUSION

The pro-active step taken by Bali Botanic Garden with its land rehabilitation with eco-tourism approach which cooperate with various partners such Lebih Village, Gianyar government, Sampoerna Foundation and Warmadewa University is an important step towards supporting the Bali Government model of “Bali Green Province”. The model incorporates not only eco-tourism concept, but also plant conservation. Combinations of these two elements in a land rehabilitation model are a prominent approach to ensure sustainability of natural resources, biodiversity without putting behind the prosperity of the locals.
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Tourism and Preservation of Traditional Culinary Culture
Study Case of Cassava Consumption Tradition in Cireundeu Hamlet

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Abstract— Villages in Indonesia have strong potentials in cultural tourism including its traditional culinary culture. Accordingly Indonesia government encourages tourism development in many villages. West Java is one of the provinces that are endowed with such villages and hamlets (kampung). Cireundeu considered unique among other ancestral hamlets in West Java as they inherit the tradition of consuming cassava for their main meal and for other delicacy creations. Thus, visitors start to come to this kampung fascinated by this particular custom. Despite of the amount of visitors, elderly people of this kampung concern about their younger generation who imply to leave the tradition of cassava consumption. However, visitors still come to this kampung and the tradition still live. Thus, it becomes important to know the main motive of the people of Cireundeu in preserving their traditional culinary culture. The aim of this research is to find out whether the cassava consumption tradition will live on as a result of being a tourist attraction. This research uses qualitative descriptive research method by interviewing key informants and making direct observation in the hamlet. The result of this research should be useful to reveal the role of tourism in cultural preservation, especially traditional culinary culture.

Keywords – tourism benefit; traditional culinary; cultural tourism;

I. INTRODUCTION

Tourism sector in Indonesia has good prospects for development and is regarded to be important for improving the economy of the country. Aside from increasing the country's foreign exchange, the operation of tourism increase the economic growth in order to improve people's welfare, eliminate poverty, unemployment, preserving nature, environment, and resources, develop their culture, lift the image of the nation, foster a sense of patriotism, strengthen the identity and unity of the nation and strengthening the friendship between nations (Law No. 10 of 2009 regarding tourism states). Referring to the Act of tourism, tourism sector is not only improving the economy of Indonesia, but also preserving nature, the environment, culture and traditions. It can be seen that tourism development is expected to contribute in the efforts of the preservation of traditions of a country or a region with a unique tradition.

One of the provinces that have unique tradition and culture are West Java. It can be seen from the presence of some ethnic village, which is still preserved and still visited by tourists. Among other ethnic village in West Java, Cireundeu hamlet in Cimahi has its own special character. This village is one of the traditional villages that still retain indigenous habits and customs of their ancestors, and also maintain the trust that was followed for generations. First, the people still perform the ceremony of Sura every Saka (New Year in Sundanese calendar).
The celebration has deep meaning that human must understand about living together with the other as well as the environment, animals, plants, wind, sea, mountains, earth, fire, wood, and the sky. Secondly, the people in Cirendeu hamlet still adhere to belief Sudanese Wiwit means the earliest Sudanese. Thus, the uniqueness that most distinguishes this village from the other traditional village in West Java, is a tradition of consuming constellation rice or cassava as a primary food. Because of this uniqueness, the Cirendeu village has been the site of a tourist village food security application (Desa Wisata Ketahanan Pangan - DEWITAPA).

In 2005, Cirendeu village began visited by many tourists. One of their reasons comes to visit Cirendeu Village is the habits of the people who consume rice or cassava constellation as a primary food. The tourist considers the tradition as attractiveness because in general people consume rice but they consume constellation rice or cassava as primary food. It does not mean that they are not able to get rice; instead this activity is a manifestation of the society’s firmness in holding the ancestors’ tradition. The tradition has been going on until today.

However, looking into the development of the village, most of the people in Cireundeu has adapted into the modern way of life. There have been some concerns from scholars and academician about the possibility of the extinction of the tradition. In spite of that concerns, we can still see the indigenous people of Cireundeu still practicing their belief and tradition strongly. In regards to the development of tourism activity in the village, we can see that the main reason of people come to visit Cirendeu is because of the tradition of eating cassava. Thus the researcher intends to reveal whether this tradition is still preserved due to tourism activities or even still be preserved in the absence of tourism activities. The research questions addressed from the above background and problem identification will be: How is the culinary tradition practiced? How does the preservation of the culinary tradition proceed? And how is tourism and the preservation of the culinary tradition related?

II. LITERATURE REVIEW

The main objective of this research is to find out the role of tourism in accordance with the preservation culinary tradition. Some conceptual frameworks are employed to analyze the facts collected in the research. Following are the literature and concepts related with the research:

A. Purpose of Tourism Development

The Ministry of Culture and Tourism of the Republic of Indonesia explains that the development of tourism is basically devoted to some vital goals, which include unifying and strengthening the unity of the Nation, The purpose of the poverty elimination (Poverty Alleviation), and also The purpose of the preservation of culture (Culture Preservation).

With the development of tourism is expected to contribute in efforts to preserve the culture of a country or a region, which includes the protection, development, and utilization of the culture in the country or Region. UNESCO and UN-WTO in their resolution in 2002 had stated that tourism activities are the main tool of cultural preservation. Based on that context, it is proper for Indonesia to make the development of tourism as a driver of cultural preservation in various regions.

B. Culinary Tourism

Tourism is a traveling activity, which is done by a person, either alone or in groups to a tourism destination. Tourism is essentially a process of departure of one or more people headed for another place outside his residence (Suwantoro, 2004). According to the Law No. 10 Year 2009 on Tourism, tourism is the overall activities related to tourism and is multidimensional and multidisciplinary emerging as a manifestation of the need for everyone and the country as well as the interaction between tourists and the local community, travelers, Government, Local Government, and employers.

Meanwhile, according to the World Tourism Organization (WTO) under the auspices of the United Nations states that: "Tourism is someone’s activity who is traveling to or stay somewhere outside the usual environment within no more than one year continuously, for pleasure, business or other purposes"

Further Hunzieker and Krapf (Soekadijo, 2000) state that: "Tourism can be defined as the overall network and the symptoms associated with residence of foreigner in somewhere, under the condition that they did not stay there for doing important work which provides permanent or temporary benefits."

Traditional cuisine reflects the history and culture of the area and can be used as an attraction for many tourists. In addition, the food should be served in good quality for tourists. It is an efforts to promote some unique culinary area where most tourists can enjoy at least try the local dishes (Inskeep, 1991, p. 286). Culinary tours are flavors that meant the 'sensitivity of the tongue' for tasted delicious, whether it tasty food or not which becomes the object (Listiyono, 2008). Culinary defined as visit the main objectives and supporting the food industry, food festivals, restaurants and special locations where they can taste the food and or even looking for an experience of typical food produced by the region which becomes primary motivating factors for travel (Hall & Mitchell, 2001, p. 308).
C. Village Tourism

There are several terms used in explaining tourism visiting the village, or doing villagers activities. Namely there are rural tourism, ethnic village, and also village tourism. Ethnic village is a village has some special characteristics to be a tourist attraction. In this region the population has a tradition and culture that is still relatively unexploited, besides it is supported by several contributing factors such as special food, agricultural systems, and social systems which influence a tourism destination area outside the natural and environmental factors which are still beautiful and still preserved. Those are the important factors of a traditional village into a tourist attraction.

The traditional village is a traditional institution facilitates the activities of the social, cultural, and religious communities, which steadily become tradition of a society, as the cultural heritage of the nation and it is a unity (Kresna, 2006). According to the Pariwisata Inti Rakyat (PIR) (Hadiwijoyo, 2012, pp. 68 - 69), tourist village is a village area that offers overall environment that reflects both rural authenticity of the socio-economic, socio-cultural, customs, daily life, architecture and the spatial structure of a typical village or economic activities are unique and interesting and has the potential for development of various components of tourism, for example attraction, accommodation, food and beverage, and other travel needs.

Establishment of a village as a Tourism Village must meet several requirements, are as follows:

a) Good accessibility, making it easy visited by tourists using various types of transportation.
b) Have interesting objects in the form of nature, art and culture, legends, local food, and so on to be developed as a tourist attraction.
c) The community and village officials receive and support the tourist villages as well as tourists who come to the village.
d) Security in the village is assured.
e) There are accommodations, telecommunications and adequate labor.
f) The climate is cool or cold.
g) Related to the other attractions that is well known by the public.

Besides there are two (2) an important concept in the tourist village of components, namely:

a) Accommodation: most of the residence of the local population and or units that developed on the concept of family residences.
b) Attractions: throughout the daily lives of local people as well as the setting of the place that allows the integration of tourist to participate such as dance classes, language, batik and so on.

D. Cultural Preservation

According to Taylor (Soelaiman, 2010, p. 19), culture or the so-called civilization, containing a broad sense, covering understanding of the feelings of a nation that is complex, includes knowledge, belief, art, morals, law, customs (habits), and disposition of other obtained from members of the society.

The public must carry out preservation; conservation will be sustaining when based on the strength, local strength, and the power of self-help (Hadiwinoto, 2002, p. 30). Therefore, agents, observers, lovers and supporters from everyone are needed. Thus, there are several strong motivations, which are needed in preservation. The motivations are as follow:

1. Motivation to maintain and pass on the cultural heritage inherited from previous generations.
2. Motivation to improve the knowledge and the values of national identity history from time to time through the inheritance of cultural treasures and cultural values, which can be seen, remembered and lived.
3. Motivation as to ensure cultural diversity or environmental variation.
4. Economic motivation believes that the value of local culture will increase when the local culture well maintained so that it has a commercial value to improve the welfare of society.
5. Symbolic motivation believes that the local culture is a manifestation of the identity of a group or society, which encourages a sense of pride, self-esteem and confidence, are strong.

Preservation can be generally defined as an attempt or activities to maintain, to protect and to develop preservation object, which has a value in order to be preserved.

1. Based on the Indonesian dictionary preservation can be defined as culture preservation (or the local culture) is an effort to protect culture in order that culture remains as it is.
2. The discussions in the framework of awareness, especially regarding cultural values, norms and aesthetics.
3. Procurement show appearances that enable people to experience and appreciate (Sedyawati, 1981, p. 3).
Without these three actions above, preservation probably will not happen by itself naturally. Challenges beyond the local culture can be a counter power to defeat or shift the existing culture; moreover the culture from outside influence is stronger.

III. METHODOLOGY

In this study the authors use Descriptive Qualitative where these studies describe the phenomena that there is ongoing at this time and the past, which describe the real condition (Sukmadinata, 2006). The aim of the study to reveal the data and linking of cause and effect at the time of the study so that it can formulate problem solving.

A. Data Collecting Techniques

The techniques applied in collecting the data in this research are Field Observations, In-depth Interviews, and Literature Study. Field observation techniques are covering the activities centering on an object by using all the sensory organs. Observing the condition of the area and the surrounding environment, the potential, which can be developed, as well as things that are influential in the effort to preserve the tradition of Cirendeu hamlet in Cimahi can do this. While in-depth interview is a technique of gathering information by way of face to face with the informant in order to obtain data directly in-depth. Depth interview will be a major tool in qualitative research, combined with the observation (Ardianto, 2014, p. 178). Depth interviews were conducted with the aim of collecting information or data about the object of in-depth research with informant. Depth interview is open and unstructured and informal. Interviews will be conducted in depth to obtain the depth of information. This technique is done to get information from key informants who have the competence to provide complete data and accountable which concerned about the problem is the subject of the study researchers conducted interviews to the preservation of culinary tradition in Cirendeu Village. Literature study or data collection techniques by reading from books, papers, thesis, previous research and many other resources related to the research.

Research informants as the source of data in this study is based on the principle of the subject, who controlled the problem, have the data, and willing to provide complete and accurate information. Informant who acts as a source of data and information should be eligible. The informant sources (key informant) in this study are the traditional leaders in Cirendeu villages and surrounding communities.

The number of informants is not questioned in qualitative research, but it could depend on the appropriateness of the selection of key information, and the complexity of the diversity of the social phenomenon under study. Thus, the informant is determined by purposive sampling, the sampling is taking accidentally in accordance with the requirements of sample is required. The criteria for the determination of accurate key informants in the provision of information and data concerning the preservation of traditions that exist in the Ethnic Cirendeu village are as follows:

1. Traditional leaders Kampung Cirendeu
2. Prominent youth Kampung Cirendeu
3. Visitors Kampung Cirendeu

B. Data Analysis Technique

Qualitative Data analysis in this research carried out at the time of data collection in progress and upon completion of data collection in a particular period. At the time of the interview, researchers have conducted an analysis of the answers were interviewed. The researchers will continue the interview again to some extent till the data obtained are credible. The activity in analyzing the qualitative data was conducted in an interactive and takes place continuously until complete (Miles & Huberman, 1992). The processes are as follow:

1. Collection of information: Collecting information is through interviews, and direct observation.
2. Reduction of data (data reduction): This step is to make your choice which information is appropriate and not appropriate to the research problem.
3. Presentation of data (Data display): The information could be presented in table form, or a description of the explanation.
4. The final stage: The final stage is to draw conclusions (Miles & Huberman, 1992, p. 18)

IV. RESULTS AND DISCUSSION

A. General Information on Cirendeu Hamlet

Cirendeu is a hamlet consists of one Rukun Warga (Community Association and would be the equivalent of a ward - (Bennet, 2009)) or known as RW. Administratively it is registered as Kampung Cirendeu; RW 10; Village of Leuwigajah; District of Cimahi Selatan; the city of Cimahi; West Java Province (NF, 2013).
Beforehand, it should be understood that Cireundeu is not a traditional village. Cireundeu people had not claimed that Cirendeu is a traditional village. They presume the use of that term comes from the journalists or government. Yet, there are indigenous Sundanese people who still practice the traditional culture and values inherited from their ancestors. They call themselves ‘warga adat’ (indigenous residents who hold faith in their ancestor’s belief and tradition). Indigenous people or ‘warga adat’ of Cirendeu consists of 70 families, approximately 300 persons, while the total inhabitants are 200 families (RVK, 2016). One of the strongly practiced traditions is the shifting of staple food from paddy rice to cassava (Manihot utilissima). The plant is known to be able to grow well in a tough soil area. Also, ‘warga adat’ is practicing Sunda Wiwitan religion.

In 1918, Cireundeu culinary tradition is started, in which people of Cireundeu (elders citizens), began to leave the rice as their main food. This is done solely for getting the messages obtained from Sunda ancient manuscripts, which states that Sundanese people must have food security. Following is the excerpt that Cireundeu indigenous people always refer to:

“Teu nanaon teu boga huma oge asal boga pare. Teu nanaon teu boga pare oge asal boga beas. Teu nanaon teu boga beas oge asal bisa ngejo. Teu nanaon teu bisa ngejo oge asal bisa nyatu. Teu nanaon teu bisa nyatu ge asal bisa hirup.”
It means that it’s fine if there is no rice as long as we can eat; it’s fine if we do not eat as long as we are living. Thus, people started to look for alternative foods other than rice. They have started to learn to consume a wide variety of staple foods such as sorghum, hanjeli, and so forth. Until they find cassava as their main food. In this case, the variant of Cassava, which is used by the people, was the bitter cassava. It is derived from the philosophy of food security, which considers that rice is the most delicious main food. So, they had to shift their main foods to the one that has unflattering taste.

Evidently, the movement of food security is considered to be on the right track, where the ancestor’s divination saying that the lands where they live in would be 'heurin ku tangtung' (narrow by building / crowded by the people) is manifesting. Many fields that produce rice are beginning to switch functions into high-rise buildings, rapid population growth increases the density of the population in urban and rural. Therefore, the price of rice is rising. If there is an increase of rice prices then it would strangle people in general, but Cireundeu indigenous people remain unaffected because they already have their own 'rice'. Therefore, Cireundeu indigenous people feel grateful to their belief in shifting their staple food to cassava.

Along with the times, the traditional elders are beginning to develop their thoughts. It is also the advice of their ancestors: “miundung ka waktu, ngabapa ka jaman.”

It means that we have to consider the time as a mother, and consider era as a father. It implies that one should retain the noble values of tradition; yet, they should be able to keep up with the era. One of the elders’ current policies is to allow the people to cultivate the various advantage of cassava. Upon fulfillment of the main food of community, then they can process the cassava into other delicacies. With the help of college parties, then they start to develop tasty foods such as egg-roll cassava, cassava brownies. They even produce other cookies by replacing the flour using the one made of cassava. These activities in developing food processing made of cassava then further attract people to visit this village. At this point, the characteristics of tourism are seen growing.

Actually, the visitors started to give attention to Cireundeu at the time there was a great landslide in the dumpster area in Leuwigajah village in 2005. The village was suddenly all over the news. Unexpectedly, people also took a glimpse to Cireundeu hamlet and interested in the local custom of consuming cassava as their main food. Since that moment, people from all over Indonesia, and from outside Indonesia have been visiting the Cireundeu hamlet. It could be said that was when tourism started to take place.

Then it becomes the main attraction for the tourists to visit Cireundeu, that indigenous people of Cirendeu consume cassava in their daily life for generations. Even though, people in the West Java mostly consume rice as a main food, but it is a taboo for the local people of Cirendeu to consume rice as their main food. It is based on their belief of the local indigenous people in Cireundeu that they consume cassava only for daily life. There are plenty things that makes this tradition becomes interesting, not only because of the ways in processing cassava into ‘rice’, but also the tradition to preserve its own cassava plantation as the manifestation of food security. In addition, people also began to make other delicacies made of cassava as the main ingredients. Namely, cassava ‘egg-roll’, jerked meat from cassava peel, and cassava ‘brownies cake’. Even though the tradition of eating cassava was the main attraction for many people to visit Cireundeu, but in fact, there are other Sudanese traditions that they preserved in their daily lives for example musical traditions. In Cireundeu, there is traditional Sudanese gamelan music studio and “angklung buncis”. Besides, they are also commemorating their Annual Tradition namely Sura, the Saka New Year in Sunda (Sundanese Calendar).

In the visitation activities, the indigenous people are involved to be the committee and the organizers to prepare the artistic performances. They also help the committee as a guide. In the visitation, the guest will be receipt at the meeting hall of the indigenous people. This was followed by performing arts, then the visitors are taken to see the ways of processing cassava into rice that became the main food of indigenous people of Cireundeu. They also look at the processing other snacks like cassava egg-roll, dried cassava peel, and so on. The majority of the visitors will find out as much information about the indigenous culinary traditions in Cireundeu. The guest also tastes the cassava rice and other product of Cirende. Therefore, it can be concluded that those activities are already characterize as growing tourism activities.

B. Role of Tourism in Cireundeu Hamlet

According to the objective of tourism activities that the government aims, in the end tourism should get into people’s welfare. Yet, the benefit of tourism should be having impact on social, economic, and cultural aspect of the host people. In the case of Cireundeu hamlet, there are interesting findings regarding the tourism activities here, as shown in Table 1.
1) **Tourism Role on Social Aspect**

In social term, one informant, ‘warga adat’ who often involved as a guide on tourism (visitation) activities, reveal that previously people from outside the kampung always look down to the ‘warga adat’ related to the belief and custom they always practice. People regarded them as low class citizen and some of them even compare the habit of consuming cassava similar to the habit of inhuman beings. Pressure always be part in their daily life, though, they’ve always been strong to hold their belief. After the landslide incident in 2005, when government’s attention came to Leuwigajah village, the people of Cireundeu also started to feel that they get attention from the other people as well. As visitors started to come, the people of Cireundeu felt disturbed and unease with people visiting and ask around about their custom. Eventually, after several visits, people of Cireundeu are more welcoming to visitors. In fact, they started to feel some benefit. One of the most apparent benefits is that they started to feel honored by the visitors. People of Cireundeu find it very encouraging to have their belief, their custom, and tradition being appreciated by foreigners and fellow Indonesian people. Residents outside Cireundeu also started to give respect to what has been going on in the hamlet. The informant felt complimented when they were asked to become speakers in front of groups of students, or even feel more praised when they become an informant for researchers and academician. They are since developing their pride of being faithful to their ancestor’s tradition.

2) **Tourism Role on Economic Aspect**

Economically, people of Cireundeu started to earn extra income when there are visitations. Though, it is not too significant and not yet considered as a source of living. Therefore, the residents were not switched their occupation. However, there are various occupations such as a guide, as an informant and so on but the residents never asked for a fee. Nevertheless, there are always budgeted from every visit of the visitors group. In addition, the craftsmen who make material processed from cassava, the craftsmen who make custom clothes such as pangsi, iket, even make a printed T-shirts, gamelan and angklung music artists, are also felt the economic benefits when there are visits. Since the increased of visits, some of the artists who usually appears only when Suraan or when there is a visit, but now there are outsiders who called them to appear at any other time. Economically, it has positive effect. It’s not only ‘warga adat’, but also other residents of RW 10 who feel this benefit.

In spite of that, tourism also raises a little concern for the ‘warga adat’. The presence of these visits makes the indigenous people have started to be cautious in terms of cassava availability, since plenty of visitors want to taste the rice cassava (constellation). Thus it makes the residents started to think that the sufficiency of the cassava might be threatened in the future. Although it was not in shortage stage but they begin to be cautious about that. Whereas, the residents hold on to the principle of being independent and having sufficient food material from their own plantation.

3) **Tourism Role on Cultural Aspect**

As for the cultural heritage, there is no doctrine that requires them to spread his beliefs. Even if the indigenous tradition completely extinct, they never even worried about. The most important thing for them is to always teach their children and families about the values that must be held in life. The socialization process itself continues to run either informal or semi-formal. Usually indigenous people always involve their children in any cultural activities. In this way, the children will recognize their own indigenous traditions. In addition, every Saturday, indigenous people also commonly held Surasa. It is an assembly for sharing their experience. Usually, the Surasa was held in the afternoon. This Surasa is reserved for children. Indigenous people will listen to the experiences of their children and try to answer the questions and problems that they face. Later in the evening there will be Surasa for adults. At this time, mother is getting more involved, because they assume that mother has close relation to their children. Each work in the garden, the indigenous people also constantly encourage their children so that they are familiar with the values professed by their parents.

As for the visits from the tourists, one informant mentions that there has been no sign of cultural impact brought by the outsiders to the people of Cireundeu. In fact that the visitors mostly be the one who learnt from ‘warga adat’ about the value of Sundanese people. Moreover, the Cireundeu people also resonate the message of Food and Agriculture Organization of the United Nations (FAO) about the possibility of the food insecurity in the

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<th>No.</th>
<th>Tourism Role</th>
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<tr>
<td>1.</td>
<td>Social Aspect</td>
<td>Raises social reputation and recognition from others.</td>
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<td>2.</td>
<td>Economic Aspect</td>
<td>yet considered as a source of living.</td>
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<tr>
<td>3.</td>
<td>Cultural Aspect</td>
<td>and passion in practicing ancestor’s tradition.</td>
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Source: researcher’s interview and observation
world by the year 2025 to the visitors. Some of the visitors who always take their food for granted are now more cautious about their meals.

Nonetheless, there is one interesting fact told by the informant that, however, the visitors indeed bring some motivation for ‘warga adat’ to become more passionate in preserving the cultural value inherited from their ancestors. It seems for them to have additional energy to keep on practicing their custom and belief, including shifting the staple food to cassava. There is a certain kind of confidence growing as a result of the attention brought by the visitors from different nations, especially to their culinary tradition. He also sees the same thing goes for the generations after him. He could sense that the younger generation who often involved in the visitation activities, also shown the same motivation and energy in practicing the tradition of their parents. The younger generations seems to have this urge to keep on believing in their parents’ faith and continue the value of their parents’ culinary culture.

In spite of the above fact, ‘warga adat’ still be cautious and keep on reminding their younger generations to first understand the real value of their ancestors belief. They should learn about the cultural and life value that they inherit from their elders. The people of Cireundeu want to avoid the preservation of the cultural heritage only for the sake of the visitors.

C. The Role of Tourism in The Preservation of Traditional Culinary Culture

Basically, the indigenous people do not concern that their traditional customs will be lost. They give a freedom to their children whether to continue the traditional customs or to trust other beliefs. Indigenous people never made a special effort to preserve their indigenous traditions, but only applied the tradition in daily life, advices in every meeting, and also in the dialogue when Surasa time. They believe that what they are experiencing is already a natural. The most important thing for citizens is to practice the indigenous customs that they believe, and also to respect the presence of other believe. Their goal is to become complete human beings who have values, not just be a person (manusa, bukan jelema).

It can be concluded that tourism perceived as something warm and openly embraced without prejudice. So far, they did not feel real influences culturally by what is brought by tourism to the indigenous people in the Cireundeu village. However it is admitted that at one point, tourism contributes further motivation, passion and self-confidence to continue to preserve their indigenous traditions in eating cassava as the main food. However they also avoid the preservation of customs that is not based on a full understanding of the values. The sustainability of their custom must be understood as the preservation of life values that they believe. With or without tourism in Cireundeu, ‘warga adat’ will still practicing the traditions that they inherit, and convey the traditional values to the families and their children without worrying about the extinction of the tradition. However, they also recognized that the tourism has been present in their villages was become the energy that strengthens their passion in preserving the tradition of cassava food in Cireundeu Village.

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Preservation of Mangokkal Holi Tradition in Batak Land as Potential Cultural Tourism

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Abstract-One tradition that could not be eliminated from the Batak tribe is customary respect for parents and grandparents or ancestor or a person older than us. The focus of research is on the tradition of Mangokkal Holi, literally meaning digging bones of ancestors as special event which is has some very unique and powerful component. This event is expected to be a means of cultural preservation, so that one day future generations do not lose the identity of his nation and expected tradition this can be a tourist attraction, especially foreign tourists who visited North Sumatra. This study uses a qualitative method. In order to obtain primary data using observation, interviews, documentation and literature study. In the observation phase researcher conducted direct observation and undertook during Holi Mangokkal ceremony in the village of Sibongkare, Pakkat from the beginning to the end of the procession the event on October 12th – 16th, 2014. Researcher suggest that the Mangokkal Holi should be preserved as it can be used as a cultural tourism potential. Data obtained was analyzed with data analysis techniques, using Interactive Analysis Model Miles and Huberman which include: Data Reduction, Data Presentation and Conclusions Withdrawal [10].

Keywords: Preservation, Tradition, Mangokkal Holi, Cultural Tourism

I. INTRODUCTION

Indonesia is one country with the greatest ethnic diversity in the world. There are at least 400 ethnic groups which spread over more than 13 thousand islands. Every tribe has its social identity, politics, and culture are different. As different languages, customs, traditions and belief systems. One of the tribes in Indonesia is Batak tribe originates from North Sumatera province which is divided into 6 sub-tribes, i.e., Batak Toba, Karo, Simalungun, Pak-Pak, Angkola and Mandailing. All ethnic Batak such as Toba, Karo Simalungun, Pak-Pak, Angkola and Mandailing have different names for this tradition but the core and ritual purposes of this tradition remains the same. Toba and Simalungun call it Mangokkal Holi, Pak-pak call it Mengkurak Tulan or Mengongkal Tulan, and Karo call it by Nampeken Tulan-Tulan.

In the case of Batak areas tourism, it is not a new phenomenon. According to Sibeth, in the early twentieth century (1910s), Batak land was already exposed to tourists because of the missionaries in the south and the plantation workers, and the business community in the North, under the protection of the colonial government at Medan. In Indonesia, the tourist industry is one on which the government has focused considerable attention in view of its potential contribution to the country’s economic development. It is above all the archipelago’s great cultural diversity that attracts foreign visitors [11].

One of the core resources and attractors that are fundamental reasons that prospective visitors choose one destination over another is special events [6]. This study discusses how one of traditions in North Sumatera has continued to be preserved in Batak Land and people of Batak and how this Mangokkal Holi tradition could be one of the special event tourist attraction, as part of traditions in Batak Toba. Based on the above description, this research was conducted to determine:

1. How is the preservation and implementation process of Mangokkal Holi tradition?
2. Do Mangokkal Holi could become a cultural attraction of tourism in Batak Land, North Sumatera?
3. Do Mangokkal Holi could become a potential cultural tourism in Batak Land, North Sumatera?

II. METHODOLOGY

This study uses a qualitative method. In order to obtain primary data using observation, interviews, documentation and literature study. In the observation phase researcher conducted direct observation, undertook during Mangokkal Holi ceremony and the researcher wrote in a journal entry field. The archive data was done in the form of photographs and videos. Sources and types of data in the form of words and actions, the written form of personal documents, and photographs [8].
In qualitative research, the informant was not called as the subject of research, because the source of data about people having equal footing between the studied and researchers. In this research involves the key person. In this case, the information dug deeper by doing interviews with head of one clan representing Indonesia who is still active in following all the traditional events Batak. Data obtained was analyzed with data analysis techniques, using Interactive Analysis Model Miles and Huberman which include: Data Reduction, Data Presentation and Conclusions Withdrawal [10].

Location of the research conducted in the Village of Sibongkare, Pakkat, North Sumatera on October 12th – 16th, 2014. Researcher undertook direct Mangokkal Holi procession from the beginning to the end of the procession of the event.

III. LITERATURE REVIEW

A. Culture, Preservation, Cultural Tourism, Attraction and Special Event

To define cultural tourism first of all we have to determine the meaning of the culture. According to Edward B Tylor culture is “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by (a human) as a member of society”. According to Hotstede who states that “Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and processes acquired by a group of people in the course of generations through individual and group striving” and the core of a culture which in terms of tourism will be the basics for the attraction of a given destination well [3]. So based on the upper mentioned, the Cultural values are a very important part to preserve. In preserving the cultural values, there are a lot of steps being taken in order culture was not extinct. One way of community empowerment and recognition of heritage indigenous tradition that has been done by our ancestors before that happened transformation of values from the previous generation to current generation.

Cultural Tourism is one of the main facets in a country’s tourism industry. “Cultural Tourism” is the subset of tourism concerned with a country or region’s culture, specifically the lifestyle of the people in those geographical areas, the history of those peoples, their art, architecture, religion(s), and other elements that helped shape their way of life [7]. Cultural Tourism includes tourism in rural areas showcasing the traditions of indigenous cultural communities (i.e. festival, rituals), and their values and lifestyle. World Tourism Organization (1985) defines cultural tourism as the movements of persons for essentially cultural motivations. Essentially, cultural tourism is based on the mosaic of places, traditions, art forms, celebration and experiences that portray one’s nation and its people. Cultural tourism is an important way to celebrate, preserve and promote a state’s unique heritage, increase opportunities for artists, promote public arts participation and boost economic development [7].

Attractions are a very complex sector of the tourism industry. Attractions are arguably the most important component in the tourism system. They are the main motivators for tourist trips and are the core of the tourism product [4]. Without attractions there would be no need for other tourism services. Indeed tourism as such would not exist if it were not for attractions [4]. According to Swarbrooke there are four main types of attractions (Table 1); natural environment, human-made building, structure and sites that were designed for a purpose other than attracting visitors, designed to attract visitors and are purpose-built to accommodate their needs and special event. From four main types of attractions, The Mangokkal Holi tradition is part of special event that has the potential to developed as cultural tourism.

‘Event’ covers two categories; routine or common events and special event. ‘Special Event’ is the generic term used in a tourism sense and includes the categories; minor special events, festivals, major special events (or major events). The most important special event attributes are attracting tourists or tourism development, being of limited duration, being a one-off or infrequent occurrence, raising the awareness, image of profile of a region, attracting media attention, having a large economic impact and being out of the ordinary or unique [9]. The major challenge facing destination is to develop a unique or distinctive position among the large number of destination from which potential visitors can choose. If a destination is blessed by some relative uniqueness of its culture or by some other unique dimension, then it has a tremendous competitive advantage [6].

IV. MANGOKKAL HOLI

Mangokkal Holi is a tradition or ritual ceremonies and one of the cultural wealth of the Batak people who are still preserved. There is no record of exactly when the start of this tradition. The tradition of Holi Mangokkal was once derived from pre-Christian Batak culture, age ancestors Batak tribes who consider it necessary as a form of homage to the parents or ancestors.
TABLE 1. The Four Categories of attractions [4]

<table>
<thead>
<tr>
<th>Natural</th>
<th>Human-made but not originally designed primarily to attract visitor</th>
<th>Human-made and purpose-built to attract tourists</th>
<th>Special Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Beaches</td>
<td>*Cathedrals and churches</td>
<td>*Amusement parks</td>
<td>*Sporting events: watching and participating</td>
</tr>
<tr>
<td>*Caves</td>
<td>*Stately homes and historic houses</td>
<td>*Theme parks</td>
<td>*Arts festivals</td>
</tr>
<tr>
<td>*Rock Faces</td>
<td>*Archaeological sites and ancient monuments</td>
<td>*Open air museums</td>
<td>*Markets and fairs</td>
</tr>
<tr>
<td>*Rivers &amp; Lakes</td>
<td>*Historic gardens</td>
<td>*Heritage centres</td>
<td>*Traditional customs and folklore events</td>
</tr>
<tr>
<td>*Forests</td>
<td>*Archaeology sites</td>
<td>*Country parks</td>
<td>*Historical anniversaries</td>
</tr>
<tr>
<td>Wildlife</td>
<td>*Steam railways</td>
<td>*Marinas</td>
<td>*Religious events</td>
</tr>
<tr>
<td></td>
<td>*Reservoirs</td>
<td>*Exhibition centres</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Garden centres</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Craft centres</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Factory tours and shops</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Working farms open to the public</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Safari parks</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Entertainment complexes</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Casinos</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Health spas</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Leisure centres</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Picnic sites</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Museums and galleries</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Leisure retail complexes</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Waterfront developments</td>
<td></td>
</tr>
</tbody>
</table>

The tradition ‘Mangokkal Holi’ or dig and move the bones of ancestors or parents in Batak custom is one manifestation to honor the ancestors. Collecting the bones from the whole descendants from ‘ompung’ or the oldest grandfather to a certain place in their hometown, where their ancestor’s come from. Batak people believe that a death is not the end of the journey of life, but actually phase to achieve perfection. In the Mangokkal Holi, the bones of tribal ancestors are moved to a new site, in the form of a monument made of stone or cement [2] (the building that serves as a place to store the bones of family ancestors). In “Bonapasogit” or homeland, there are many magnificent tombs or graves, commonly called ‘Tugu’ or Tambak (tombs shaped like a monument), where all the dead in family were gathered in it. Through this session of ‘Mangokkal Holi’, the Batak people can expect an abundance of blessings, in the form Hagabeon (many offspring), Hasangapon (honor) and Hamoraon (wealth) and raise the dignity of a surname with respect for parents and ancestors.

As recently conducted by one of the Marbun’s family of Sibongkare, Pakkat on October 12th – 16th, 2014. The Marbun family relocating the bones of their forefather named Mr. Marbun (Oppung Bunian Marbun), two his wives and descendants of deceased at the family cemetery. The grave it self has been 60 years old. That means, the deceased Mr. Marbun was death since 60 years ago and some of his descendants, the level of the child’s Mr. Marbun (Oppung Bunian) and the grandson of the child level. The ceremonies were starting with a short devotional lead by a church Pastor and attended by whole family and relatives. The re-digging is then starting by family representatives which appointed by whole family members to present the group of sons, the group of daughters and also the group of uncles (Hula-hula).

The representative starts to re-dig the grave as symbolic alternately and then finished by the workers. Once the bones has shown up, the group of daughters will collect it out all from the grave, put on a place called as anduri/tampi (traditional goods made of bamboo) and then passed it to the group of Hula-hula, as they have the right to put it into a small box made of wood. After that, the Marbun’s family put all small box which contains the bones into a family’s Tugu/Tambak.

FIGURE 1: Dig and move the bones of ancestors or parents
V. DISCUSSION

Based on the Law of the Republic of Indonesia Number 10 of 2009, a tourist attraction can be described as anything that has a unique, convenience, and value of tangible diversity, natural resources, and the results were subjected to man-made or the visit of tourists. The Indonesian Government also sees tourism as a way to promote and develop the Indonesian 'nasional culture'. Tourist promotion has been used to strengthen the sense of national integrity and love of the country [11].

The Mangokkal Holi tradition as one of the unique tradition of culture Batak that has the potential to develop as cultural tourism. From the results of direct observation, the researcher analyze that Mangokkal Holi tradition included in the special event where one of them has a relative uniqueness and excellence in the competitive culture with other cultures. The major challenge facing destination is to develop a unique or distinctive position among the large number of destination from which potential visitors can choose.

In relation with preservation of Mangokkal Holi tradition, Mr. LM, one of the community leader of one clan said “Mangokkal Holi tradition needs to be preserved, because this is part of a culture which can not be separated from society of Batak people. So to keep it from extinction, it must be preserved. However, in practice do not be too forced. For the poor it should not be necessary to hold Mangokkal Holi tradition, let alone to be excommunicated because they were unable to bear the cost of tens of millions of Rupiah. There is a provision for ancestors who follow these traditions are people who have been successful in life. So it should be interpreted as indiscriminate”. Preservation of Mangokkal Holi tradition is still carried out, because this is part of a culture that can not be separated from society of Batak people. Mr. JM, one of the other community of one clan said “Mangokkal Holi is manifestation of the unity and compactness of one grandparents (oppung) or a kinship. I see there was unity and a spirit of togetherness when the held of the event mangokkal holi. Like or dislike, the event of Mangokal Holi is become a unifying well as a binder for the descent. Example, before that we had not met and do not communicate with each other, but we do it as a necessity. Without a big event like Mangokkal Holi tradition, it will not happen communication intense within a family or hereditary. Even though, there will be some people who argue that the compactness can be constructed in other ways. It is true that it takes a lot of money in making the event of Mangokkal Holi. But there is always a way out for financial problems. For every family who are able or well established should be support to each other, which means there will be subsidizing the cost of Mangokkal Holi is base on mutual agreement. In the Fact, Batak people have never heard of debt because their customary”. In Mangokkal Holi tradition, the unity and cohesiveness of the grandparents or kinship also be their purpose. Unity and spirit of togetherness when the mangokkal holi held constitute a unifier and a binder for the descent. Other emerging attitude is the attitude of mutual help in overcoming the burden of costs base on mutual agreement.
According to Getz, there are a number of fundamental underlying factors that create or heighten the quality of specialness that is essential for an event if it is to help a destination achieve the stature and level of recognition that turns an event core attractor into a truly competitive advantage for a destination[2].

Based on the Figure 3, Mangokkal Holi has factors, Festive spirit; specialness increases with the ability of events to create a true festive spirit. The ambience can encourage joyfulness (even revelry), freedom from routine constraints, and inversion of normal roles and functions, such as Events joy, joy after inaugurating the monument, realized also with the entire family of host and neighboring villages. The traditional music of Batak ‘gondang’ accompany many occasions at this event. In the music typical of this, all hopes, funerals in the memorial received the blessing of God and the ancestors. Uniqueness: mega-events rely on a must-see, once-in-a-lifetime uniqueness to attract visitors; all events, to some degree, can manage their product and promotions to create the specialness associated with a unique happening. The Mangokkal Holi tradition or dig and move the bones of ancestors or parents in Batak custom is one manifestation to honor the ancestors. Collecting the bones from the whole descendants from ‘ompung’or the oldest grandfather to a certain place in their hometown, where their ancestor’s come from. The bones of tribal ancestors are moved to a new site, in the form of a monument made of stone or cement (the building that serves as a place to store the bones of family ancestors). Authenticity and Tradition: the Mangokkal Holi is part of special event has become tradition, rooted in the community, and attractive to visitors. The uniqueness, in that events based on indigenous cultural values and attributes will be inherently unique. To the tourist, specialness will be heightened by a feeling of participation in an authentic community celebration. Flexibility: Mangokkal Holi can be developed with minimal infrastructure and time. For the time can be flexible when the family was ready with money as the processing of Mangokkal Holi requires a very large cost. Hospitality: the tourist is provided with community hospitality and the resident is proud to be a host. Tangibility: all elements of the event can be themed to maximize festive spirit, authenticity, tradition and interactions.

VI. CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the results of discussions regarding the Mangokkal Holi tradition shows that preservation of this tradition still performed, because this is part of a culture can not be separated from society of Batak people and this tradition has opportunity to be potential cultural tourism.

There are weaknesses in this event, first, the Government has never been informed by their village head whenever the Mangokkal Holi event is going to be held. If the government ask the village head to report to local tourism department of North Sumatera then the local tourism department will have a role to inform the local newspaper media to promote the event. The second is the issue of money that is a major constraint because not everyone can do this tradition, the event is done only for the one clan of descendants of previous generations to the current generations and not together or help each other with other clan. The Third, in Mangokkal Holi tradition, the unity and cohesiveness of the grandparents or kinship also be their purpose. Unity and spirit of togetherness when the mangokkal holi held constitute a unifier and a binder for the descent. Other emerging attitude is the attitude of mutual help in overcoming the burden of costs base on mutual agreement

The Mangokkal Holi tradition still has opportunity to be potential cultural tourism. The opportunities are based on several important factors that support an event, such as festive spirit, uniqueness, authenticity, tradition, hospitality, and tangibility.

B. Suggestion

Some suggestion put forward from the researcher, are:

1. Requiring the collaboration from the local tourism department of North Sumatera and community of Batak in maintaining the cultural values of Mangokkal Holi tradition and preserving the tradition
2. The Village head should be more active to report about the Mangokkal Holi to the local tourism department of North Sumatera which will have a role to inform the local newspaper media to promote the event.
3. Increasing the promotion through electronic media or newspaper media in order to introduce the Mangokkal Holi tradition, so that the tradition can be known throughout Indonesian society.
REFERENCES

Balinese Culture and Revisiting Tourists to Bali

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Abstract: The intention to revisit a destination usually happens during tourists' first visit. The decision begins when tourists' expectations meet the reality in the destination visited, moreover it exceeds the expectations. The main purpose of tourists visit a destination is one of the following: holiday, visiting friends and relatives (VFR), business, education, sports and health, but it may be a combination of them, such as holiday and VFR, holiday and business, etc. In terms of holiday it may include relax, learn and enjoy arts and culture, enjoy nature beauty, and honeymoon. The purpose of this study was to know how Balinese culture affect international tourists revisit Bali. Since Bali is known as cultural tourist destination it is worth to know more deeply. In regard with this study it was found that the number of visit by international repeating-tourists to Bali was as follows: 6 to 9 visits (28%), more than 25 visits (25%), 3 to 5 visits (25%), 14 to 17 visits (10%), 18 to 21 visits (7%), and 10 to 13 visits (5%). Three most reasons repeaters revisited Bali were friendly people, 'love Bali', and the charm of Bali. Their reasons were influenced by a number of factors including holiday (65%), followed by business (22.5%), VFR (7.5%), and others (5%). From this fact it may say that Bali is still considered best destination for holiday. Nine most preferable activities done by revisiting international tourists during in Bali were relax (15%), interact with local people (14%), beach activities (13%), adventure activities (11%), sightseeing (10%), learning local culture (9%), attending temple ceremony (8%), enjoying night life (7%), and business (6%). In terms of revisiting behavior, connection with a visited destination is considered significant by experts. Connection in this case may be tangible and intangible. Tangible connection may include business and social networks, while intangible connection is seen through psychological aspect. In this study attachment theory was used to examine the connection between repeaters and Bali as a tourist destination. It was found that most repeaters had strong connection to Bali, mostly affected by friendly people of Bali (social connection), uniqueness of culture (cultural connection), and natural beauty or the charm of Bali (place connection). Further study is important to conduct to know more about how each connection influence each other.

Keywords: repeating-tourist, tangible and intangible aspects, connection.

I. INTRODUCTION

Bali is one of the popular tourist destinations in the world. For many reasons Bali has always been chosen as the 10th best island tourist destination in the world by the Travel and Leisure International Magazine. In 2015 Bali was in the best of seventh and in 2016 was in the second best position (https://travelandleisure.com). The more prestigious level has been given to Bali is ‘Hall of Fame’, it is in the place of the best of tenth for ten years continued. The vote was given by tourists who have been to Bali before, and among them are included repeaters. Within the country of Indonesia, for 8 years continued (2008-2015) Bali always possessed the first place in getting tourist arrival (Center of Statistical Bureau, 2016).

There are actually many international tourists have been revisiting Bali more than three times. Among those repeaters who started their visit as pure tourists may become loyal visitors and further become resident of Bali. Niininen etal (2004) mentioned, “… the notion of three visits in 5 years to the same location seemed a reasonable indicator of a destination loyalty”. Although many people concerned in tourism know that in fact there are a lot of
international tourists revisited Bali more than three times within a certain period of time, might be within 5 years or less, but there’s no academic study has been done so far to investigate it. In other word, there was no primary data found concerning international repeaters to Bali to be used as data source for this research.

The general aim of the study was to investigate factors influencing international tourists revisited Bali. While the specific one was to investigate the relationship between Balinese culture and revisit intention. In other words, how Balinese culture influenced tourists’ intention to revisit Bali. Regarding repeaters to Bali it is worth to study in order to benefit all stakeholders concerned. The finding of the study will give views on how to maintain Bali as a popular tourist destination in the world. In a specific sense, giving more intention to repeaters may result more positive effects than potential and/or first visitors, since repeaters may represent loyalty to the destination. In terms of management and marketing of the destination it may give good implication. (Toyama and Yamada, 2012; Mat Som et al, 2012; Luo and Hsieh, 2013).

II. LITERATURE REVIEW

A. Satisfaction

Satisfaction has a great effect to trust (Osman & Sentosa, 2013; Lertwannawit & Gulid, 2014), loyalty (Lam et al., 2004); the desire to repeat visit (Fornell, 1992); and word of mouth/WOM recommendation, (Oppermann, 2000). It means satisfaction, trust and loyalty are the antecedent of a repeat visit to the destination. However, academics and practitioners agreed that satisfaction was the most powerful antecedent of loyalty and repeat visits to destinations (Can, 2013). Repeat visits or at least WOM recommendation is very significant for destinations, in a broad sense, or tourism industry in destinations, partially. It includes in this case the stability of the market, the profile of tourists can be ascertained, and free promotion for friends, family, and potential tourists (Reid and Reid, 1993; Oppermann, 2000).

Satisfaction with the product purchased by travelers during travelling, in the tourism literature known as total satisfaction or overall satisfaction (Yoon & Uysal, 2005, Mingfang, 2010; Moreira & Iao, 2014). It means, when traveler’s satisfaction is measured towards overall tourism products they buy, which include product (tangible) and services (intangible), they are said to be total satisfaction or overall satisfaction. Considering the tourism product consists of tangible and intangible product, in this case, traveler’s satisfaction can only be partial or in tourism literature known as the individual (product) satisfaction (Yoon & Uysal, 2005, Mingfang, 2010). That is, for example, travelers satisfied with the services of accommodation, food and drink during a stay at a hotel, but they might be not satisfied with the services of ground transportation while in the destination.

Kotler (1994) in Yoon & Uysal (2005) states that the key to loyalty is satisfaction. In another section mentioned if customers are satisfied with the products purchased they tend to buy the product again, and will disseminate their satisfaction with WOM recommendation (Chi and Qu, 2008), to five to six others (Zairi, 2000 in Shirazi and Mat Som, 2013). However, if they are dissatisfied they will convey their dissatisfaction to ten people (Shirazi and Mat Som, 2013).

B. Trust

In many studies mentioned that trust has a very important role in building customer loyalty, and customer retention (Kantsperger & Kunz, 2010). Trust is also seen as a bridge towards a closer relationship between customer and producer (Caceres & Paparoidamis, 2007). In relation to tourism, “trust has been defined as a tourists’ willingness to rely on tourist attraction operator’s ability to deliver what has been promised and meet or exceed the expectation of the tourists which has been built around of the knowledge about the tourist attraction” (Osman and Sentosa, 2013:193). The trust given by someone is very important in the process of maintaining good relations with customers and maintain loyalty. Trust will be damaged or lost when a good relation between consumers and producers are not maintained (Morgan & Hunt, 1994 at Abubakar etal, 2014), trust also a major influence on marketing process (Claycomb & Martin, 2001), and can be used to predict customer satisfaction (Caceres & Paparoidamis, 2007).

In terms of marketing, trust can be built with the implementation of relationship marketing (RM) strategies. In addition, the role of trust in the successful execution of RM strategy in the context of retail travel agencies of Spain was examined by Casielles etal (2005). The findings of the study suggested that “trust has a positive effect on customer loyalty and the success of RM in general” (Abubakar etal, 2014: 211). Their findings stated that trust has a positive effect on customer loyalty and implementation of RM in general. Findings of Loureiro and Gonzalez (2008) was also in line with it, especially in accommodation sector. RM emphasized the importance of trust in building strong relationships between consumers and producers. Emphasized by Berry and Parasuraman (1991) that RM paid great attention to attract, develop and maintain relationships with consumers (Lertwannawit & Gulid, 2014).

In some studies have been found that trust is an important factor of commitment relational, and as an essential element in building a strong relationship with consumers and to ensure market sustainability (Garbarino and Johnson, 1999; Urban, Sultan et al., 2000). Trust even said to have a more important role than satisfaction in terms of maintaining customer satisfaction (Hart & Johnson, 1999).
C. Loyalty

Can (2013) cited Lee, Graefe & Burns (2007) stated that tourists’ loyalty become major concern in marketing research and destination management. Retain tourists’ loyalty brings several advantages to the destination, i.e. first, the marketing cost to get repeat visitors was smaller than for tourists starters (Oppermann, 1998). Second, repeaters indicated a positive tourists’ satisfaction (Oppermann, 1998). Third, repeaters formed stability of the tourism market. Fourth, repeaters were free of charge promotion in the form of word of mouth recommendation to potential travelers (Oppermann, 2000; Reid & Reid, 1993). Loyal travelers will become customers as usual or remain a visit to a destination even if there were cost overruns for the visit (Can, 2013).

In another section, Hepworth and Mateus (1994) mentioned three indicators to measure the loyalty of tourists, namely (1) the desire to buy the same products (tourist’s object), (2) the desire to buy more of the same products (tourist’s object), and (3) willingness to recommend the product (tourist’s object) purchased to others. While Chi and Qu (2008) mentioned two indicators to measure the loyalty of travelers to a destination, namely the desire to revisit and recommend the destination to others. As written by Bowen and Chen (2001), the loyal traveller could act as a reference and advisory board or some kind of consultant. To measure the traveller loyalty towards a particular product or a particular component of the destination, such as a hotel, Chen and Gursoy (2001) used an indicator of how often tourists stay at the hotel, which normally used franchised hotel as a reference.

Customer loyalty includes two dimensions, namely the behavioral dimension and attitudinal dimension (Oliver, 1993). Behavioral dimension covers several aspects, such as continuous purchase, frequent purchase, recommendation to others, long established relationships, the number of products purchased to others (Sodelund, 2003 in Valenzuela, 2012), While attitudinal dimension includes aspects of the desire to repurchase and recommend products or services that have been purchased to others (Sodelund, 2003 in Valenzuela, 2012).

III. RESEARCH METHOD

Data for this study was gathered in a questionnaire survey at four major tourist regions in Bali: Nusa Dua, Kuta, Sanur and Ubud. A small-scale in depth interview with some repeaters was done to get views on items causing repeaters to repeat to Bali. The information gathered from the interview was used to construct the questionnaire. A number of 100 questionnaires were given to international tourist-repeaters to fill in. Ninety questionnaires were feasible to be analyzed. Quantitative data was analyzed and explained followed by qualitative analysis based on the data gathered from in depth interviews with a number of repeaters. Open-ended questions were asked to those repeaters to reconfirm information gathered through the questionnaire survey.

IV. RESULT AND DISCUSSION

Variables of socio-demographic for this research included gender, age, and occupation. In terms of gender, females constituted 47.5% and male 52.5% of the total respondents. The age of the respondents was varied from 18 to 60+ years old. The majority of the respondent’s age was range from 24 to 50 years with the total of 67.5%, and the rest of 32.5% was in the age of above 50. With regard to variable of occupation of respondents, professional and entrepreneur dominated the respondents, with 75%, followed by retired (12.5%), and the rest was student and other occupation which was not mentioned by the respondent. More than 75% of respondents were reported that they had personal annual income of less than 27,000 US dollars.

As shown in Table 1, the majority of the respondents (65%) visited Bali for holiday, followed by business purpose (22.5%) included participation for meeting, incentive, conference and exhibition (MICE) events. However, it did not mean purely for business since they spent parts of their time for pleasure as well.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose of visit</td>
<td></td>
</tr>
<tr>
<td>Holiday</td>
<td>65</td>
</tr>
<tr>
<td>Business</td>
<td>22.5</td>
</tr>
<tr>
<td>Honeymoon</td>
<td>0</td>
</tr>
<tr>
<td>Visiting friends and relatives</td>
<td>7.5</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
</tr>
</tbody>
</table>

In terms of number of visit, as shown in Table 2, 42.5% of the respondents have been visited Bali for more than 15 times. Such figure may indicate destination loyalty, as “… the notion of three visits in 5 years to the same location seemed a reasonable indicator of destination loyalty” (Niiniinen, 2004:443).
The majority of the respondents (80%) mentioned that they stayed in Bali for more than 6 days for the current revisit. Compare to the previous revisit, it was figured out 75% for the same length of stay. Nine most preferable activities done by revisiting international tourists during in Bali were relax (15%), interact with local people (14%), beach activities (13%), adventure activities (11%), sightseeing (10%), learning local culture (9%), attending temple ceremony (8%), enjoying night life (7%), and business (6%).

Regarding reasons to revisit Bali more than three times can be seen in Table 3. It is shown that friendly people of Bali was the most reason international tourists revisited Bali, possessed 18%, followed by the expression of “I love Bali” (15.4%). Such expression means that they revisited Bali more and more because they love Bali very much, with different reasons. In other words, they love Bali as what is it. Since love is psychological aspect of a person, it cannot be explained empirically. Thus it has personal meaning for the person. Variable of friendly people and the expression of ‘I love Bali’ has a very close relationship. When the respondents were asked, “what caused them love Bali”, the answer was the people of Bali, who are friendly, welcomed, helpful, and the like. In terms of friendly people, it cannot be separated from culture and nature (natural environment) of Bali. People of Bali are influenced by their culture and environment. On the other hand, the culture and environment of Bali have developed the nature of Balinese people. It means that when talking about Balinese culture and nature (environment) it also involve people of Bali, and vice versa. The third reason was possessed by variable the charm of Bali (10.9%). When the respondents were asked to elaborate their answers, they mentioned it was the collaboration of culture, nature and people of Bali. Again, the people of Bali was mentioned in this case. If those three variables, i.e. culture specificity, beautiful natural scenery and friendly people were counted up there will be 34.9% in total, and this become the highest among those variables.

Other variable which is interesting to be discussed is the expression of ‘deep feeling’ to Bali. Although it was only 5.5% of total percentage, but it is still relevant to be mentioned in this research since it has a significant meaning to Bali. When this variable was elaborated more clearly, it was found that the respondents have specific bond or attachment to Bali. This psychological bond or attachment was not easy to be explained and it needs more detail qualitative research in the future.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of visit</td>
<td></td>
</tr>
<tr>
<td>2–5</td>
<td>25</td>
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<tr>
<td>6–9</td>
<td>27.5</td>
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<td>10–13</td>
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<td>14–17</td>
<td>10</td>
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<td>18–21</td>
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<tr>
<td>&gt;21</td>
<td>25</td>
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</tr>
</tbody>
</table>

In regard with the role of Balinese culture in making international tourists revisit to Bali it was found two categories. Firstly, the decision to revisit Bali was formed in the origin after knowing and/or learning one or more aspects of a Balinese culture, for instance gamelan music or dances. It may be said that such kinds of Balinese cultural aspects have attracted or pulled them to revisit Bali. After they came back to Bali they learned gamelan music or dances for a period of time, then were back to the origin countries, and planned to revisit again in the future to continue their gamelan music or dance classes. Secondly, the decision to revisit Bali was formed while having holiday in Bali. Some respondents mentioned that they did not know that Bali has a great culture. The information they had from the agent in their country of origin prior to travel to Bali was that Bali was a good “sun-sea-sex” destination. They were surprised when found Balinese culture was a great one. They were

<table>
<thead>
<tr>
<th>Variables</th>
<th>Percentage (%)</th>
</tr>
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<tbody>
<tr>
<td>Reasons of revisit</td>
<td></td>
</tr>
<tr>
<td>Cultural specificity</td>
<td>8.2</td>
</tr>
<tr>
<td>Beautiful natural scenery</td>
<td>8.7</td>
</tr>
<tr>
<td>Friendly people</td>
<td>18</td>
</tr>
<tr>
<td>Beaches and waves</td>
<td>9.8</td>
</tr>
<tr>
<td>Safety</td>
<td>5.5</td>
</tr>
<tr>
<td>Value for money</td>
<td>6</td>
</tr>
<tr>
<td>Image of Bali</td>
<td>6.6</td>
</tr>
<tr>
<td>The charm of Bali</td>
<td>10.9</td>
</tr>
<tr>
<td>Tourist facilities</td>
<td>4.9</td>
</tr>
<tr>
<td>“I love Bali”</td>
<td>15.4</td>
</tr>
<tr>
<td>‘deep feeling’ (hard to specify) to Bali</td>
<td>5.5</td>
</tr>
<tr>
<td>Other</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>
impressed by it and decided to learn it in the next visit. It means their intention to revisit Bali in the future was attracted or pulled by the culture of Bali on the spot. This seemed stronger than the first category because the tourists saw and experienced the attraction directly in the destination. They could practice it directly during the rest of their time in Bali and decided to learn further in the next visit.

V. CONCLUSION

Revisiting tourists are one of the significant elements of tourism. Such kind of tourists may result positive effects for those concerned to tourism in a destination. They may give positive effect to destination management and marketing since they may become loyal tourists to the destination. Although tourism stakeholders in Bali realize that effect, almost nothing has been done about it. The record concerning revisiting tourists or repeaters are mostly done by individual company of the tourism industry, especially travel agencies and hotels.

The study found a number of international tourists have been visiting for more than 21 times within 12 years (25%). It means they have come to Bali every 17 months. The most important thing to be noted is that they come to revisit Bali because they love Bali very much (15.4%). They love Bali because of (friendly) Balinese people, culture, nature and the charm of Bali. This finding indicates that the people of Bali and their culture and environment are the most concern of the international tourists. Other aspect or factor which is usually out of our attention when talking about repeaters is psychological bond or attachment of individual tourists to the destination. Tourism stakeholders in Bali must be aware and pay more attention to this sign. Research regarding repeaters to Bali must be planned and done more comprehensive involving credible research institutions.

Promotion of Bali as a tourist destination in the market, either by travel agencies or media is in fact not easy to be controlled. This study finds that Bali has been promoted as a “sun-sea-sex” tourist destination rather than a cultural destination. Such promotion may affect the image of Bali as a destination with unique culture, beautiful natural scenery and friendly people. Government of Bali and/or the elements of the tourism industry concerned has to do big efforts to avoid such a thing happens again.

REFERENCES


Local Culinary: Tourist Attractions Vs Cultural Identity

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Abstract – Culinary is not only seen as supporting object in destination but also can be packed into a tourist attraction. The objective of this study is to observe local cuisine opportunity to set as featured attractions. This study took place in Banda Aceh and Banjarmasin, two of capital city in Indonesia. The descriptive exploratory method used to find out the objective. Primary data obtained from interviews, observations and focus groups discussion. The results showed that Banda Aceh and Banjarmasin has varied local culinary that potential to be as a featured attraction. Another findings are local cuisine known as identity of Banda Aceh (Mie Aceh) and Banjarmasin (Soto Banjar) does not lead as featured tourist attractions. The stakeholders prefer to choose Banda Aceh (Kuah Belangong) dan Banjarmasin (Wadai) as most important feature of tourist attractions. There were different understanding between culinary as local cultural identity and tourist attractions. For the community, cultural identity means prideness and need to be represented, while the tourist considers that the featured attraction is the better known attraction. In term of sustainable destination, it needs alignment between attraction and local identity prideness. Therefore definition of tourist attractions need to be reformulated in order to ensure that local identity will not be decrease because of packaging attraction.

Keywords: local cuisine, tourist attraction, local identity

I. INTRODUCTION

A. Background

In recent years, the food has been recognized as an integral part of the tourism product. An understanding of the food was also shifted from simply supporting products turn out to be a differentiator for tourism destinations (distinctive competitiveness). Local food is an important element that can help to create new experiences for tourists and increase the attractiveness of the destination. The food has been able to provide a unique travel experience, and more motivation for tourists. Tourism became an additional sales outlet for producers of food that stimulate, and revitalize the local economy. The food in the end is an important consideration in the development initiatives to strengthen tourism destination, and to create linkages between industry benefit food production and also tourism industry. In other words, the food has been turned into a tourist attraction that determines the tourist visits to a destination.

Budi (2008) states that traditional cuisine is a cultural richness that should be explored as a cultural asset. This needs to be done to offset the invasion of foreign culinary and culinary franchise models as the impact of free markets and globalization. There is a link between the sourcing of food ingredients, cultures, traditions, customs, and public order. Therefore traditional food for the community in addition to a source of food and medicine, as well as means of implementation of the customs, traditions and belief systems. Culinary also may be seen as economic capital, because the tourism base could increase foreign exchange.

The popularity of culinary tourism has been recognized for decades. In Australia, and Canada, culinary generate $1 billion per year, and also is an important part for the development of remarkable destinations. More countries are beginning to realize that the development potential of culinary tourism is to improve their economic performance. Singapore has developed the concept of "New Asia-Singapore Cuisine" in order to attract tourists to enjoy the cuisine that is the theme of the incorporation of this type of cuisine western, and eastern cuisine. Singapore is also working hard to develop the image of the food and wine, to be known as the main destinations in Asia and the World.

The food turned out to be an integral aspect of the experience traveled, not just a matter of taste and presentation, but also by a sense of enjoying the place. Local food is a fundamental component of the destination attributes, it can add rich attractions, and the overall travel experience (Symons, 1999). This is what makes food
become an important constituent of the production, and consumption of tourism. When you see the following definitions, it seems undeniable that the culinary can be a tourist attraction exceptional;

- Journey in which there is an appreciation, and local or regional food consumed.
- Travel with the main purpose of enjoying food, and drinks as a travel experience or to attend a specific culinary activities such as cooking schools, visit the places of production of food or drink, folk market, or enjoy the food at various places that provide them (taste trail).
- The unique experience of eating, and drinking

Thus it is clear that culinary tourism is not only a category in tourism but also an opportunity for destinations and the industry to gain competitive side (ICTA 2009). Surely culinary tourism can improve its competitiveness, must be supported by the resources can be perennial, and it will be difficult to be imitated and replaced (Barney, 1991).

Culinary tourism has grown into a market segment, and is usually a culinary tour is often combined with other activities such as cultural tours, and other excursions. With this combination, often a culinary center became part of the route that must be visited by tourists. Travelers intentionally treated with a variety of culinary typical of the area. Thus the chances of culinary dominance has become open tourist destination. There are many regions, and cities in Indonesia which has potential as a regional culinary destination. Problems arise within the framework of the promotion is whether it is desirable culinary rating is the same as the will of local communities.

B. Objective of Study

In particular, the objective of study determines which foods are featured in Banda Aceh and Banjarmasin according to stakeholder perceptions. From initial studies, both regions have completely different characteristics of food but it have similar historical links and religion. Nevertheless, it should be examined whether the culinary which is promoted as featured attractions align with the culinary that related with local identity of two areas.

II. LITERATURE REVIEW

A. Culinary as Identity and Culture

Food for the current tourism destination not only be complementary products required by tourist, but has turned into a distinctive destination. Meals can create an impressive atmosphere, and causing tourists want to come back. It then becomes the identity of the destination. Food can also add value to the core tourism product, and became the focus for a special occasion. Besides the food may be used to attract a specific market niche in small quantities but usually have good taste, and can afford to pay a large amount (Jones and Jenkins, 2002).

Nowadays a lot of research on food, and tourism focuses more on food tourism, from the perspective of tourist satisfaction, so often defined by special interest approach. Food was also discussed in the context of agro-tourism. Generally Hall and Mitchell define food tourism as:

Visitation to primary and secondary food producers, food festivals, restaurants and specific locations for which food and tasting and/or experiencing the attributes of a specialist food production region are the primary motivating factors for travel (Hall and Mitchell, 2001)

From the definition of Hall and Mitchell above does not mean that the experience of eating at a particular restaurant when traveling can be regarded as a food tourism, because it more precisely, food tourism is the desire to enjoy the food, dishes or cooking should be the primary motivation for the visit. In the above definition is made distinctions among tourists who consume the food as part of a sightseeing trip with tourists who visit to an entire area of behavior, activity, and choose remarkable destinations determined by his interest in food. In the context of the role of food in tourism, Hall and Mitchell (2005) developed a category based on the motivation and behavior of tourists to enjoy the food and the place to enjoy it (Fig. 1).

From the picture above Hall and Mitchell wanted to convey that food tourism can categorized using interest rate, and the number of tourists visiting tourists. Traveller interest divided into three categories: primary, secondary, and tertiary. Description of the categorization is as follows;

- Gastronomic Tourism, is done by tourists with a very high motivation to certain foods or beverages in certain areas. It is usually associated with expensive or the ‘top end’ restaurants, wineries, and festivals. Almost all tourist activities undertaken related to that interest. Gastronomic tourism is divided in two: gourmet tourism1 and gastronomic tourism2.

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1 Gourmet is a cultural ideal associated with the culinary arts of fine food and drink, or haute cuisine, which is characterised by refined, even elaborate preparations and presentations of aesthetically balanced meals of several contrasting, often quite rich courses.

2 Gastronomic tourism is an experience pursued by visiting and tasting food and beverages at primary or secondary producers’, visiting food and beverage festivals and consuming authentic specialties in various restaurants. An
• Second subset is culinary tourism. Culinary tours include general foods business as part of a lifestyle like visiting a local festival or market. In this category of food is a secondary motivation for tourists.
• Third subset is tourism urban / rural. It regards tourism type of food as part of the necessities of life. Traveller interest of this type is not the food, but if they feel that can not tasty, they are still paying interest.

Figure 1. Categorization Food Tourism based Motivation and Number of Tourists

Corigliano (2002) states that culinary tourism can be categorized as cultural tourism, because of its relationship with the preservation of agricultural products. Culinary tours to tourists provide a unique experience to enjoy the food, certain cultural and associate it with the history of the past. Instead Wolf (2002) described as a culinary tourism "journey to seek, and enjoy, prepared food, and beverages". Culinary tours can also include, for example, a visit to the market, prepare a special meal at a friend's house, attended a special event at the famous restaurant or eat at local restaurants and so on.

Meanwhile Muhilal (1995) calls the traditional food is food that has been entrenched in Indonesian society, and has been around since tribal ancestors archipelago. The traditional food is food that is concentrated with local traditions. Meanwhile Hadisantosa (1993), defines the traditional foods as foods consumed by specific ethnic groups, and regions, prepared by recipes from generation to generation. The materials used are local and the food is produced also in accordance with the tastes of society.

According to Liliweri (Commbro: 2013), cultural identity is the identity of a person that he acquired from birth up through a process of interaction did every day of his life and then form a special pattern that defines the person. While culture is a way of life that developed and owned by a person or group of people and passed down from generation to generation. Cultural Identity so has the sense of a special character that is inherent in a culture that can be distinguished from one culture to another culture. By using the definition of local food can be categorized as a cultural product that can characterize the cultural identity of the community.

B. Tourism Destination

The concept of tourism destination is one of the most important and complex in the discussion of tourism. Metelka (1990) defines as a tourism destination in targeted geographical location at the time of a person traveling; while Gunn (1994) viewed as a tourism destination area tourist travel market, and refers to the travel destination zone is a geographical area that includes the development of the region, and the community in order to satisfy tourist travel destinations. Therefore, tourism destinations can be described at different scales ranging from the village level up to the region, city or special sites, and even an influx of special attractions are visited by tourists. A tourism destination is generally understood as a concept of spatial or geographic visited by visitors from outside the location in order to gain economic benefit. Therefore can not be called as a tourism destination if it is not visited by visitors from outside.

increasingly popular form of gastronomic tourism is an activity of tourists who attend different multi-day schools of authentic regional cooking (Hall & Mitchell, 2006)
Inskoop (1991), suggests some of the components involved in the development of tourism destinations, namely:

- Tourist attractions, namely tourist activities in question can be all things associated with the natural environment, the culture, the uniqueness of an area and other activities related to tourism activities that attract tourists to visit a tourist attraction.
- Property, is a wide range of hotels, and various types of other facilities associated with the service to the tourists who intend to stay overnight during a sightseeing trip they did
- Amenities, is the facilities, and tourist services in the planning of tourist areas. The amenities include tour and travel operations (also called reception services).
- Transportation, includes transportation access to and from the tourist areas, internal transport that connects the main attractions of the tourist area and the surrounding region development area.
- Infrastructure is the provision of clean water, electricity, drainage, sewerage, telecommunications

C. Tourist Attraction

Attractions meaning by KBBI (Dictionary of Indonesian) is the artistic, cultural, historical heritage, traditions, natural resources, or entertainment, which is a tourist attraction in the tourism destinations. In relation to tourism management, appeal or attraction were divided into two groups, namely tourism (site attraction) and tourist attractions (event attraction) (caretourism:2011). Tourist attraction is divided into two groups, sights and attractions in the style of the works of man-made site-attraction, and tourist attractions are divided into two points of the original (real, authentic) and artificial attractions (staged, artificial). Tourist Attractions, are dynamic, reflecting the presence of motion, not tied to a place (can be changed) and can not be touched (intangible).

D. Related Definitions of Culinary Tourism Destinations

Various definitions put forward as a reference for the preparation of culinary databases tourism destinations are as follows;

- Local identity is the pride of the local community towards the past cultural products past that the community owned.
- Local food is food products developed by local communities for generations and become a cultural product
- Culinary tourism destinations is an administrative territorial unit (city) that has one or more local culinary attractions
- Culinary tourism object is the unity of the geographical area in a city that has one or more local culinary tourism product either restaurants or cafes, food courts, a cottage industry that displays the particular culinary theme and relating to the locality of the region
- Food Tourism is food-related tourist activities in tourism destinations such as eating at restaurants, buying local food products, and enjoy the unique experience of eating local production in certain regions

III. METHODOLOGY

This study is a survey research conducted by combining quantitative and qualitative approaches. In achieving its objectives, the descriptive method is used to explain the phenomenon that is found within the study area. Study method is descriptive method to compile a database of culinary tourism destinations are conducted through desk study, field observation, focus group discussions (FGD), and assessed based on professional judgement. To devise a method or way of solving problems in approaching the goals, objectives, and goals of research activities need to consider the principles of research tailored to the characteristics of the convergence phenomenon and the existing problems. The approach used in this study is a descriptive exploratory study. This type of research is chosen, because this study is a description of the data in tabular form and narrated in accordance facts on the ground.

Secondary data is more widely used to explore the possibility of developing local culinary seeded area. The use of the index value is the result of an agreement made at the date of FGD. FGD is a resource practitioners, academics, indigenous stakeholders, tourism agencies, and NGO representatives from counties and cities in the region of Aceh Darussalam and South Kalimantan.

IV. PROFILE OF STUDY LOCATION

A. Banda Aceh

As the capital city of the Sultanate of Aceh Darussalam which formerly was one of the five largest Islamic kingdom in the world. It stored various heritage sites of different ages, ranging from the Sultanate, the Dutch colonial period, time frame joined the homeland, a period of conflict, and the tsunami. After the tsunami in 2004, and “Visit Banda Aceh” in 2011 the tourism sector has becomes growing. It can be proved that the Aceh provincial government has a target of 978 000 tourist, while foreign tourist has already reached 11,000. It
showed Banda Aceh already attracted by tourists. Aceh has eight ethnic, and it has diverse flavors and is a potential source of culinary tourism is closely linked to the long history of kingdoms in Aceh.

Based on the inventory conducted by Turgarini (2016) of survey and literature it is known that in 2016 Banda Aceh has a wealth of unique culinary Aceh totaling 53 menu from various menu such as maincourse (14), complete menu (5), side dish or vegetable menu (3), sauce (2), dessert (21), snack (2), and beverages (6). Banda Aceh is famous with mie aceh (traditional noodle) and aceh coffee as a culinary icon. In reality, Aceh has been rapidly growing in culinary. Various local culinary exposed in the center of the city every night. Local governments try to improve its quality by implementing six culinary festival in order to introduce Aceh to Indonesia, and allower world.

B. Banjarmasin

Banjarmasin city is the capital city, and the center of city events in South Kalimantan province Indonesia. The town has an important role as a gateway, and center of national economic activity, as it has a very strategic position geographically also has a natural resources.

Based on the inventory conducted by Turgarini (2015) of survey and literature it is known that in 2015 Banjarmasin has a various menu of food and beverages featured. It consists of appetizers (2), maincourse (51), and side dish menu (17). There are also consist a complete food menu (8), while cake or dessert menu (53), and snack (14). Then there are three menu of sambal (chilli sauce) (3), and beverage menu (4).

Different with Banda Aceh, Banjarmasin has relatively short history. Banjarmasin city was designated as one of 10 iconic heritage cities in Indonesia. Banjarmasin is one of the commercial city and most important port on the island of Borneo. Trisakti Banjarmasin port is a port that is located 12.5 miles from the mouth of the Barito River. Terminal Container Port Trisakti Banjarmasin (indicates that TPKB) which includes 10 major container terminal in Indonesia. Banjarmasin city along with the city of Pekalongan and Solo designated as Model City by UN Habitat.

Life in the city of Banjarmasin inseparable from Barito river. Since the first, Banjarmasin plays a strategic role in trade traffic between the island, as is the meeting between the Barito and Martapura rivers. The meeting is what produces a view of the river, and floating markets as the iconic city tours. The number of tourists who visited in 2015 was 547. 285, and this city rating consists of 522 350 domestic tourists, and 24 863 tourists. This number is always increasing every year with a range between 5 and 10%.

V. RESULT AND DISCUSSION

Aceh has ten ethnic make Aceh have diverse flavors and is a potential source of culinary tourism has a long history. Therefore they show optimism when the implementation of the Focus Group Discussion (FGD). Finally they agreed to declare the FGD the main culinary from Banda Aceh City, which is have value with history, tradition and philosophy, and use local raw material (Table 1). Banjarmasin also has a wide range of culinary menu which is also interesting to be developed into a tourist attraction. Based on surveys and interviews conducted, there are 10 types of menu featured as culinary featured (Table 2).

Two table above shows that both regions have many type of culinary abundance to be elected as the icon area. Expected election featured icon is a representation of local culture that is closely related to the existing kingdoms. This then led to the royal influence of regional pride in the form of pride in culture inherited.

Based on FGD and interview, its known that type of culinary featured in Banda Aceh is Kuwah Beulangong, and interview and observation set the culinary featured of Banjarmasin is Wadai. Both types of culinary featured because they are culinary truly represent Banda Aceh and Banjarmasin. Consideration is argued, is in both the courses of the city made using local raw materials, has a delicious flavor that is perceived by the local population, used for traditional ceremonies, and describes an appreciation of the work of the past.

The findings illustrate that the desire of local people to make the food consumed daily becoming popular foods with different forms of consumption. However, the evidence also showed that Banda Aceh is known as Mie Aceh, while Banjarmasin better known as the Soto Banjar. This illustrates that the consumer appetite for local cuisine is different from the public's willingness to make such foods as identity. This difference indicates that the branding of local food is highly dependent on the tastes of consumers. For the community, cultural identity means prideness and need to be represented in a variety of cultural icon, while the tourist considers that the feature attractions is the attraction are better known. Tourist look attraction is part of a local community services.

The cultural identity is defined as the pride of the local culture of the original product that is able to distinguish with other identities (Liliweri, 2007). The cultural identity is a trait that indicated a person as including a particular ethnic group. The cultural identity is often amazed rating because of the uniqueness and authenticity. Nevertheless cultural identity have rigid boundaries so that if it is violated, the degradation occurs. Tourist attractions are tourist impression to the local product known generally. Travelers are often amazed to
local products but usually not patient enough to fully comprehend. Packaging attractions using cultural identity will ultimately deprive community pride in its cultural roots, likewise with culinary products.

### Table 1 The Main Traditional Culinary of Banda Aceh

<table>
<thead>
<tr>
<th>No</th>
<th>Menu</th>
<th>Description</th>
<th>Photo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Kuah Beulangong</em></td>
<td>Kuah Beulangong, or often referred to as gulée sie kamêng (goat curry), is a kind of curry dishes of Aceh. The main raw material is goat meat and jackfruit, slices Kapok Banana. Various spices used are roasted coconut, coconut flour, cinnamon, red chili peppers, dried chili, cayenne pepper, garlic, ginger, turmeric, roasted coriander, nutmeg, and ginger. Everything is milled and then cooked in a large pot. The cuisine such as fried chicken with herbs and spices typical of Aceh. Deliciousness full of flavor made popular in the country Ayam Tangkap from The Veranda of Mecca. Cooking process is also unique. Chicken cut into small pieces, seasoned with onion, garlic, pepper, nutmeg, salt, and ginger before frying, and when it is fried for 5-10 minutes also included simultaneously handfuls of curry leaves; Temurui, Koja leaves, Pandan leaves and green chilis. The preparation of this menu is vaporized simultaneously handfuls of curry leaves; Temurui, Koja leaves, Pandan leaves and green chilis.</td>
<td><img src="https://m.tempo.co/read" alt="Kuah Beulangong" /></td>
</tr>
<tr>
<td>2</td>
<td><em>Ayam Tangkap</em></td>
<td>Mie Aceh is traditional dishes typical of The province Veranda of Mecca. This dishes is famous for its spicy flavor, fresh and tasty surprisingly easy to make. Thick yellow noodles with slices of beef, lamb or seafood served in a kind of soup is savory and spicy curries. The uniqueness of Aceh noodles are distinctive flavor Aceh which is a heritage of the Acehnese. At the time of consuming Mie Aceh, usually provide a pickle for example crackers, cucumber, carrot, onion, and so on.</td>
<td><img src="https://m.tempo.co/read" alt="Ayam Tangkap" /></td>
</tr>
<tr>
<td>3</td>
<td><em>Mie Aceh</em></td>
<td>Mie Aceh is the mainstay sellers in the market for iftar meal. When given ice cubes. When the fasting month, Mameh salad is a menu served when spread along the spicy taste sour mix up to the palate when eaten. The spice of the mixture of sour fruits like mango and kweni. The menu is even fresher when given ice cubes. When the fasting month, Mameh salad is a menu mainstay sellers in the market for iftar meal. The preparation of this menu is vaporized simultaneously handfuls of curry leaves; Temurui, Koja leaves, Pandan leaves and green chilis.</td>
<td><img src="https://m.tempo.co/read" alt="Mie Aceh" /></td>
</tr>
<tr>
<td>4</td>
<td><em>Sanger Coffee</em></td>
<td>Sanger is similar to coffee with milk or coffee latte. But make no mistake, Sanger instead of regular milk coffee. Not all coffee drinks makers can make Sanger. Because to make Sanger dose of coffee, condensed milk and sugar should be fit. After the coffee brewed with a filter cloth cone shape, and then coupled with condensed milk plus a little sugar and whipped until frothy. Sanger is a mixture of black coffee, condensed milk and sugar. Physically, Sanger instead of regular milk coffee. Not all coffee drinks makers can make Sanger. Because to make Sanger dose of coffee, condensed milk and sugar should be fit. After the coffee brewed with a filter cloth cone shape, and then coupled with condensed milk plus a little sugar and whipped until frothy. Sanger is similar to coffee with milk or coffee latte. But make no mistake, Sanger instead of regular milk coffee. Not all coffee drinks makers can make Sanger. Because to make Sanger dose of coffee, condensed milk and sugar should be fit. After the coffee brewed with a filter cloth cone shape, and then coupled with condensed milk plus a little sugar and whipped until frothy. Sanger is a mixture of black coffee, condensed milk and sugar.</td>
<td><img src="https://m.tempo.co/read" alt="Sanger Coffee" /></td>
</tr>
<tr>
<td>5</td>
<td><em>Gule Plik U</em></td>
<td>Gule Plik U is a kind of curry from coconut milk dishes are quite popular in the public of Banda Aceh. The stew is typical east coast of Aceh, served with rice and fried fish. This menu is also typically provided in specific event but often also of everyday dishes people of Banda Aceh. Various kinds of fresh vegetables are blended, and cooked with special spices. In addition to &quot;Plik&quot;, leafy vegetables were added among young jackfruit, papaya fruit, coconut milk, melinjo leaves, beans, bamboo shoots kecombrang, melinjo fruit, small shrimp, and so on. As a complement to eat rice, Kuah Pliék U also often served with fried fish.</td>
<td><img src="https://m.tempo.co/read" alt="Gule Plik U" /></td>
</tr>
<tr>
<td>6</td>
<td><em>Gulee Masam Kueung</em></td>
<td>Gulee Masam Kueung is one of the typical dishes Aceh terrace sour and spicy. The cuisine is only in Aceh but the presentation is different every district in Aceh. Fish that are obtained when the divided will be the Masam Kueung and it will be very different from some other regions. Arguably every area of Aceh has a distinctive seasonings Masam Kueung.</td>
<td><img src="https://m.tempo.co/read" alt="Gulee Masam Kueung" /></td>
</tr>
<tr>
<td>7</td>
<td><em>Sie Reuboh</em></td>
<td>Sie Reuboh is a kind of porridge with unique flavors in Aceh province, similar to porridge chicken sold in other regions of Indonesia. Kanji Rumbi rice cooked with major material and herbs as a complementary tastes spices, usually also mixed with shrimp and chunks of meat. Other additional important enough for these foods are vegetables such as carrots and potatoes are diced and cooked with boiled rice when cooked. Usually served with chicken, shrimp or soft-boiled eggs on it. This slurry as mentioned above become part of the tradition of the people of Aceh.</td>
<td><img src="https://m.tempo.co/read" alt="Sie Reuboh" /></td>
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<tr>
<td>8</td>
<td><em>Kanji Rumbi</em></td>
<td>Kanji Rumbi is a kind of porridge with unique flavors in Aceh province, similar to porridge chicken sold in other regions of Indonesia. Kanji Rumbi rice cooked with major material and herbs as a complementary tastes spices, usually also mixed with shrimp and chunks of meat. Other additional important enough for these foods are vegetables such as carrots and potatoes are diced and cooked with boiled rice when cooked. Usually served with chicken, shrimp or soft-boiled eggs on it. This slurry as mentioned above become part of the tradition of the people of Aceh.</td>
<td><img src="https://m.tempo.co/read" alt="Kanji Rumbi" /></td>
</tr>
<tr>
<td>9</td>
<td><em>Timphan</em></td>
<td>Timphan is famous dessert from Aceh, made from glutinous rice flour which contains a blend of coconut or sugar apple and wrapped in banana leaves, then cooked by steamingfor about 1 hour, until cooked. Timphan ready to eat, good to eat while still warm. Timphan generally presented in formal occasions, such as in weddings and at Idol Fitri and Idul Adha. This dessert is widely available in traditional markets or shop / restaurant in Banda Aceh.</td>
<td><img src="https://m.tempo.co/read" alt="Timphan" /></td>
</tr>
<tr>
<td>10</td>
<td><em>Lincah/Rujak Mameh</em></td>
<td>Rujak Mameh or Lincah Mameh was a cold drink consisting of a mixture of fruit and fresh taste. In the language of Aceh Mameh means sweet, so it could be interpreted Rujak Mameh is a Sweet Rujak. The uniqueness of taste is due to the mixture of sour fruits like mango and kweni. The menu is even fresher when given ice cubes. When the fasting month, Mameh salad is a menu mainstay sellers in the market for iftar meal.</td>
<td><img src="https://m.tempo.co/read" alt="Lincah/Rujak Mameh" /></td>
</tr>
</tbody>
</table>
### Table 2: The Main Traditional Culinary of Banjarmasin

<table>
<thead>
<tr>
<th>No.</th>
<th>Menu</th>
<th>Description</th>
<th>Photo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wadai</td>
<td>Wadai is 41 cakes originally from Banjarmasin city which is an old tradition. The community currently preserved as a cultural heritage of Banjar people. Banjar wadai is commonly served during the wedding ceremony, the ceremony of the first baby's birth, a circumcision ceremony of sons of noble descent.</td>
<td><img src="https://www.mindylycious.com" alt="Source: www.mindylycious.com" /></td>
</tr>
<tr>
<td>2</td>
<td>Astakona Rice</td>
<td>Astakona rice dish comes from the tradition of the empire banjar to a certain event or a meal together with their guest of honor. However, within the time it was presented in the show 'bededapatan', namely meal together for the bride after sitting in the aisle (betataian).</td>
<td><img src="https://www.instagramkusu.com" alt="Source: www.instagramkusu.com" /></td>
</tr>
<tr>
<td>3</td>
<td>Soto Banjar</td>
<td>Soto Banjar is unique because of the presentation does not use rice but together pieces of the diamond, also equipped by the sate and various other interesting spices. Generally Soto Banjar has two (2) display, which watery clear and murky. Soto Banjar served with rice cake, clear soup broth without coconut milk, coupled with potato cakes, sliced carrots, sliced eggs, and glass noodles.</td>
<td><img src="https://www.santipalupi.com" alt="Source: Santi Palupi, 2015" /></td>
</tr>
<tr>
<td>4</td>
<td>Lontong Orari</td>
<td>South Kalimantan typical Lontong (rice cake) served with coconut milk along with other extras. Cake from South Kalimantan different from those in Java, which is triangular in shape and parcels using banana leaves.</td>
<td><img src="https://www.turgarini.com" alt="Source: Turgarini, 2015" /></td>
</tr>
<tr>
<td>5</td>
<td>Bancir Noodle</td>
<td>Bancir noodles are noodles originally Banjar is yellow and shaped like spaghetti pasta. Mie Bancir known to the public Banjarbaru and Banjarmasin and have often sold in several vendors.</td>
<td><img src="https://www.turgarini.com" alt="Source: Turgarini, 2015" /></td>
</tr>
<tr>
<td>6</td>
<td>Banjar Salad</td>
<td>Banjar salads which is a fusion flavor of chunks of potato, mashed potatoes, cucumber shavings, sliced carrots, sliced chicken, sliced duck eggs, sliced meat curry, peas. Various raw materials are then smothered in sauce of garlic fries, pepper, hard-boiled egg yolks, sugar, salt and vinegar. This dish is different from the others because the menu were blend from raw materials in general coupled with the sliced meat curry is rarely found in the menu of salads in the region and other countries.</td>
<td><img src="https://www.turgarini.com" alt="Source: Turgarini, 2015" /></td>
</tr>
<tr>
<td>7</td>
<td>Kekoleh</td>
<td>Kekoleh is a cake made of rice flour, coconut milk and pandan leaf aroma. The menu is usually served in a thanksgiving ceremony or salvation, as the epitome of smoothness invoke Almighty God. This is especially the soft texture of the cake when you eat it.</td>
<td><img src="https://www.turgarini.com" alt="Source: Turgarini, 2015" /></td>
</tr>
<tr>
<td>8</td>
<td>Mandai</td>
<td>Mandai is made from fermented leather Tiwadak (jack). Mandai can be processed into curry, steamed, or simply fried in oil, or can be fried in a little butter and seasoning to taste sauteed onion, shrimp paste, chilli slice large or cayenne pepper. For the city of Banjar, fried Mandai most like and there are many stalls into a menu that interested citizens because votes can arouse your appetite because there are a combination of sour and savory. Menu right into the other major food companion menu.</td>
<td><img src="https://http://kuliner.ilmci.com/resep" alt="Source: http://kuliner.ilmci.com/resep" /></td>
</tr>
<tr>
<td>9</td>
<td>Cacapan Asam Papayu Baubar</td>
<td>Fish papayu is a typical fish Banjarmasin baked and eaten with chili paste. The menu is favorite menu Banjarmasin city community. This menu shows the rich resources of the river.</td>
<td><img src="https://http://www.imgrum.net" alt="Source: http://www.imgrum.net" /></td>
</tr>
<tr>
<td>10</td>
<td>Ganggan Asam Iwak Baung</td>
<td>Iwak Baung fish is a fish that is easily found in the city of Banjarmasin. Similar to fish Papayu shows the rich resources of the river. The menu is well- liked by the people of the city of Banjarmasin because the liquid is consisting of soup fresh from processed slices of cucumber, tomato, red onion, nutmeg, turmeric, galangal, galangal, lemongrass, shrimp paste, sugar, salt, capsicum, tomatoes.</td>
<td><img src="https://http://www.anekaresep.co.id" alt="Source: http://www.anekaresep.co.id" /></td>
</tr>
</tbody>
</table>

Source: Processed by Author, 2016
To avoid that, it seems necessary redefinition of the concept of tourist attraction as an interesting attraction for tourists but still put forward the local identity. The concept of attraction should be done as a form of voluntary public reception among local tourists who come. Thus the principle of sustainable development in the form of social adaptation can be done by tourists. It needs alignment between attraction and local identity prideness. The identity consciousness should be as promotional, and marketing materials for local government to redefine the concept of featured attractions.

Systematic effort is needed by local government to educate the tourist in the form of roadshows and promotion of featured product in target market segments intended. It is also necessary standardized accessories products such as flavors, and the performance so the community pride is maintained. Tourist is able to enjoy the culinary that consistent with local pride.

VI. CONCLUSION AND RECOMMENDATION

A. Conclusion

Several conclusions can be drawn from the above discussion as follows:

- Traditional Culinary in both areas is related to the cultural identity of past history.
- Featured culinary in both regions is a representation of the wishes of local communities while locally known by culinary travelers.
- The tradition of coffee, has become part of social and cultural life of Banda Aceh in the presence of dozens of coffee shops that grow in this city, while Banjarmasin wadai serves as a variant of local food several in special ceremony, and also can be enjoyed by the community itself in everyday life.
- Determination of ten culinary featured a stakeholder agreements in Aceh is (Kuwah Belangong, Ayam Tangkap, Mie Aceh, Kopi Sanger, Timpan, Kua Plik U, Gulai Masam Keueung, Sie Reuboh, Kanji Rumbi, and Lincah Mamhe), while Banjarmasin is (Wadai, Astakona Rice, Soto Banjar, Lontong Orari, Banjar Salad, Kekoleh, Mandai, Cacapan Asam, Papayu Baubau, Ganggan Asam, Iwak Baung).
- Selection of culinary featured in the two regions is a representation of the community's desire was a showcase the cultural identity as local pride, but with a different culinary options by travelers.

Some of the above findings indicate that the concept needs to be redefined as a tourist attraction attractions that can be enjoyed by tourists but does not leave the local pride that causes degradation of cultural identity

B. Recommendation

Development of culinary tourism has the potential to be exploited, but of course there needs to be a commitment from local governments and municipalities to immediately conduct inventories with documentation also narrative is loaded with social and cultural values that grow along its development. It will be a strength because it is unique in this field.

Procedures with standard system services need to be able to serve with accurate, responsive, secure and have high empathy industry needs to be improved in order to provide excellent service to visitors, especially domestic and foreign tourists.

The government need a systematic effort to educate tourists with displays featured culinary accordance with the pride of the local community, so that food as a tourist attraction can truly represent the local cultural identity.

References


Tourists’ Photo Taking Behavior and It’s Marketing Opportunity for Tourist Destination

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Abstract—The few amounts of articles which review the relationship between tourists’ photo taking behavior with tourist destinations marketing is very unfortunate though many have stated that there is a close relationship between photography and tourism. This study seeks to provide contribution knowledge by exploring marketing opportunities based on pictures taken by tourists. This article tried to see how tourists’ photo taking behavior could be an opportunity for tourist destination marketing. This study is a qualitative research in form of phenomenological study. The research took place at one of the special interest destination in Gunungkidul, Indonesia, namely Nglanggeran Ancient Volcano. This study showed that most of the respondents (92.59%) took photograph during a visit to Nglanggeran Ancient Volcano. Furthermore, they (96%) share the pictures taken to others (friends and family). By distributing or showing others the images taken by tourists while in tourist destination, tourists indirectly has been promoted tourist destinations. Tourists promoted a destination indirectly through two ways, i.e WOM and e-WOM. Even though these are indirect marketing which are conducted by tourists, but it was worthy. If Kotler and Armstrong (2001) said that the simplest meaning of marketing is the fulfillment of customer satisfaction for the sake of a profit, then to meet the needs of tourists take photographs when traveling, the destination need to accommodate tourists photo taking behavior to get benefits for the destination.

Keywords - tourism marketing, indirect marketing, WOM, e-WOM, social media, qualitative

I. INTRODUCTION

Photo is evidence that tourists can and usually use to describe their experience of visiting a destination [1]. It is not complete if people was traveling without carrying a camera, as there is a term that is evolving; “No pict. = hoax”, if there is no picture means a lie, it is not true [2].

With the development of technology, now many different types of cameras can be used to capture the moments that do not want to be forgotten. Unlike time before the digital technology become widely used where we had to wait until the photos are printed, to see photos taken, now we can directly see the screen to see pictures that we took, delete unwanted pictures and then take a picture again. Not only that, no need to wait until arrived at home to show photos while traveling, with the internet network, we can immediately share travel experiences to family and friends at home right from the destination, namely through social media such as Facebook, Twitter, Path, Instagram, Blog, Web, etc [2].

Miller and Stoica [3] stated that an advertisement should include images that will effectively attract attention and bring in mental imagery clearly, so people will visit the resort advertised. To that end, each publication is done by destination, always including the best photos to attract tourists to visit. Thus, it can be concluded that the photograph of a tourist destination can attract tourists to visit it.

Tourists’ photo taking behavior in any tourist’s activities, is a reflection of the relationship between photography and tourism, both are difficult to separate. It’s not only used to document the travel activities, Gillett, Schmitz, and Mitas [4] revealed that the tourists photo taking behavior has a positive relationship with the level of happiness. In other words, tourists with more pictures taken at a tourist destination will have more positive emotions and higher levels of satisfaction.

Haldrup and Larsen [5], which examines family gaze, offering tourists an example if photography can produce social relationships, not just to enjoy the place. The family uses a camera to show success, unity, and
love, capturing memories, personal narrative, and identity. The authors argue that the most important part of taking pictures is to build, strengthen, and show family relationships.

One phenomenon that happen is the emergence of social media where every individual has the right to actualize themselves to share anything with others. Social media is a media that very potential to be used as a marketing medium, it is part of a social marketing strategy. Thackeray, Neiger, and Keller [6] explained that social media when it’s used correctly will increase the capacity of an organization to put the consumer at the center of social marketing process.

One of the social media that is often used by tourists to share the experience when in a destination is a blog. The regular bloggers share their thoughts by using text, images, and video. Bosangit, Duluan, and Mena [7] found three things that normally exist in a travel blog, the description of places, activities undertaken in the destination, and the facilities provided. Writing and drawing in tourists’ blog can be a portrait image of a destination, at the same time it’s an indirect marketing media.

Many people think that marketing is about advertising and sales only, but Kotler and Armstrong [8] said that if the simplest understanding of marketing is the fulfillment of customer satisfaction for the sake of a profit. Two main purpose of marketing are to attract new customers by promising superior value and retain current customers by delivering satisfaction.

According to Palmer [9], a tourist destination is one of the most difficult products to be marketed as there are many stakeholders involved and little control of the marketer of the brand image of the destination. One of the studies linking photography with tourism marketing is the research conducted by Prideaux and Coghlan located on the Great Barrier Reef, Australia. Prideaux and Coghlan [10] explained how differences in the habits of sociodemographic photographed by tourists. He also explained the opportunity of digital photos taken by tourists is a marketing opportunity for tour operators.

The few amount of articles which review and prove the close relationship between the tourist destination marketing and photography, especially in terms of tourists photo taking behavior, of course very unfortunate. Whereas this information which could be evidence and consideration of stakeholders especially managers in formulating development decisions, especially in the field of marketing.

This study seeks to provide contribution knowledge by exploring marketing opportunities in the pictures taken by tourists. This study analyzed the tourists’ photo taking behavior and the marketing opportunities for tourist destination. To that end, the authors propose the following two questions: 1) How does the tourists photo taking behavior? And 2) How does the marketing opportunities based on tourists’ photo taking behavior?

II. METHODOLOGY

This study is a qualitative research in form of phenomenological study. Phenomenological study used to gather data with respect to concepts, opinions, establishment, attitude, judgment, giving meaning to the situation or experience in life [11]. The research took place in one of the special interest destination in Gunungkidul, Indonesia, namely Nglanggeran Ancient Volcano. Reason retrieval Nglanggeran Ancient Volcano as a research location is this attraction became famous because of the pictures uploaded by local people in social media are finally now many tourists who also took photos there.

This research conduct by collected the primary and secondary data. The primary data obtained through interviews, observation, and documentation. In this study, there were 27 respondents specified by purposive. Requirements to become a responder that travelers Nglanggeran Ancient Volcano as the study site, more than 17 years old that are considered adults with expectations given the respondents’ answers can already be accounted for, and is the tourists who are tourists who dominate the visit in Nglanggeran Ancient Volcano.

Benchmarking is conducted to get the example of success destination which accommodate the tourists’ photo taking behavior. Kartajaya and Yuswohadi [12] said that benchmarking is the efforts to compare something with something else with better performance in order to improve its performance level. This research used Madam Tussauds Museum and Disneyland as benchmarking because this two destinations have a good performance in accommodate the tourists’ photo taking behavior and see it as marketing opportunity.

III. RESULT AND DISCUSSION

A. Tourists’ Photo Taking Behavior

Based on field research, it was found there were 25 out of 27 respondents (92.59%) taking pictures when traveling in Nglanggeran Ancient Volcano. From this data it can be seen that most of the tourists visiting the Nglanggeran Ancient Volcano taking photos.

There are various reasons why tourists take photographs to show to other people (showcase), personal documentation, as evidence that they have visited it, and to capture the moment. There are 20% of the respondents took pictures when in Nglanggeran Ancient Volcano to show to others. There are 28% of respondents who took pictures for personal documentation. 32% of respondents took pictures to capture the moment; this is in accordance with what is disclosed by Haldrup and Larsen [5]. There are 30% of respondents took pictures as proof that they’ve been to Nglanggeran Ancient Volcano, this is in accordance with the
photograph is proof that can be given and usually used by tourists to describe their experiences of visiting a tourist attraction.1

The tools used to take photographs by respondents are mobile phone camera (76%), pocket camera (8%), DSLR / mirrorless (12%), and GoPro (4%). There are several reasons why the majority of respondents who took pictures during a visit to Nglanggeran Ancient Volcano use mobile phone as a tool to taking photos, the mobile phone usually equipped with features that can help to get the desired images at the same time can also be used to edit photos if deemed results desired photos does not meet the expectations, the size of mobile phone which relatively small, make it easy to carry and do not add to the weight of congenital when climbing, especially with mobile phone connected to the internet will greatly facilitates the respondents when they want to share pictures taken to others by uploading them to social media or send it personally without having to move the photo to another device.

B. Marketing Opportunities Through Tourists’ Photo Taking Behavior

After obtaining the desired images, there are 96% of the respondents who took the pictures when they traveled to the Nglanggeran Ancient Volcano who show the photos taken to their friends and family. Only a small part of respondents which is 4% who did not show the captured images to others and only used for personal documentation.

From the number of respondents who showed their pictures to others, especially friends and family, there are 81.67% of the respondents showed the pictures to others by uploading them to social media. Only 8.33% of the respondents who showed pictures taken directly to their relatives or in other words are not uploaded to social media.

For tourists who were taking photos in order to show off to others, they tend to upload photos to social media at the time when they were still at the location. It became easier when they have camera in their mobile phone so that the results can uploaded directly to their social media. However, some other respondents claimed that uploading photos should not be when it was on the location, there are several reasons that revealed; pictures need to be edited first so that the quality of the image that will be shown to others better and also constraints of telecommunications networks are weak in some spots, it is necessary to first move to another place with a good communication network so they can upload the photos.

By showing the pictures taken when traveling, indirectly tourists have introduced the destination to other people on their networks. This is called indirect marketing, marketing unknowingly carried by tourists. When tourists show pictures obtained to others directly and accompanied by a description, this is what is called Word of Mouth (WOM). Meanwhile, when the tourists upload the pictures taken in social media, the information delivered are called electronic Word of Mouth (e-WOM). It is an opportunity for the marketing of tourist destination that coming from tourists’ photo taking behavior. Of course via e-WOM the spreading of photos and information about the destinations will be more extensive if it’s compared than WOM because the internet knows no boundaries.

The examples of tourist destination which accommodating the tourists’ photo taking behavior in order to get benefit that is indirect marketing, are Madam Tussaud Museum and Disneyland. Madam Tussauds Museum provide the spots and properties so that the pictures taken with the idol wax statues seem natural. Different with Madam Tussauds Museum, Disneyland have its own technique to accommodate tourists’ photo taking behavior and get benefits from it. Disneyland gives tourists free site map and performance schedule in order to inform about the attraction and it’s direction. Disneyland also provide some souvenirs, foods, and beverages in Disney theme. Tourists can use it as photo shot property or gift for colleague. As result of the efforts of Madam Tussaud Museum and Disneyland to accommodate the tourists’ photo taking behavior both destinations even more popular, as lots of people upload their pictures taken from the destination to the internet.

Even though this is an indirect marketing which is conducted by tourists, but it is worthy. If Kotler and Armstrong[9] says that the simplest meaning of marketing is the fulfillment of customer satisfaction for the sake of a profit, then to meet the needs of tourists taking photographs when traveling, the destination need to accommodate the tourists’ photo taking behavior to get benefits for the destination.

IV. CONCLUSION

Most of the respondents (92.59%) took the photograph during a visit to Nglanggeran Ancient Volcano. Furthermore, they (96%) share the pictures taken with others (friends and family). By showing the captured images to others, indirectly, tourists have been promoting Nglanggeran Ancient Volcano to others. This is the one that deserves more attention from tourist destination management to accommodate and facilitate tourists’ photo taking behavior so that more and more people promoting through e-WOM in the form of pictures taken and uploaded from this destination to others in their network making Nglanggeran Ancient Volcano increasingly recognized and more tourists will visit it.
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DIGITAL MARKETING IN TOURISM:
The More Global, The More Personal

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Abstract - Costumer behavior has drastically changed in tourism, associated mainly with the advance of Internet. Data show that around 4 billions of the worlds population are active users of Internet in its various forms and uses (such as search engine, email, social media, booking portal, payment portal, etc.). The rate of use of Internet is much higher among the millennial/Gen-Y, compared to the Gen-X and baby boomers. Using the classic theory of AIDA in tourism marketing, apparently in all stages the tourists have used digital (or internet) technologies, although of different dominance. In the stages of Awareness and Interest, around 77% seek information from Internet; in the stage of Desire it is around 65%; while in the stage of Action (booking and paying), it reaches 34%. Even though it seems low, only 34%, but the growth of Internet booking is amazing: it increases 244% in the last 3 years (2012-2015). Considering the trend and the future of digital marketing, countries, tourism destinations, and travel agencies are now using digital marketing; nevertheless offline marketing is still subscribed. The growth of OTA (online Travel Agents) is incredibly high, both in terms of number and volume. There are a number of significant benefits in using digital marketing, notably for its very characteristics that cannot be found in offline marketing, i.e. the more global, yet at the same time the more personal. Meaning, by using digital marketing, the marketers can reach the global audience without barrier, and at the same time the communication can be very personal, specifically intended for certain targets, even up to individual level. This paper will discuss these trends, enriched with a number of empirical case studies.

Key words: digital marketing, global, personal

I. INTRODUCTION

The revolution of Information Communication and Technology (ICT) has enables consumer to search for destinations worldwide more easily. An increasing number of consumers worldwide are no longer dependent on travel agencies to look for information and inspiration for their next holiday. Instead, consumers make use of the Internet, Web1 and Web2 and browse online for inspiration about their potential next holiday destination (ETC 2012). This in turn leads to tourism destinations worldwide becoming the focal point of attention for consumers’ decision-making process. However, many destinations worldwide struggle with this process as their Internet and online presence might still be quite basic (Buhalis 2000).

Traditional approaches to marketing have put emphasis on mass media techniques where customers have access to massive amounts of information about brands, products and companies and in which social networks have. However with this rapidly growing technology, destination cannot only depend on their traditional approach. New perspectives are needed to understand this fast changing communication context.

In this paper, we will consider how destination can and should be built and managed in today’s marketing environment. We begin by considering the importance of digital marketing as mention through literature reviews and the different ways that the marketing has changed. Next, we provide some insight on issues and trends in digital marketing and the paradox of digital marketing. We then focus on impact on digital marketing and how it should best be integrated to build strong brands of a destination. We conclude by offering some notions on how government and stakeholders should be able to gain benefit from digital marketing in tourism.
II. THEORETICAL REVIEW

Over the past 25 years there has been an emphasis on technology. However, since 2000, we have been perceiving truly transformative effect of communication technologies, which pave the way for the development of a wide range of new tools and services that facilitate the interaction between global players worldwide (Buhalis & Law, 2008). The rapid development of New Technologies of Information and Communication (NITC) in general, and the Internet in particular, has produced insightful changes in recent years in practices and communication strategies involving the government and stakeholders in the tourism industry.

According to several authors (Buhalis, 2003; Buhalis & Law, 2008) the Internet is perceived as a powerful and effective marketing tool in tourism. It is consistently accepted as a valuable tool for distributing information and communication, and maintaining a corporate website is vital for the maintenance of relationships established between companies, by strengthening relationships with the public, and especially with customers, thus capturing a larger market segment (Law et al., 2010).

The Internet, which is widely recognized as a unique communication support is different from all other means of traditional mass communication, such as television, radio and the press, due to its inherent characteristics, which include interactivity, multi-media, and the fact that the users can simultaneously be receivers of information and content producers. Apart from these aspects, the web stands out as an important means of communication of knowledge and information in today’s society, and enhances the relationship between organizations and their public.

The evolution of NTIC changes the way business is conducted as well as the form of communication and relationship with stakeholders. It affects all areas of activity and is a factor in developing competitiveness, sustainability, and economic communication strategies (Chaudhri & Wang, 2007; MacMahan et al., 2009).

In a strategic way, organizations and destination should promote an active dialogue with the different stakeholder groups (Schultz & Morsing, 2006; Jensen & Sandström, 2011). It goes without saying that the Internet has dramatically changed the way tourists and travellers communicate with each other, exchange views about their holidays, interact with the tourist industry in general as they organize their trips (pre-trip), or comment on services offered at hotels, restaurants (on-trip or post-trip), etc. (Cho, Wang & Fesenmaier, 2002; Green, 2002; Mossberg, 2003; Gretzel, Fesenmaier & O’Leary, 2006; Huang, Backman & Backman, 2010; Neuhofer, Buhalis & Ladkin, 2013). The impact of online communication and the succeeding spread of information sharing has been studied by many tourism researchers, who all agree that advances in technology and the development of the tourism sector dominate common ground both as socio-economic phenomena and as systems where the provision of services and the narrative of experiences (tourism) on the one hand and the need for the emergence of fresh channels of communication (Internet) on the other are inseparably linked (Buhalis, 2003; Stamboulis & Skayannis, 2003; Buhalis & Law 2008; Buhalis, Leung & Law, 2011). As Buhalis and Jun (2011) put it: “The adoption of a range of ICTs and the Internet has induced a paradigm shift in the tourism industry, known as e-tourism. Within a computer-mediated environment valuable online content is generated and shared and in this way “the experience [...] can simulate real visits and virtual experience and provide almost real-life experiences” (Buhalis et al., 2011). According to Hudson et all (2012), digital marketing also came with several forms, which can be seen from the following table:

<table>
<thead>
<tr>
<th>Digital Marketing Communication Options</th>
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<tbody>
<tr>
<td>Website</td>
</tr>
<tr>
<td>Companies must design web sites that embody or express their purpose, history, products and vision. The key challenge is to design a site that is attractive at first sight and interesting enough to encourage repeat visits. Dedicated websites for mobile devices are on the increase.</td>
</tr>
<tr>
<td>Social Media</td>
</tr>
<tr>
<td>Companies are embracing social media because of its potential for engagement and collaboration with consumers. Social media advertising will yield relatively stronger results because of its ability to tightly target audience based on social media activity.</td>
</tr>
<tr>
<td>Mobile marketing</td>
</tr>
<tr>
<td>Mobile phone marketing will become increasingly important. Smart phone use in particular is growing amongst travelers.</td>
</tr>
<tr>
<td>Internet Specific Ads and videos</td>
</tr>
<tr>
<td>With user-generated content sites such as you tube. My space video and google video, consumers and advertisers can upload ads and videos to be shared virally by millions of people</td>
</tr>
<tr>
<td>Display Ads</td>
</tr>
<tr>
<td>Display ads are small, rectangular boxes containing text and perhaps a picture that companies pay to place on relevant web sites. The larger the audience, the more the placement costs.</td>
</tr>
<tr>
<td>Microsites</td>
</tr>
<tr>
<td>A microsite is a limited area on the Web managing and paid for by an external advertiser/company. Microsites are individual Web pages or cluster of pages that function as supplements to a primary site</td>
</tr>
</tbody>
</table>
The data also proves that digital marketing can open wider possibilities to any businesses. Digital marketing strategies.

For instance, it can allow destinations to interact with travelers and their online communities to promote themselves through digital marketing. The interactive discussions about the destination become essential and a priority factor for various organizations and institutions. We argue that both destinations and travelers participate in so-called “self-reporting” communication as they express their own feelings, thoughts, and actions (Lee, 2011). In this way “The medium is the message: Look how cool I am (I’ve have caught all Pokémon); look how in touch I am (I use Twitter); look how much I care (I have a Facebook profile). Social media sites and eWOM, in general, offer “a decision maker the added convenience of quantity, time, and a customized search for interactive discussions about tourist experiences” (Tham et al., 2013). In addition, a destination develops its unique brand using these special platforms to build trust, stay competitive in the market (Buhalıs & Wagner, 2013), manage its online reputation and deploy all its features and attribute.

However, our interest to us here is the expansion of the online dialogue between travelers and destinations across the world. In this interaction travelers talk about and share their experiences, while destinations have developed human characteristics - they have their own voice; they can speak like people and express the characteristics of their unique personality–creating and selling experiences to potential tourists (Vazou & Politis, 2015). In this study we will focus on how destinations in Indonesia, have undergone this shift in their attempt to promote themselves through digital marketing.

### III. METHODOLOGY

Aiming at presenting destination shift from Indonesia’s offline to the online promotion, this desk research has collected and analyzed a vast amount of data. Starting with academic journals, articles and books, convenience sample of 24 academic journals, 2 UNWTO reports and 5 books were collected to ensure strong frame of this study. To have a better perspective, this research also conducted an in depth interview with destination marketing actor (Regent and Head of Tourism Department of Banyuwangi). Questions asked were open-ended questions that discuss on promotional activities, Banyuwangi’s digital marketing revolution, and impacts of commencing digital marketing strategies.

Moreover, this research also uses empirical data from Langon Resort Hotel of Sekolah Tinggi Pariwisata Nusa Dua Bali. This data represents how a small hotel in a university area can achieve 40% minimum occupancy. The data also proves that digital marketing can open wider possibilities to any businesses.
IV. ISSUES AND TRENDS IN DIGITAL

A. MARKETING From Poster to Post: Development of Digital: Marketing in Tourism

Indonesia’s tourism started back to the late 30’s, when the industry began to evolve into a strong pillar of the economy. During that period, tourism in Indonesia was promoted by the Dutch which was colonizing the country for almost 250 years. Their campaigns back then was promoting Java and Bali which was endorsed as the last paradise on Earth. Back then tourism destination was promoted with tourism posters. Idyllic visual representations and colourful descriptions of the Indonesia’s landscape were combined in posters which represented the first efforts in a series of advertising campaigns that would continue in the years to come.

In 2014, Indonesia’s tourism media strategy followed the core principles of the abovementioned marketing plan to create the “Wonderful Indonesia” campaign, which embodied the universal values of the country. The goal of this campaign is to raise awareness about the beautiful places in Indonesia, its vivacious culture and to promote the tourism industry in the country. Along with the campaign, new website also being launched (www.indonesia.travel.com) to ensure various destinations in Indonesia are well promoted.

The possibilities of digital marketing are considerably endless. Emerging numbers of of smartphones users has also supported this phenomenon. Smartphones have increasingly become the mobile device of choice among users around the world. Mobile technologies have become an essential component of our daily lives, and mobile devices have altered the way people communicate and interact with one another. The adoption of mobile devices resulted in exceptional ways of media consumption and the rapid growth of mobile marketing channels (Gröne, Friedrich, Hölbling, & Peterson, 2009). The increasing number of mobile device users has resulted in a growing opportunity for mobile communication and promotion (Shankar, Venkatesh, Hofacker, & Naik, 2010). The popularity of mobile technologies enables consumers to communicate, access, and share information, and even purchase products from location-based services anytime and anywhere (Sultan, Rohm, & Gao, 2009). Furthermore, mobile technologies have significantly influenced modern management by enhancing the effectiveness of the execution of marketing activities (Haghiri & Madlberger, 2005).

Ease of access through smartphone has also enables growth of Microblogging, User Generated cContent (UGC) or, more specifically, Tourist Created Content (TCC), (Munar 2010) and eWOM (electronic Word of Mouth). These are the key terms used to refer to social network sites through which travellers and destinations share multimedia content Facebook, Twitter, Google+, LinkedIn, YouTube, etc (Tham, Croy & Mair, 2013). Tourists who participate in such online communities post photos and videos, recount experiences and add to other online content (Tourism Economics, 2013), whose value increases as the content itself becomes more accessible, usable and reusable (Munar, 2010). As Sigala (2009) puts it: “The emergence of the Web 2.0 and social media has turned the Internet into a wide space of social networking and collaboration of users” (Neuhofer et al., 2013).
The world is changing and so does the way people travel. The success of any destination is now highly dependent on ensuring that the different stakeholders' interests and perceptions of a destination are harmonized in order to achieve a joint goal (Manente & Minghetti 2006; NDou and Petti 2007). Through the move from offline to online travellers, the web and social media presence of destinations are crucial as e-destinations serve as platforms where consumers can be inspired, get all the information about a potential trip to a destination and eventually book the holiday (Pan & Fesenmaier 2003).

**B. Paradox in Marketing**

Digital marketing nevertheless has created what so called the “Marketing paradox”. This concept combines elements which are mutually exclusive or contradictory to one another into marketing unique formulation (Yahya, 2012). Broadly speaking, marketing paradox is a marketing concept that utilizes elemental polarity 4Ps: Product, Price, Place and Promotion. In the four pillars of marketing there are at least two poles that creates unique combination in determination and implementation of marketing strategies.
The first pillar in marketing paradox is to make products that are private product to the public. This strategy aims to create products that typically are limited to certain circles and accessible to many customers as possible. According to Yahya (2012), this can be achieved by increasing consumer access to products by creating product or service that are easily available and affordable by most circles.

The second pillar is to serve individual customers like corporate customers. The point is to give solution at reasonable cost and in short period. The key is group customers with similar needs, so the solutions developed is for many customers to reduce operational costs.

The third pillar is between wholesale and retail customers. Many customers are willing to buy by volume to get cheaper price. ON the other hand customers who purchase a small quantity will get higher price per unit. Marketing paradox runs the general formula where wholesale and retail sales could be the other way, by sharing the results (revenue sharing) with volume commitments.

The fourth pillars are Promotion and Social-Personal. Promotional strategies usually distinguish between the target and the target communities for personal. In marketing paradox community made a target for personalized promotional material and vice versa. According to Yahya (2012) the goal to get customers who are active in long term and attract customer’s comrades to be active in social media to interact with company.

Every company needs the best formulation strategy in managing the business, particularly in the marketing aspect. Every company has the experience and the way each one. A company can only make a comparative study effectively against other companies to fully understand the differences of the key factors of each company and then create a new method. Some examples of which can be described in four quadrants shown in Figure 2.

C. Digital Tourism Impact on Destination and Businesses: Social Media Approach

Promoting a destination is not an easy task. Its challenge and difficulties derive from the multi-attributed nature of the destination on the one hand and from a non-homogeneous demand of travelers on the other hand. It has been argued among marketers that a different approach is required while promoting a destination for the different segments of a heterogeneous market not only regarding the content of the message but also the communication channels as well (Schegg et al., 2008). One great potential advantage of social media is that guests are willing to share information about their likes and dislikes. By using appropriate analytic methods, hoteliers can get a sense of what guests want generally and how they react to the hotel specifically. Most important right now is the development of mobile apps, since travelers expect to use their mobile devices to book rooms or other travel services on the spot, (www.hotelschool.cornell.edu).

There are several dozens of social networks and their number keeps growing by the day. The most popular ones are Facebook, Google, LinkedIn, Skype, Yelp, Bing, Twitter and Trip Advisor, but there are scores of others. Managing hotel reviews, both positive and negative is certainly a priority for managers. A discussion on the positive and negative aspects is imperative to realize the extent of the impact of social media. The reviewing sites can have relatively more impact than the enhanced communications sites such as the Facebook or Twitter sites (Rowe, 2011).

Currently there are currently over 500 million users on Twitter and over 1.11 billion on Facebook, and these numbers are growing every second. Not engaging in social media could result in missed opportunities. The communications landscape is evolving, and social media have assumed a prominent place in the marketing and public relations equation, (Mangold & Faulds, 2009).

Allowing two-way communication, interaction, and creation and exchange of User-Generated Content (UGC), the social web has completely changed the world marketing landscape by revealing some significant opportunities for word of mouth and viral marketing (Tuten, 2008). Social media presents a golden opportunity for the hospitality industry to make greater contact with its customers, with an ultimate goal of developing a partnership for brand growth and development. Underlying that opportunity is the twin dangers that hospitality operators will mishandle their social media connections or that customer (and the media themselves) will move on, leaving the industry behind. So, just as hotels and some restaurants have built their websites, they now have to make sure that their site is optimized for search engines, have mobile apps, and, more to the point, keep customers involved in a conversation about the operation. Although many hotel chains have embraced mobile apps, Facebook, and other channels, others are hardly represented at all in the social media firmament (Withiam 2011).

People are motivated to use and engage in social media for several reasons (Sa frok, 2010). Many studies have applied the theory of uses and gratifications to explain the reasons for the use of social media. The uses and gratifications approach seems to be applicable for analyzing people’s use of social media as the approach is particularly appropriate for examining the usage of new types of media such as the Internet (Muntinga et al., 2010). The tourism industry has changed dramatically with this overwhelming emergence of social media.
platforms. Due to the nature of a travel product – it is experiential, and often a material commitment in terms of money or time – people has long shared their travel experience and social media just facilitates this (Buettner 2011).

There are different ways social media can be used to benefit the bottom line of an operation, whether it is food service, hotels, amusement parks, hospitals, or any other affiliated hospitality business. Rowe (2005) has listed seven ways one should be leveraging social media which include: (1) Solicit endorsements; (2) Maximize revenue per seat; (3) Bond with guests; (4) Manage reputation; (5) Reach out to new customers; (6) Recruit new staff; and (7) Build a buzz (Payne & Frow, 2005).

Considering all the benefits that social media can provide, it has all the attributes that will be helpful in marketing and management. This is particularly important for hospitality and tourism field since they are people professions. Social media is an option for hospitality industry since it provides opportunities to manage and present business content and it helps in identifying core values that draw clients and customers to business. Most companies would benefit from a cohesive strategic plan that will integrate social media efforts with overall marketing effort. Engaged customers spend more money and return back to business more often. It also helps in brand awareness and building brand equity (Roberts, 2012).

There has been much written on the level of activity by bloggers sharing travel experiences, recommending preferred accommodations, offering critiques of restaurant ambiance and service, as well as hospitality companies monitoring and contributing to self-sponsored sites. The attractiveness and impact of social media has exploded in popularity as consumers turn to online networking to share ideas, suggestions, photos, videos and diaries, while developing friendships within a virtual community (Lim 2010).

Langon Bali Resort is fully aware of social media power. By using social media supported by digital marketing campaign, this hotel has successfully ranging from 67 to 85 percent of occupancy. Last year, this hotel has 43% of Indonesian guest, 32% from Europe, 12% from Australia, 8% from China, and 5% from other countries. Even the hotel itself is belong to Bali Tourism Institute, most of it’s guest came from various online travel agents and social media (Facebook and Path).

V. CONCLUSION AND IMPLICATIONS

Among the several strategic marketing implications from digital marketing, which includes influencing tourists’ perception and expectations, before, during and after the experience at the destination, as well as satisfaction it is undeniably as a two-sided dagger. In this context, we would like to point out, the following reflection to ensure that government, researchers, stakeholders and marketers are aware of the following issues:

1. Online Travel Agencies (OTA) and online marketers are uncontrollable
2. Digital marketers does not need business permit, do not pay taxes and do not require buildings with numerous employees. Operational became very efficient, resulting on very cheap price. The question of interest is where does community welfare, foreign exchange earnings, employment opportunities stands? So what we get? What local community can earn from tourism?
3. By recommending digital marketing, at the same time the government is “killing” conventional travel agent. To some, OTA is “killing” their business as they are selling hotel rooms and packages much cheaper than any conventional travel agent. Cannot be denied OTA is also “stealing” their market by operating on wider coverage area internationally.
4. Government policy to regulate trade system such as quality control, security, healthy competition, consumer protection and foreign exchange became paralyzed. Regulation and policy seems are not being able to cope with vast growth of information and technology.
5. For hotel owners, the worst business practice employed by OTAs is the commission structure: 15-30%. For decades, the industry-standard for distribution commission has been 10% – at that commission fee, all partners can succeed without endangering the other’s ability to grow and expand. Since 2010, OTAs have experienced a meteoric rise in share of bookings; in turn, hotel owners have experienced a reduction in profit margin, relative to top line revenue increase. In other words, OTAs are eroding the profitability experienced by hotel owners during previous economic expansion cycles – and in some cases, OTAs have eclipsed profits margins of hotel owners.

To questions above and looking into inevitably digital trend, our recommendation would be as follows:

1. The existing intense competition among travel agents has make it important for conventional agent to go digital. All conventional travel agents must go online or at least do a combination between online and
offline marketing. Furthermore, going digital also constitutes an important factor for achieving the success of local travel agencies.

2. The government should immediately pass laws on trade online digital communication law

3. The government must immediately develop a platform of local / national in this case study to china, Baido, AliTrip, Ctrip or learn from Australia where they develop ATDW Australian Tourism Data Warehouse which collects all the data that is then commercialized by TXA tourism Exchange Australia which is shared economy are on platform to all local products. ATDW must be fully supported by the government

4. Do more organic campaign through visitor and local community keywords that should be in the campaign every day

5. Further studies should investigate the impact of tourism experiences on the tourists’ DI, since it is critical for destinations to be aware of how they are experienced, because selecting a destination is related to what it delivers. As more aspects of everyday life converge toward digital, opportunities for tourist’s organizations to interact with tourists expand dramatically. According to professional opinion, social media are more reliable and their content is wide and varied.

REFERENCES


Decision determinants of tourist’s intention to revisit a coastal tourism object by using ROS Model

Study case of Pulau Kelapa Dua, Kabupaten Kepulauan Seribu, DKI Jakarta

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Abstract — This study examines factors in decision making of tourist to revisit Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia. The objectives of this study were: (1) To know the socio-demographic characteristics of the visitors in order to understand the relationship on their decision making to revisit the island, (2) To know the preferred activity preference attributes of the visitors in order to understand the relationship on their decision making to revisit the island, (3) To know the specific role of beach settings / attributes in the visitors’ view in order to understand the relationship on their decision making to revisit the island, and (4) To define the expected desired experiences of the visitors in order to understand the relationship on their decision making to revisit the island. The data collection used was primary data, taken by spreading questionnaire to 100 visitors on the exit gate of Kelapa Dua Island, DKI Jakarta, Indonesia. An accidental sampling was used to select the respondent surveyed for this study. Sampling will be rotated on different days of the week and between morning, afternoon, and evening in attempts to acquire a more accurate and representative population.

Keywords: revisit, preferred activity preference, beach setting, desired experiences

I. INTRODUCTION

A. Research Background

Tourism industry in Indonesia, is no longer act as an alternative industry among other industry in Indonesia. Tourism now a strong industry, mainly due to the independence of this industry which are not susceptible to uncertainty and sluggishness of the world economy.

President of the Republic of Indonesia, Mr. Joko Widodo (Jokowi) instructed all ministers to support program of the Ministry of Tourism to make tourism as a leading sector (leading sector), where it becomes an excellent aid in view of the Minister of Tourism of Indonesia, Arief Yahya targeting 20 million foreign tourist arrivals 2020.

To reach the target, there are some things that have been planned by the Ministry of Tourism, such as infrastructure development, improvement of infrastructure in the Information and Communication Technology) also health and hygiene, and accessibility that is connectivity, the seat capacity and direct flights as well as regulation

And to support this, there should be an assessment of the tourist destinations owned by Indonesia, one of which is Kelapa Dua Island. Kelapa Dua Island is an island that is geographically located in the northern island of Java that are geographically included in the villages of the island coconut, district thousand islands to the north, the district thousand islands, Jakarta Indonesia, the island is densely populated and inhabited mostly by people makasar or Bugis, filled with hardcoral, Seagrass, Mangrove and marine biota.
Kelapa Dua Island is located in the northern island of Kelapa Island and Harapan Island, to get to the island from Kelapa Island and Harapan Island only takes approximately 10-15 minutes by small boat. Kelapa Dua Island has a breadth of 1.9 hectares with a population of 337 inhabitants, in the north of the island we can see Panjang Island, the only island in the Thousand Islands which have airport.

Community-based tourism is now also becoming a trend in tourist destinations in Indonesia, the development of tourism in these destinations will certainly affect the economic income of society living in these destinations, the basic nature of the tourism sector is to provide a multiplier effect (multiplier effects). Therefore, research on the development of tourism destinations need to be done, not only due to the Program of the National Government, but also to the economic progress of society around tourist destinations.

In connection with the lack of official data released by the government and no information legitimately available, to avoid misinformation atapun the data received by the researchers, for the first study on this island researchers will begin research on what factors influence a person's decision to re-visit Pulau Kelapa Dua. A similar study ever conducted on Tidung, Thousand Islands, Jakarta with the surprising result that the application of the model Recreation Opportunity Spectrum (ROS) used did not show significance between variable settings, activities and experiences as the basis for one's decision to revisit a tourist destination nautical.

Where the predecessor research conducted at North Carolina Coastdan indicate that there is significant correlation between the variable settings, activities and experiences as the basis for one's decision to revisit a maritime destination.

B. Research Problems

(1) The socio-demographic of the visitor is still unknown, (2) The activity preference attributes which relate to tourist’s intention to revisit is still unknown, (3) The specific beach setting attributes which relate to tourist’s intention to revisit is still unknown, (4) The desired experience attributes which relate to tourist’s intention to revisit is still unknown. This study will examine the Recreational Opportunity Spectrum model components of setting, activity participation, and desired experience as well as the utility of socio-demographics in studying recreational preferences and behaviors of Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia recreational beach users to assess what factors that can attract them to re-visit the Tidung Island.

C. Research Objectives

The main purpose of this study is to present the empirical findings for knowing factors that will influence visitor to revisit Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia. The objectives of this study were: (1) To know the socio-demographic characteristics of the visitors in order to understand the relationship on their decision making to revisit the island, (2) To know the preferred activity preference attributes of the visitors in order to understand the relationship on their decision making to revisit the island, (3) To know the specific role of beach settings / attributes in the visitors’ view in order to understand the relationship on their decision making to revisit the island, and (4) To define the expected desired experiences of the visitors in order to understand the relationship on their decision making to revisit the island.

II. THEORETICAL FRAMEWORK

A. Literature Review

According Simatupang (2009) tourism is all the process posed by the current traffic traveling people - people from outside to a country or region and everything associated with that process like eating / drinking, transportation, accommodations, and attractions or entertainment. And strategic area of tourism based on Indonesia Law Number 10 Year 2009 about Tourism is the area that has the primary function of tourism or have the potential for development of tourism which have a significant impact in one or more aspects, such as economic growth, socio-cultural, empowerment of natural resources, carrying capacity environment, as well as land and security.

From the perspective of the consumer, tourist behavior is divided into three phases included: pre-visit, a visit during, and after the visit (William & Buswell, 2003). Chen and Tsai (2007) said that tourist behavior is including selection of destinations to visit, the next evaluation, and intense future behavior. The next evaluation is a travel experience or value perceived and overall visitor satisfaction, while the intention of the future behavior of the corresponding reference judgment visitors to re-visit destination and willingness to recommend it to other people the same.

Several studies identified satisfaction with travel experiences as the primary antecedents of intention revisit (Chi & Qu, 2008), and the positive satisfaction has a positive influence on purchase intention of returning tourists' (Gotlieb et al., 1994). Instead, Um et al. (2006) found that satisfaction was not significant in influencing the desire to re-visit Hong Kong for the European and North American travelers. Beigne et al. (2009) found that the
market was not competitive even satisfied customers can switch to a competitor because of the opportunity to achieve better results.

In another view, Cronin et al. (2000) suggest that perceived value may be a better predictor of intention to repurchase from one of satisfaction or quality. Zabkar et al. (2010) explores the complex relationships between the main construction and behavioral intentions. Reviews based on model of the respondents, the purpose affect perception of the quality attributes of which then affect satisfaction, the last lead to revisit intentions. From the perspective of Jang and Feng (2007), look for new things highlighted as antecedent revisit intention. Respondents Examined the effect of tourists’ new-looking and satisfaction on revisit intentions goal in the short term, medium term and long term.

Bigne et al. (2001) and Lee et al. (2005) have emphasized that destination image plays two crucial roles in behaviors: first, influence the destination choice decision-making process, and second, influence conditions after decision-making behaviors (intention to revisit and willingness to recommend).

Lu and Pas (1999) indicate that there are very few models available that capture the relationship between socio-demographics, activity participation and travel behaviour. They found that socio-demographic determinants (such as age, gender, employment) have a definite effect on both activity participation (recreation, work, travel), and travel behaviour (number of trips, travel time), and that travel behaviour is better explored by including activity participation in the model.

Baker & Crompton, 2000 (in Beerei et al., 2003), mentioned that Individual factors affect the individual’s cognitive organization or evaluation of stimuli and therefore so influence the perceptions of the environment and the resulting image. And Ajzen & Fishbein (1980) Smith (1985), based on expectancy-valence theory proposes that people select recreational settings based on personal benefits and overall experiences that they feel a certain combination of setting attributes may offer.

Clark & Stankey (1979) in Payne (2000), define well-established framework for modeling expectancy-valence theory is a model called the Recreation Opportunity Spectrum. The ROS model was developed by the U.S. Forest Service and subsequently focuses on forest/wilderness recreation areas. According to Clark (1982), this model is highly adaptive and its principles can be utilized in evaluating any geographical/recreational setting. The seven setting classifications outlined by the U.S. Forest Service are not necessary to assess all recreational settings. Other geographical setting types should be measured based on their own unique set of attributes.

B. Conceptual Framework
III. RESEARCH METHODOLOGY

The research method of this study is a descriptive method. After getting the data from research site, the data is in the form of raw data. For that, we must turn it into an information that can be understood by us and others. The process of changing data into information requires an appropriate interpretations to avoid misinformation. The measures to be in the data processing include: (1) Organizing and editing of data, (2) Select the types of data or coding, (3) Enter data, (4) Analysis of data, (5) Interpretation of data.

The total sampling for this study is 100 visitor of Kelapa Dua Island, Thousands Island, DKI Jakarta, Indonesia. An accidental sampling was used to select the respondent surveyed for this study. Researcher will directly ask the respondents to fill up the questionnaire on the exit gate (as entrance gate as well) of Kelapa Dua Island, since there is a good place for respondents to fill up the questionnaire because of the availability of seating chairs, shade place and they should wait about 15 minutes to get on boat.

Mean scores were generated for each of the visitor’s perception on three destinational images dimensions where the scores of each dimension were derived from the tallied scores from their represented items. To test the significant relationship between visitor’s socio-demographic factors and visitor’s perception of personal benefits and overall images on the decision making to revisit the coastal tourism, one way anova and independent t-test analyses were conducted.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Dimensions (Sub Variables)</th>
<th>Indicators</th>
<th>Scale of Measurement</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Gender</td>
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<td>Male</td>
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<td>Age</td>
<td>Age Number</td>
<td>Ratio</td>
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<td>Education</td>
<td>High School Graduate</td>
<td>Ordinal</td>
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<td></td>
<td>Diploma Graduate</td>
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<td></td>
<td></td>
<td>Bachelor Graduate</td>
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<td></td>
<td>Family/Group Composition</td>
<td>1 people</td>
<td>Interval</td>
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<td>2 people</td>
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<td>3-4 people</td>
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<td>5-6 people</td>
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<td>&gt; 6 people</td>
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<td>Income</td>
<td>DKI Jakarta</td>
<td>Ratio</td>
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<td>West Java Provinces</td>
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<td></td>
<td></td>
<td>Java Island (exclude DKI Jakarta and West Java Province)</td>
<td>Nominal</td>
<td>Christo pher L. Ellis (2005)</td>
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<td>Other than Java Island</td>
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<td>Times Visited</td>
<td>First</td>
<td>Ordinal</td>
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<td></td>
<td>Second</td>
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<td>Third</td>
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<td>Forth or more</td>
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<tr>
<td></td>
<td>Decision Maker</td>
<td>Father/Mother/Boyfriend</td>
<td>Ordinal</td>
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<td></td>
<td>Mother/Wife/Girlfriend</td>
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<td>Boss</td>
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<td>Others</td>
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<td>Very Good</td>
<td>Likert</td>
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<td>Good</td>
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<td>Neutral</td>
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<td></td>
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<td>Not So Good</td>
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<td></td>
<td></td>
<td>Not Good</td>
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<td></td>
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<td>Very Good</td>
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<td></td>
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<td>Good</td>
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<td>Neutral</td>
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</tbody>
</table>

TABLE I. VARIABLES AND MEASUREMENT
IV. RESULTS AND DISCUSSION

A. Socio-demographics

Table 2 shows the results of visitor’s socio-demographics, as follows:

**TABLE II. THE RESULTS OF VISITOR’S SOCIO-DEMOGRAPHIC**

<table>
<thead>
<tr>
<th>Gender</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>146</td>
<td>146%</td>
</tr>
<tr>
<td>Male</td>
<td>54</td>
<td>54%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
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<td>35</td>
<td>35%</td>
</tr>
<tr>
<td>20-39</td>
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<tr>
<td>High School Graduate</td>
<td>43</td>
<td>43%</td>
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<tr>
<td>Diploma Graduate</td>
<td>57</td>
<td>57%</td>
</tr>
<tr>
<td>Bachelor Graduate</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Residential Place</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>DKI Jakarta</td>
<td>100</td>
<td>100%</td>
</tr>
<tr>
<td>West Java</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Java Island (excl. DKI Jakarta &amp; West Java)</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Other than Java Island</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time Visited</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>100</td>
<td>100%</td>
</tr>
<tr>
<td>Second</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Third</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Fourth or More</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Decision Maker</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father/Husband/Boyfriend</td>
<td>32</td>
<td>32%</td>
</tr>
<tr>
<td>Mother/Wife/Girlfriend</td>
<td>68</td>
<td>68%</td>
</tr>
<tr>
<td>Boss</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Monthly Income</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rp. 0 - Rp. 1.000.000</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>
International Tourism Conference: Promoting Cultural and Heritage Tourism
Bali, 1-3 September 2016

B. Visitor perceptions Personal Benefits and Overall Image of Attribute Beach.

To assess the perceptions of visitors from certain beaches attributes, researchers examined all the activities that are applied to the respondent. Visitors are given a list of various attributes of the specific location of respondents frequently participate in and potentially can affect respondents' choice of respondents visit the beach.

C. Activity Participation

Respondents were asked to to identify the beach, related activities that respondents follow or have the respondents planned to participate in the shore excursions.

TABLE III. TOTAL PERCEPTIONS OF RESPONDENTS ON PREFERRED ACTIVITIES

<table>
<thead>
<tr>
<th>Preferred Activities</th>
<th>Visitor perceptions Personal Benefits and Overall Image of Preferred Activities.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very Much (5)</td>
</tr>
<tr>
<td>1 Seeing the birds with the naked eye at the seaside</td>
<td>12</td>
</tr>
<tr>
<td>2 Going around the island by bicycle which is lent free of charge</td>
<td>45</td>
</tr>
<tr>
<td>3 Snorkeling at spots near Kelapa Dua Island</td>
<td>32</td>
</tr>
<tr>
<td>4 Together collect up trashes on shore</td>
<td>8</td>
</tr>
<tr>
<td>6 Picnic on the beach</td>
<td>45</td>
</tr>
<tr>
<td>7 Sunbathing with decent clothes on the beach</td>
<td>12</td>
</tr>
<tr>
<td>8 Swim at the beach,Kelapa Dua Island</td>
<td>60</td>
</tr>
<tr>
<td>9 Jogging / Walk the streets around the island</td>
<td>42</td>
</tr>
<tr>
<td>10 Overall activity undertaken while in Island</td>
<td>27</td>
</tr>
<tr>
<td>Total Average</td>
<td></td>
</tr>
</tbody>
</table>

Respondents checked all the activities that are applied to the respondent of 11 items. These items include a variety of recreational activities that apply to various combinations of physical and social conditions that are owned by Kelapa Dua Island, Thousand Islands, Jakarta, Indonesia. For the highest value activity preferences of respondents chose "Swimming at the beach of Kelapa Dua Island" and the lowest value of the activity preferences of respondents chose "Sunbathing with decent clothes on the beach".

D. The Beach setting

The beach setting is divided into three categories: Environment setting, Social Settings, Managerial Settings. The value for each setting is as follows:
<table>
<thead>
<tr>
<th>Environment Settings</th>
<th>Visitor perceptions</th>
<th>Personal Benefits and Overall Image of Environment Settings.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very Much (5)</td>
<td>Good (4)</td>
</tr>
<tr>
<td>1 Edge of the beach free of hawkers so that visitors can freely play on the beach</td>
<td>55</td>
<td>12</td>
</tr>
<tr>
<td>2 The beach sand is clean and free of litter and dirt</td>
<td>45</td>
<td>23</td>
</tr>
<tr>
<td>3 There still has sound of surf of beach, and birds. The atmosphere was very natural</td>
<td>32</td>
<td>45</td>
</tr>
<tr>
<td>4 There is no sewage smell a stench like dead animals</td>
<td>45</td>
<td>21</td>
</tr>
<tr>
<td>5 No noise, like the sound of boat engines</td>
<td>23</td>
<td>38</td>
</tr>
<tr>
<td>6 The waves are not too high, can be used for snorkeling and swimming</td>
<td>25</td>
<td>32</td>
</tr>
<tr>
<td>7 Conditions underwater fun, as there are reefs</td>
<td>38</td>
<td>23</td>
</tr>
<tr>
<td>9 Overall perceived beach setting</td>
<td>28</td>
<td>35</td>
</tr>
<tr>
<td><strong>Total Average</strong></td>
<td><strong>3.43</strong></td>
<td><strong>4.07</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social Settings</th>
<th>Visitor perceptions</th>
<th>Personal Benefits and Overall Image of Social Settings.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 The beach is not too crowded</td>
<td>18</td>
<td>32</td>
</tr>
<tr>
<td>2 No visitor with an unpleasant behavior</td>
<td>51</td>
<td>30</td>
</tr>
<tr>
<td>3 Can enjoy the beauty of the beach itself, not to be disturbed by people / group</td>
<td>33</td>
<td>39</td>
</tr>
<tr>
<td>4 Beach conditions safe for children, for example: no adult who uses bikini</td>
<td>35</td>
<td>48</td>
</tr>
<tr>
<td>5 Group activities can be put through his own at one spot off the coast</td>
<td>56</td>
<td>17</td>
</tr>
<tr>
<td>6 Absence of crime that occurs, for example: theft, sexual crimes</td>
<td>59</td>
<td>18</td>
</tr>
<tr>
<td>7 Overall perceived social settings</td>
<td>53</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total Average</strong></td>
<td><strong>3.43</strong></td>
<td><strong>4.07</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Managerial Settings.</th>
<th>Visitor perceptions</th>
<th>Personal Benefits and Overall Image of Managerial Settings.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 The existence of the management seen around the coast to monitor activities occurring</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2 The presence of the lifeguard who always monitor the safety of visitors in the beach</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3 There is poster describing the do and donts as at the beach</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4 Signposts regarding their safe state along the beach</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5 Lack of facilities for people with special needs, such as wheelchairs, and special toilets</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6 Good accommodation settings: free of dangerous animals</td>
<td>44</td>
<td>20</td>
</tr>
</tbody>
</table>
Environment setting: the highest value contained in the statement "There is sound of the waves, and birds. The atmosphere was very natural" and the lowest value contained in the statement "The waves are not too high, can be used for snorkeling and swimming".

Social setting: the highest value contained in the two statements, which were "No visitors with unpleasant behavior" and "The absence of the crime, for example: theft, sexual crimes" and the lowest value contained in the statement "The beach is not too crowded".

Managerial setting: managerial settings occupied as the lowest value compared to the other two settings. For the highest value on the managerial arrangements are "Good accommodation settings: free of dangerous animals" while the lowest value is in the statement "The existence of a safe state signposts regarding the safety of beach condition including its waves".

### TABLE V. TOTAL PERCEPTIONS OF RESPONDENTS ON DESIRED EXPERIENCES

<table>
<thead>
<tr>
<th>Desired Experiences</th>
<th>Visitor perceptions</th>
<th>Personal Benefits and Overall Image of Desired Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very Much (5)</td>
<td>Good (4)</td>
</tr>
<tr>
<td>1</td>
<td>Because the island is still very natural, where visitors are very spoiled with the natural beauty of the Kelapa Dua Island</td>
<td>50</td>
</tr>
<tr>
<td>2</td>
<td>Can explore the other side of the grandeur of the capital Jakarta, Kelapa Dua presents a very different thing but easy to reach from Jakarta</td>
<td>32</td>
</tr>
<tr>
<td>3</td>
<td>The place is perfect for a short vacation from the complexity of the work and squealing city of Jakarta</td>
<td>68</td>
</tr>
<tr>
<td>4</td>
<td>Can blend in with the surrounding communities who are not individualists</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Kelapa Dua Island is very pleasant, because we can meet up with other travelers who are equally looking for entertainment</td>
<td>12</td>
</tr>
<tr>
<td>6</td>
<td>The island is very nice to cool down and meditation/ Yoga</td>
<td>22</td>
</tr>
<tr>
<td>7</td>
<td>The island is very suitable to be a place for families to be reunited together</td>
<td>32</td>
</tr>
<tr>
<td>8</td>
<td>This island is perfect to invite children, because tourists who come while maintaining the rules of east people</td>
<td>27</td>
</tr>
<tr>
<td>9</td>
<td>Overall expectation that occurred on the island</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total Average</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The highest value of the grounds and the motivational factors of respondents in a visiting to Pulau Kelapa Dua was contained in the statement "The place is perfect for a vacation for a while on the complexity of the work and squealing city of Jakarta" and the lowest value contained in the statement "to blend in with the surrounding communities who are not individualists".

The significant relationship between visitor’s socio-demographic factors and visitor’s perception of personal benefits and overall images on the decision making to revisit the coastal tourism

As you can see on table 2 on times visited the Island, there is no respondents who ever came to this island more than once, so the one way anova and t-test can not be applied on this research due to the main objective of this research is to know the decision determinants of tourist’s intention to revisit a coastal tourism object by using ROS Model. But none of the respondents ever do revisit to this Island.

V. CONCLUSIONS

1. The relationship of activity preferences to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most preferable activities is swimming at the beach of Kelapa Dua Island

2. The relationship of environment settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most preferable environment settings is there is sound of the waves, and birds, The atmosphere was very natural

3. The relationship of social settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most preferable social settings are no visitors with unpleasant behavior and the absence of the crime, for example: theft, sexual crimes

4. The relationship of managerial settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most preferable managerial settings is good accommodation settings: free of dangerous animals

5. The relationship of desired experiences to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most desired experiences is the place is perfect for a vacation for a while on the complexity of the work and squealing city of Jakarta.

6. Kelapa Dua Island led by the eldest of the who lived on the island since the beginning of the island is found, where the tourism activities in the island is led by the eldest son in law. The eldest itself has not been all too aware of the potential of the island Kelapa Dua in the field of tourism, because so far no party ever come to this island to open their eyes about the potential of this Island as tourism destination and its effects. Some of the Ministry and the university who already came to this island develop in the field of marine life and mangrove only.

REFERENCES

[3] Ching Fu Cheng, Dung Chun Tsai 2007, How Destination Image And Evaluative Factors incurr in available references


Community Involvement on Caldera Toba Geopark Development

Case Study: Pusuk Buhit Area, Samosir Regency

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Abstract — Geopark is a geological area, including the specific features of the geologically significant, rare or in the form of beauty which also has ecological value, archaeological, historical and cultural to local economic development through conservation, education and tourism. The most important thing of geopark development is local involvement by making a collaboration between government and locals, such as in Caldera Toba National Geopark. The existing collaboration between government and locals in this geopark, is formed simply as reciprocity, where they understand their position in the development of geopark and is willing to establish new relationships that equally benefit to them, even though there are some actors who deny the existence Caldera Toba Geopark. That kind of collaboration came up by mapping each actor role and position in every stage of geopark development, also ultimately how each of these actors collaborate in developing and operating Caldera Toba Geopark as a national and international tourism destination. The most interesting thing to be explored is how to collaborate geopark managerial issues with local culture. To involve the locals with their own entrenched culture, the government needs to create creative strategies and innovations to collaborate the locals, the government itself and the third party as well. This study lies in Pusuk Buhit Area, which has four geosites and located in Geoarea Samosir. Pusuk Buhit has its history of the starting of the old Batak people. Based on that history, Pusuk Buhit is inhabited by the old Batak family that have their pure Batak culture and its local wisdom. Beside their culture wisdom, this area is still affected by religious wisdom, such as Christianity and local religion, named Parmalim. To involve all stakeholders with their own interests, the government should construct the new institutional scheme for the future Caldera Toba Geopark, that has to be a collaboration institutional. By using stakeholder analysis for the mapping, with primary data collection methods in-depth interviews with some of the key actors, the author may interpret and assess the extent of the collaboration undertaken by each actor in developing Caldera Toba Geopark, as well as predict the suitable collaboration for managing Toba Caldera Geopark, as a strategy to make this geopark works.

Keywords: geopark development, local community involvement, Caldera Toba Geopark

I. INTRODUCTION

Lake Toba in North Sumatra, Indonesia, is declared as a National Geopark of the Republic of Indonesia with a theme of Supervolcano and uniqueness as the largest Quaternary Tectonic-Volcano in the world. The Toba Caldera area was formed as a result of Toba Super Volcano eruption with an intensity of >8 VEI which affect globally. It is the largest Quaternity Caldera in the world and therefore is a significant world heritage. This area is rich of geological, biological and cultural diversities which then defined as Toba Caldera Geopark. This name is confirmed by the Decree of the Governor of North Sumatra Province Number: 188.44/404/KPTS/2013, on 26 June 2013 about The Toba Caldera Acceleration Team for the Application to be a Member of Global Geoparks Network UNESCO. The Toba Caldera Geopark has been declared as a National Geopark of the Republic of Indonesia.

Geopark defined as an area that contains of outstanding geological elements, including the value of archaeology, ecology and culture, where the locals are invited to participate in order to protect and revitalize the natural heritage (UNESCO, 2004). Geopark is an integrated concept of protection, education and sustainable development, that aims to protect geodiversity, conserve environment and develop local economic, through geotourism activity, geological, biological and cultural education and research and promotion of nature heritage to public. Geotourism activity which directly connected to sustainable tourism, seems capable to create tourism activities which are able to preserve tourist attraction itself and provide educational value to all stakeholders, as well as to develop local economic.

Global Geopark Network or GGN, is a program created by UNESCO, based on awareness of geology and landscape affect on human development and also cultural diversity of our planet. Unfortunately, that values are
not accommodated on World Heritage Convention by excluded geological sites as one of identifying system to determine the World Heritage. On fact, there are a huge numbers and distribution of geosites on earth. GGN program is established as a protection and development of geosites that contains earth history.

Toba Caldera Geopark delimited from highest point of Toba Caldera, which is the watershed and water catchment area of Lake Toba. The width of this area is 3,658 km2 and includes 7 regencies, such as Simalungun Regency, Toba Samosir Regency, Samosir Regency, North Tapanuli Regency, Humbang Hasundutan Regency, Karo Regency and Dairi Regency. This area divided into 4 geoareas based on technical approach on centers of eruption or evolution of eruption itself that formed Toba Caldera (Chesner, 1991 on Department of Mining and Energy of North Sumatra Province, 2014). Those geoareas are Porsea Caldera Geoarea, Haranggaol Caldera Geoarea, Sibandang Caldera Geoarea and Samosir Geoarea, that have 45 geosites at all.

In details, geopark concept, which is mentioned as preconditions of Global Geopark Network candidates by UNESCO, can be divided into 6 sub-aspects, such as significant geological landscape, local involvement and managerial, local economic development, tools for education, tools for protection and conservation, as well as international recognition. To implement those preconditions, it needs so much transformation on tourism development in Toba Caldera Geopark, such as changing mass tourism concept into more sustainable one. Based on Culture and Tourism Department of Simalungun Regency, number of tourist was growing too fast, from 103,000 tourists on 2013, became 131,000 tourists on 2014, just in a little part of Lake Toba in Simalungun. Tourism development in Toba Caldera Geopark tend more explorative than preventive to future damage. One thing that must be done is institutional mapping associated to the development of Toba Caldera Geopark.

As mentioned before, Toba Caldera Geopark lies between 7 regencies of North Sumatra that have each own communities that have their own values on development, such as Batak culture, Christianity, Parmalim (local belief), and many more. Moreover, land ownership on Toba Caldera Geopark is another problem on geopark development, especially customary land tenure, whose owners are family with a big number of its members. Indigenous people with their cultural values, may not be able to take it for granted of geopark concept implementation. Those complexity show that stakeholders mapping of Toba Caldera Geopark is a priority.

Stakeholders mapping of Toba Caldera Geopark on this research aims to map every stakeholders and their roles, as well as their interests and influences on geopark development. Every actors in every stage, have their own interests in Toba Caldera Geopark development. It is necessary to have those things mapped to distribute each stakeholders role on each stage of the development on a institutional scheme. The institutional scheme is also expected to reduce conflicts of interest that may occur between actors and also reduce possibility of authority overlapping on each development stage. Stakeholders mapping and institutional scheme seem to be the win-win strategy to involve every actors, especially local community of Toba Caldera Geopark.
II. METHODS

A. Stakeholder Analysis

Based on World Bank (1994), Stakeholders are people, groups, or institutions which are likely to be affected by a proposed intervention (either negatively or positively), or those which can affect the outcome of the intervention. These stakeholders play important roles on development process, as the subject or the object of development. Stakeholders are not only government and citizens, but also others who play important roles too, like private sectors, investors, non-government organizations, communities, etc. All stakeholders need to be accommodated on development, so the development may sustain by decreasing negative impacts on stakeholders and environment as well.

On development process, stakeholders are also taking their own interests that may not be done together in the same time or even opposing each other. To avoid such conflicts, each stakeholder needs to be mapped and positioned by its interests and roles. Beside avoid conflicts, stakeholder mapping and positioning may rules a collaboration scheme on development which can make sustainable development implemented. A method to do this mapping and positioning named as stakeholder analysis.

Stakeholder analysis is a vital tool for understanding the social and institutional context of a project or policy, that can provide early and essential information about who will be affected by the project (positively or negatively); who could influence the project (again, positively or negatively); which individuals, groups, or agencies need to be involved in the project, and how; and whose capacity needs to be built to enable them to participate (World Bank, 1998). Stakeholder analysis, therefore, provides a foundation and structure for the participatory planning, implementation, and monitoring that follows. The process, which is well-known as A Four-Step Process, on stakeholder analysis are mentioned below.

1. Identify key stakeholders, whose participation will be sought, from the large array of institutions and individuals that could potentially affect or be affected by the proposed intervention. This can be achieved by drawing up a simple list by answering questions below.
   a. Who are potential beneficiaries?
   b. Who might be adversely impacted?
   c. Have vulnerable groups been identified?
   d. Have supporters and opponents been identified?
   e. What are the relationships among the stakeholders?

2. Assess stakeholder interests and the potential impact of the project on these interests. Some stakeholder interests are less obvious than others and may be difficult to define, especially if they are hidden, multiple or in contradiction with the stated aims or objectives of the organization or individual. This assessment can be achieved by answering questions below.
   a. What are the stakeholder’s expectations of the project?
   b. What benefits are there likely to be for the stakeholders?
   c. What resources might the stakeholder be able and willing to mobilize?
   d. What stakeholder interests conflict with the project goals?

3. Assess stakeholder influence and importance by asking for each stakeholder group about its:
   a. Power and status (political, social and economic)
   b. Degree of organization
   c. Control of strategic resources
   d. Informal influence (for example personal connections)
   e. Power relations with other stakeholders
   f. Importance to the success of the project

   Influence refers to the power that stakeholders have over a project, and importance relates to the degree to which achievement of project objectives depends on the active involvement of a given stakeholder group.

4. Outline a stakeholder participation strategy according to:
   a. Interests, importance and influence of each stakeholder group
   b. Particular efforts needed to involve important stakeholders who lack influence
   c. Appropriate forms of participation throughout the project cycle

B. Research Focus: Samosir Geoarea and Its Actor

Geological sites in the proposed Toba Caldera Geopark area are divided into 4 geoareas with the total geosites of 45. These geoareas that are formed to ease the management, are formed by technical approach of eruption evolution of Toba Caldera Geopark (Chesner, 1991 on Toba Caldera Geopark Application, 2014). These
geoareas are Haranggaol Geoarea, Porsea Geoarea, Sibandang Geoarea and Samosir Geoarea. The position of Samosir Geoarea makes it become the center of the whole Toba Caldera Geopark. Another point is the whole of this geoarea is inside of the same administration area, Samosir Regency, that contains of 65% of identified number of geosites.

Samosir Geoarea is a part of Toba Caldera that shows sequence of geological phenomena, especially related to traces of the ‘super volcano’ caldera eruption. Toba Caldera formation, exposure of bedrock and Samosir Island formation were coming by a process of the lifting of the lake bottom (part of the caldera) Toba as a resurgent doming, until the geological processes that has continued until today as a post-caldera volcanic activity (hydrothermally altered). The earth dynamics of this region are well documented through beautifully and uniquely panoramic landscape, outcrops geological structure, stratigraphy and also variations in rock type. This area occurred since 33,000 years ago, covers an area of 1481 km², which is part of Samosir Regency.

![Image of Geoareas of Toba Caldera Geopark](Source: Application Dossier for Membership to UNESCO Global Geoparks Network, 2015)

Samosir Geoarea was planned to be the entrance of Toba Caldera Geopark. As a response, the government of Samosir Regency had developed Toba Caldera Geopark Information Center in Sigulatti, top of Pusuk Buhit Mountain. Pusuk Buhit Mountain is the highest level of Toba Caldera and placed in the middle of the mountain height. It used to be the first Bataknese Village, but now it is already left. Beside that, Pusuk Buhit area has a great phenomena as a harmony of nature, culture, history and geology in one place. On the plan, geotourists will start their trip from Pusuk Buhit as the center and entrance of Toba Caldera Geopark.

Pusuk Buhit area has 2 geosites as proposed by the Toba Caldera Geopark Acceleration Committee, Aek Rangat and Batu Hobon. Aek Rangat is a sulfur hotspring and Batu Hobon is a cultural-historical site of the old belief of Bataknese, Parmalim. Beside that, there are few cultural attractions, such as Sopo Guru Tatea Bulan, Aek Sipitudai and Sigulatti. In the valley of Pusuk Buhit Mountain, there are also old villages that still lived by
the Bataknese, named Sianjur Mulamula Village and Sarimarrihit Village. On that villages, there are stored many cultural-historical heritage of Si Raja Batak as the ancestor of all Batakese people in the world.

The diversity of tourist attraction and the people living in it, as well as the diversity of interests associated with the region, causing a lot of actors that play a role in the development of Pusuk Buhit area as a center of Toba Caldera Geopark. Those actors are mentioned below.

1. Government Institutions
   a. Tourism Ministry of Republic of Indonesia
   b. Geological Agency of Republic of Indonesia
   c. Toba Caldera Geopark Acceleration Committee
   d. Governor of North Sumatra (represented by Economic and Development Assistant)
   e. Planning and Development Agency of North Sumatra Province
   f. Culture and Tourism Department of North Sumatra Province
   g. Mining, Energy and Natural Resources Department of North Sumatra Province
   h. Regent of Samosir Regency (represented by Expert Staf)
   i. Planning and Development Agency of Samosir Regency
   j. Head of Sianjur Mulamula District
   k. Head of Sianjur Mulamula Village
   l. Head of Sarimarrihit Village
   m. Local People Organization of Sianjur Mulamula Village

2. Funding Associations
   a. UNESCO
   b. North Sumatra Development Bank
   c. PT Indonesia Asahan Alumunium (Inalum, an aluminium fabric that has been there for many years)

3. Media and Academician
   a. North Sumatra University
   b. Kompas Group (national media)
   c. Pos Roha Tabloid (local media)

4. Local Community
   a. Punguan Guru Tatea Bulan (local, cultural association)
   b. Etc.

Those actors are having a strong relation of Toba Caldera Geopark development, especially in Pusuk Buhit area, as the priority. Actors’ collaboration is the key of success of Toba Caldera Geopark development. The collaboration could be established by socialize how geopark works to every actors, the important of conservation, education and tourism for their environment, as well as their sustainable life.

On this research, we could not interview each stakeholders one by one, related to research time limit and also tendency of repetitive information. Researcher selected few key stakeholders for collecting the information about their perception, relation and network, values and ownership of resources to Toba Caldera Geopark development. Those are mentioned below.

1. Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism
2. Mr. Mangindar Simbolon, Regent of Samosir Regency
3. Mrs. Theodora Sihotang, Expert Staf of Samosir Regency and Coordinator of Toba Caldera Geopark Acceleration Committee
4. Mr. Darwin Sihombing, Head of Sianjur Mulamula District
5. Head of Sarimarrihit Village
6. Mr. Limbong, representation of Punguan Guru Tatea Bulan

III. FINDINGS

Networking is the pattern of social relations among independent actors, formed around issues of policy and / or programs that will be implemented (Klijn, 1997 in Hermans and Thiesen, 2009). As discussed previous, the dimensions of the geopark network, especially in terms of institutional, structural or regulatory restrictions may affect various aspects of life as lived by every actor involved. Moreover, the application of the geopark will
substantially change the focus of everyday people, such as the agricultural sector, which will be juxtaposed with the tourism sector, the character of the people were hard to deal with nature must be transformed into gentle dealing with human beings, and the most important is the concept of sustainability that may not have been aware of all actors to date this. Therefore, in this study, the dimensions of the network to be examined in order to get an overview of the actors involved is as follows.

<table>
<thead>
<tr>
<th>TABLE I. NETWORK DIMENSION OF TOBA CALDERA GEOPARK DEVELOPMENT</th>
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<tbody>
<tr>
<td><strong>Network Dimension</strong></td>
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<tr>
<td>Perception</td>
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<tr>
<td>Relation and network</td>
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*Source: Hermans and Thiesen, 2009, by development*

A. Actors’ Perception

As discussed in previous, the perception of important aspects to be discussed in this study, related to the development of the geopark will change various elements of life for every stakeholder. Perception is the impression that is owned by stakeholders to the surroundings, either to other stakeholders, its relationships, as well as to the substance of the policy issues they face (Bots et al., 2000, in Hermans and Thiesen, 2009) . Parameter perception will be discussed in this section are related to perception on geopark concept development, perception on mechanism of geopark development, and perception on self-positioning on geopark development.

1) Perception on Geopark Concept Development

On this study, actors are grouped into 4 based on its roles on Toba Caldera Geopark development, such as government institution, funding group, local community and media and academician. Each group had been asked for each perception about geopark development and answers are listed below.

a) Government Institutions

This group, from national to local scale, showed an excitement of this concept. As the iniciator, Ministry of Tourism through Mr. Achyaruddin, said that geopark concept is suitable to be applied on Lake Toba. Lake Toba has a strategic value on tourism that attracts government attention from national to local level, supported by the establishment as National Tourism Strategic Area. Geopark concept was considered as a solution of interest conflict on Lake Toba management, between nature conservation, tourism development and local economic development.

“Toba as a lake, is already had a great trend on its era. But on 1998, Lake Toba tourism declined by degradation of its environment. Whereas Lake Toba has a great geological values from 75,000 years ago. It is a big strength for Lake Toba and its local people’s economy. But it was decline by human error on management. It brought me to put myself as a part of the locals and tried hard to save Lake Toba, by geopark idea. on 2009. Geopark Global Network aspects were found in Lake Toba, such as a part of earth formation, contains national and international values, and need to be conserved. So why not? Me and my team tried to apply to UNESCO with a big expectation of international attention on local economic development of Lake Toba and North Sumatra, also Indonesia.”

(Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism)

Agree with national government, government of North Sumatra province also supports the implementation of the concept. Toba Caldera Geopark that lies across 7 districts and requires the intervention of the province as a coordinator. As the coordinator, North Sumatra Province will also welcome the development of geopark concept as a new concept of development and management of the Lake Toba. This concept is raised the image of Lake Toba area as an icon of North Sumatra province, which have slumped and has not returned to its original position. The concept of a promising network of domestic and foreign tourist market has become one way for North Sumatra Province to regain the glory
of tourism, while maintaining the sustainability of the environment and the welfare of society. The seriousness of the response of North Sumatra Province of Toba Caldera Geopark development is by forming a Committee for the Acceleration of the Toba Caldera Geopark, coordinated by Economic and Development Assistant of North Sumatra Province.

Similarly, Samosir, as one of the districts in the Toba Caldera Geopark, the location of the Pusuk Buhit Area which is the focus of this study. Samosir Regency which has the biggest number of geosites, led Toba Caldera Geopark movement and stated as the central Toba Caldera Geopark. As the government on Samosir Island, Samosir Regency also welcomed the adoption of this geopark concept. During this time, the county government, together with local communities, to feel that what they have is a limitation. A small amount of flat land made them only focus on the agricultural sector. Geopark concept is considered to be one solution on problems of public welfare inequality agriculture and tourism community. Tourism development capable of prolonging the period of stay of tourists with the natural scenery of the capital just one of the obstacles to them, so with the geological wealth of meaning contained in their region, become an added value. In addition, the public is also not asked to pretend, by living life as usual, coupled with skill tourist services, the local people are also able to improve their own welfare by getting more livelihood options.

Districts government, such as Sianjur Mulamula District, along with the head of villages – such as Sianjur Mulamula District and Sarimarrhi District, also strongly supports the development of the geopark concept in the region. While they must take pains to understand and convey understanding geopark related to the local community and other actors, related to limited insight, they are eager to running it.

"Vission and mission of Samosir Regency are invasions in tourism. We agreed with those vission and mission, because Samosir has a big potential on tourism, but still on agricultural mindset. So how we be brave? We have potentials, nature and culture. Based on that, our regent started to collect supports from another regencies, formed Lake Toba Regional Management, socialized geopark to every regents until got their agreement to run the geopark together.

After the agreement, they researched about Batak culture, to enrich the geological resource. They found ‘Sianjur Mulamula, Sianjur Mulatomp, Mula ni Hajolmaon, Mula ni Habatak, Mula ni Halak Marhata Batak’, means ‘the first of world in Batak culture started in Sianjur Mulamula’. It meant that to develop geopark, we need not only government, but also local involvement, to avoid miscommunication. Our government inisiated socialization to every villages, to explain what is geopark, why it is important, what benefits they can get, and how important their roles on the development of geopark. As a respons from local people, they inisiated to make a local organization on tourism based on their place, named LCO. We encouraged them to know their position and their roles. That is how it work, government facilitating local people to run the geopark by create LCO. We legalized the LCO by making a formal decree for them”

(Mr. Darwin Sihombing, Head of Sianjur Mulamula District, Samosir Regency)

b) Funding Associations

Another group is funding association that held important roles on Toba Caldera Geopark development. On initiation stage, funding on Toba Caldera Geopark development is still done in a joint venture between related governments. For example is the construction of Toba Caldera Geopark Information Center in Sigulatti financed by the Ministry of Tourism and the land provided by Samosir. Likewise, dossier preparation and delivery activities to UNESCO financed by the Ministry of Tourism together with the existing districts. The operational activities of LCOs that are currently still about socialization with the costs borne by Samosir regency. Charging displays in the Information Center also conducted by the Committee for the Acceleration with their respective budget and ask for help CSR culture of museums and
companies processing of natural resources in the province of North Sumatra, especially in Toba Caldera Geopark Area.

c) Media and Academicians

Academicians and the media is a loose group, which has links indirectly to Toba Caldera Geopark. The group consists of Tim Ring of Fire Expedition Kompas Group already issued “Toba Mengubah Dunia” book (Toba Change the World), in collaboration with the Geological Agency of the Ministry of Energy and Mineral Resources, University of North Sumatra as the main educational institutions in the province of North Sumatra and various local media, both in North Sumatra Province nor Samosir. As the parties are not directly related, but have an interest in the development of Toba Caldera Geopark, this group tends to support the development and the various movements that exist. Moreover, the local print media are occasionally published articles on the development Toba Caldera Geopark running in the field.

d) Local Community

The next group is the group of local communities consists of various elements of society that are directly related to the development of Toba Caldera Geopark. In this study, the actors enter into third party groups include LCO Sianjur Mulamula, community leaders, traditional leaders, religious leaders of Punguan Tatea Bulan, which controls several areas of customary rights in the Region Pusuk Buhit. Mulamula Sianjur for LCOs, community leaders, traditional leaders and religious leaders who have often enlightened through intense socialization conducted by a group of institutions, especially the Committee for the Acceleration, they've started to understand the concept of geopark is aimed at the welfare of the local communities themselves.

“What a nice concept of Toba Caldera Geopark designed to Samosir. Indeed, we need a great concept like this for our village, we were very happy at all. The better our village, our revenue grew”

(Mr. Nainggolan, Head of Sarimarrihit Village, Sianjur Mulamula District)

However, a different perception obtained from the owners of customary rights, as expressed by Mr. Limbong are required to maintain the site of Batu Hobon and Sopo Guru Tatea Bulan. Punguan Sopo Guru Tatea Bulan assume that any kind of tourism development efforts that touch their site it is one attempt desecration of their places of worship. Batu Hobon and Sopo Guru Tatea Bulan is still used as a place of worship Si Raja Batak is still embraced by the people who are Parmalim, local religious Batak tribe.

“This is not a tourism destination. You see, Maam, people come here to pray. Can you imagine if this place become tourism destination? I think it is a bad idea.”

(Mr. Limbong, Punguan Guru Tatea Bulan)

Although it does not prohibit any religious tourists outside Parmalim to come to visit, fear of Punguan Guru Tatea Bulan are tourism activities can interfere with their religious rituals, reduce its sacred also be a way for the government to acquire their customary rights. Their fear is also reflected in their attempts to sue the Government of Samosir to the level of the administrative court in 2011. But gradually the understanding given by the government, can reduce these problems are recognized, although there are frictions in the development of tourism.

“That is the beginning of understanding. When viewed, as if it wanted controlled by the government. But over time, they started getting read what is on our minds, now they have started to accept. So initially there used to be a conflict, even to be sued to the administrative court. So in their minds like no government efforts to eliminate these customary and eliminate sites. So actually we took over was to accelerate its development, not for possession. Then depart from there, there are cultural sites, we strive forward there operational cooperation. For example he does not want government to manage it, we'll make a partnership, so the government facilitated, which would be built up to what we ask of them, we make inputs wants so so so, then the levy will be discussed further.
That's stage two. But in principle, if there is the customary owners who want to help, we will try”

(Mr. Darwin Sihombing, Head of Sianjur Mulamula District, Samosir Regency)

2) Perception on Mechanism of Geopark Development

Ideally, mechanism of geopark development directed by UNESCO is a bottom-up, initiation by the people who raised up to the top level of government to be registered to UNESCO. However, with various limitations, both limited the quality of human resources, limited knowledge, limited funding and bureaucracy in an area that is still difficult, the geopark initiative starts from the determination of the central government and were impressed as top down.

“They who involved are the Ministry of Energy and Mineral Resources, the first most involved are local governments, both provincial and district government, there are seven districts. And they must have the commitment, and the commitment happen. They are just Ministry of Tourism, Ministry of Energy, Mining and Resources and Ministry of Education and Culture through Indonesian National Committee for UNESCO.”

(Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism)

The mechanism for determining the geopark initiative starts from the Ministry of Tourism and the Geological Agency of the Ministry of Energy to take Lake Toba area to be the Toba Caldera National Geopark in 2014 by President Susilo Bambang Yudhoyono at that time. In addition, the central government was pro-active to impact the North Sumatra governor and the seven regents in Toba Caldera Geopark, and so on up to the local community.

The most related group to the mechanism for setting are actors who enter into a local community. As mentioned before, these actors should be in the initiating group geopark, but with because of their limitations, for the initial stage, their position should be the same as the position of the local community in general in the implementation of other development programs. Local people who have received relevant understanding of this geopark welcomes any government program that brings good impact on them. Despite their confidence in the government of yore, but most of them are still prejudiced either against the government wanted to promote their welfare.

Different response came from Punguan Guru Tatea Bulan. Although some of them have received socialization and has repeatedly communicating with the government, this clan is also still unwilling to support the establishment geopark. They also considered in setting mechanisms geopark, they were not invited to participate, so that they do not know the mechanism that runs. However, after the establishment of the geopark and different approach is taken, this conflict has begun to melt, given inevitably, punguan will still coexist with the government forever.

Other groups such as the funder and academia also the media do not have a direct connection with the process of setting mechanisms, although they should be involved from the beginning, except for academics who had been involved from the beginning. However, other groups essentially support the development programs undertaken by the government, both North Sumatra Provincial Government and local governments respectively, for bringing goodness and progress for the region, as well as the welfare of society.

3) Perception on Self-Positioning on Geopark Development

After undergoing various processes of post-setting Toba Caldera National Geopark, each actor must begin to position themselves in the development of Toba Caldera Geopark, based on what they had. Governments of various levels also begin to position themselves structurally, such as provincial coordinating role, given the geopark is located in 7 regencies and not all regency have the completeness of structurally complete to develop the geopark, such as Planning and Development Agency, Department of Tourism and the Department of Energy and Mineral Resources. This coordination is done by undergoing various stages of development Toba Caldera Geopark together with the local government there and fixed while keeping regional integration for the entire region Toba Caldera Geopark equally evolved. The coordination is seen in the formation of the Committee for the Acceleration Toba Caldera Geopark.

The regency government respectively act as the regulator for the region Toba Caldera Geopark in the region, in coordination with other districts to remain integrated. One form of regulations issued by the Regency of Samosir is the regent issued various decisions related to the management Toba Caldera Geopark. Another example is to make APBD-P(changing of regency’s budget revenue and expenditure) Samosir become a source of financing for the implementation of the main starting Toba Caldera Geopark at the district level. This greatly helps the movement Toba Caldera Geopark at the community level, such as socializing, geopark image formation for the community, and so forth.
District government, in this case the District Sianjur Mulamula, position itself as a partner for Samosir regency government in realizing the vision and mission and success of existing programs, including the Toba Caldera Geopark. Head of Sianjur Mulamula District become one liaison between the district and the local community, both community leaders, traditional leaders, religious leaders and other actors. In addition, Head of Sianjur Mulamula District enable the local community by collecting them in a scope of the organization discussed earlier, the LCO. LCO of Sianjur Mulamula or more is formed from a combination of community leaders, traditional leaders, religious leaders and local communities and village and sub-district government. Such collaboration is expected to enable local communities to not only be a spectator, but also involved in the development of Toba Caldera Geopark.

Unlike the funders group consisting of actors who have multiple roles, such as government institutions and the tourism industry. This is because there is no clear financing scheme in the management of Toba Caldera Geopark. Especially for the tourism industry, according to Mr. Achyaruddin and Mrs. Theodora, the tourism industry in Samosir is waiting for directives from the government, because they realize their mutual symbiotic relationship between the tourism industry and government. In addition, the tourism industry is more prone to be directed, because they never tasted triumph before the Monetary Crisis of 1998. It is considered as one of the advantages, because the tourism industry felt compelled to join together with the local government to regain the glory days back.

The group most sensitive social issue in Toba Caldera Geopark are local communities. One thing that the whole question in the minds of local people who attend each dissemination of Toba Caldera Geopark is the position of the local community in the program and want to carry on the agricultural sector which has been the belle of their economies. After several times by understanding related to the implementation of this geopark concept, then the local people start to understand his position is as a government partner for the operator of each Geopark geosite in Toba Caldera, as well as providers of services to existing tourism activities. They also begin to understand that the geopark will not shift the agricultural sector, which has become the main source of their livelihood, but it becomes an addition to quality of life and well-being. In addition, they have also become a major garda conservation activities in their own neighborhood, so they kind of tourism will not destroy nature entrusted to their ancestors. Awareness is slowly but surely grow from the local community is the main capital in the development of the future Toba Caldera Geopark.

Academics are very aware that they have to position themselves to continue to explore the potential of geology, nature and culture of the Toba Caldera Geopark, to continuously develop this geopark. Ability they have collaborated with local knowledge they may not have learned in theory, but it is known by locals as hereditary knowledge they have. Similarly, the media, which has become a partner Toba caldera Geopark manager to communicate with parties outside Toba Caldera Geopark. In addition, the media is also a means of promotion of various tourism programs will be developed.

Here is the recapitulation of actors’ perception on Toba Caldera Geopark development in Pusuk Buhit Area.

<table>
<thead>
<tr>
<th>Actors</th>
<th>Perception of Geopark Implementation</th>
<th>Mechanism of Geopark Implementation</th>
<th>Self Position</th>
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</thead>
<tbody>
<tr>
<td>Institution</td>
<td>Very supportive and eager to realize the concept of geopark in Toba Caldera</td>
<td>Initiator</td>
<td>Regulator dan negotiator between actors</td>
</tr>
<tr>
<td>Funding Group</td>
<td>At the initial stage, funding group is still done by the institutions, together as a form of support to the realization of Toba Caldera Geopark</td>
<td>Unrelated</td>
<td>Waiting for approachment from institution, because they have no direct relation to implementation of Toba Caldera Geopark</td>
</tr>
<tr>
<td>Academics and Media</td>
<td>Applying the results of research and share information with the public related to the concept of geopark</td>
<td>Some academics and the media is following since the beginning, and even become one of the entry funnel idea of applying the concept geopark in the area of Lake Toba</td>
<td>Inovator, people who are always researching to find a wealth of geological and then publish the new culture, as part of the geopark development</td>
</tr>
</tbody>
</table>
B. Actors’ Relation and Network

Relationships and networking among stakeholders is also an important point to be discussed in this study. The application of geopark concept in a region, which has been the place of residence, makes possibility of positive and negative impacts arise from the intersection of the two. Therefore, it need to be analyzed, related to the various interests of actors in the development of geopark are currently running, interdependence between actors and the regulations apply that bind and affect relationships and networks between actors.

1) Actors’ Interests on Geopark Development

While the majority of actors support the application for the geopark area of Lake Toba, but each actor must have a common interest and on each agenda item in the Toba Caldera Geopark. The interests of actors in each group must also vary, depending on the role to which it aspires also power it has to Toba Caldera Geopark, in this case for Buhit Pusuk Area.

For groups of institutions, the most ideal interest in applying Toba Caldera Geopark is how to resolve the conflict of interest between preserving the sustainability, environmental protection, economic development and improving people's welfare. According to the majority of the government group, the geopark concept becomes part of the solution to this problem, where there are elements of geological conservation, education and the development of community-based Geotourism. These three elements must be executed jointly to optimize the benefits that will be felt by all relevant actors geopark.

Behind that ideal interests, the mentality of local government, that is still hidden area, also has a political interest. It is revealed from various communication that exists between members of the Committee for the Acceleration and some intellectual actors are also part of the government group. The political importance is not just a position of each actor in the government structure that is currently emerging contested (when the study adjacent to the upcoming Indonesia’s In Unison Mayor Elections 2015-2020). Far from it bureaucratic, when many people know that the Toba Caldera Geopark has reserves a huge potential of geothermal energy, many people who claim to be ‘the hero’ for Toba Caldera Geopark. The geothermal power struggle over very often heard from the parties in the government group directly linked to the development of this Toba Caldera Geopark.

In contrast to the top-level government, district and village levels of government have an interest only how for the welfare of society and also how to keep harmony between nature, culture and people. This happens because the government village of Sarimarrihit and Sianjur Mulamula, as well as Head of Sianjur Mulamula District, bound only by the surrounding community united through blood ties Si Raja Batak descent. Interests that they entailed is how they run the agricultural sector and the tourism sector can run side by side and together can promote Sarimarrihit Village and Sianjur Mulamula Village in particular, also the Sianjur Mulamula District in general.

For each funder, they have each other's interests in the willingness to finance the development of Toba Caldera Geopark, regardless of the state budget funds or budget. Examples such as the Bank of North Sumatra and the companies CSR funds used for the development of Toba Caldera Geopark. With the help of funding Toba Caldera Geopark, Bank of North Sumatra vision to carry out its mission as the regional development banks. As I've discussed previously, the Bank of North Sumatra's vision is to become the mainstay of banks to help and encourage economic growth and regional development in all fields as well as one source of local revenue in order to improve people's living standard.

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</thead>
<tbody>
<tr>
<td>Local Community</td>
<td>There is support, but there are also several concerns arise, such as changes in the economic sector, the existence of culture, customary land status and so forth</td>
<td>Through socialization, the local community can finally understand and support and participate in the implementation of geopark movement. But there are those who still worry related to indigenous rights and desecration of places of worship</td>
<td>Operator, after a process of capacity-building</td>
</tr>
</tbody>
</table>

Source: Synthesized, 2015
Companies that donate funds through CSR to Toba Caldera Geopark also has an interest to fulfill its responsibilities to restore a portion of its profits in the regions where the company is processing resources. In addition, there are initiatives of these companies to establish good cooperation with the local government, as part of a mutually beneficial relationship that exists. Examples are conducted by PT Inalum, as the aluminum processing company which has been operating in Toba Samosir. In keberjalanannya, PT Inalum has contributed much to the development of the region, especially in the area of East Sumatra, with the absorption of human resources, incentives in the form of scholarships for local residents, help build the North Sumatra Province, and also participated in the financing of charging displays to the Information Center Toba Caldera Geopark in Sigulatti.

Another thing when discussing the interests of the actors who are in a group of third parties. Actors from third parties, which are the actors who are directly involved in the process Toba Caldera Geopark on the lower level, have an interest to maintain what they have. Local communities, traditional leaders, community leaders, religious leaders and even Punguan Guru Tatea Bulan though, as discussed earlier, has concerns about the existence of sectors which lived after the application of the geopark. Local communities concern about continuity of agricultural sector if the tourism sector is entering their territory. Religious leaders and traditional leaders concerned about the local culture and religion they are slowly eroded by the tourism sector. They will consider themselves not able to keep their heritage if they can not preserve the ancestral culture and their religion. Likewise with Punguan Guru Tatea Bulan, which feared desecration of places of worship and their customary land acquisition by the government. Their interest was how to empower what they have, without handing it to another party.

Academia and the media is also have interests that very different from other groups. This group’s interest is just how to develop science, especially geology and tell it to the general public, as an educational effort. Academia and the media are not directly related to and does not also have attached great importance to the development Toba Caldera Geopark. But the existence of these groups can not be overlooked simply because they are the spearhead of innovation and imaging for Toba Caldera Geopark.

2) Interdependency between Actors
Actors interdependence relationship occur between actors in carrying out development in the region of Pusuk Buhit Area, Toba Caldera Geopark. Pusuk Buhit Area that has a historical background to the Batak in general and for the Batak tribe who settled in the region in particular, makes all the actors involved have a high interdependence relationships to one another.

Each actor has its own dependence with other actors, both in the same group, or different groups. Addiction occurs because in essence humans are social beings who need each other. Moreover, all the actors of this move in the same space, so it is necessary mutual tolerance to accommodate all the existing activities.

Institutional group containing actors from government, from the national level down to the village level, has mutual dependency. Of this group, the nature of mutual dependence lies in the bureaucratic system of government, where coordination and decision making tiered applied. Institutional actors who are at the top level also has a dependency on the level below, related to the control of resources and field conditions. Antaraktor interdependence in a group of institutions can be seen in the following scheme.

Group institutions have interdependence with one another and each of these relationships majority belong to a particular container to facilitate the coordination of joint. At the central level, the Ministry of Tourism is preparing Indonesian Geopark National Committee that planned to accommodate the entire network of the governing body in each geopark, so communication can be established one another. At the level of North Sumatra Province, formed the Committee for the Acceleration Toba Caldera Geopark led by Assistant of Economic and Development of North Sumatra province, who also formed a small committee in each geoarea. In this case, Geoarea Samosir also have a small committee comprising Samosir Regency government and the government of each district is in it. Sub-district government, in this case the Head Sianjur Mulamula also cooperate with each village there is, in this study and the village of Desa Sianjur Mulamula Sarimarrhi, in the form of legal Neighbourhood Civil Society Organizations (LCO) Sianjur Mulamula. It contains the LCO representatives of the village administration, community representatives about geosite, traditional leaders and religious leaders, were legalized by the Decree Head. LCO activities are also funded by Samosir district budget, as stated in the decree.
Figure 2. Interdependency between Actors on Toba Caldera Geopark Development

Source: Synthesized, 2015
Other groups that have internal interdependence is a third-party group, which consists of local communities, indigenous peoples, religious figures and actors directly related to the other. Forms of interdependence that are most visible to the actors who deal directly with the development of geopark and has its own values that must be applied in its management. Actors include local communities, indigenous peoples, in this case Punguan Guru Tatea Bulan, and religious leaders who also helped fill the social life of the local community. Kesalingtergantungannya shape shown in the following scheme.

Figure 3. FIGURE 3 Interdependency between Third Party Group on Toba Caldera Geopark Development
Source: Synthesized, 2015

Group of funders and academics and the media do not have a relationship of interdependence internally that could influence Toba Caldera Geopark. This happens because in these two groups, each actor stands alone without any dependency with another actor in the same group. Even if the group's internal dependency relationship exists, but the relationship is less influence Geopark development Toba caldera.

3) Rules between Actors
The rules that apply in this section show the variety of formal rules and local rules that bind all actors there. Formal rules and regulations in the form of local policy may not be written, but it became a rule that binds all actors involved in it or one of the actors there. This attachment limit the movement of every actor in the activities, in this case for its involvement in the development Toba Caldera Geopark.

For groups of government institutions, both from the central government to village government, the applicable rules of the most obvious is the rules of the bureaucracy. This rule is binding on all actors in the institutions of government, so that the movement of the actors on the lower level is sometimes constrained by bureaucracy. For example, just the movement of the Committee for the Acceleration Toba Caldera Geopark in Geoarea Samosir, which legally obtain decree of Regent Samosir and coordinated by expert staff of Head Samosir more dynamic, for dealing directly with the court, sometimes a lot hampered by the authority which is still held in full by the Committee Toba Caldera Geopark in North Sumatra Province, who legally get a decree of
the Governor of North Sumatra located in Medan. Different movement speeds have feared could hamper development, primarily associated with the enthusiasm of people who should not be let down by bureaucracy.

The dynamic movement of Toba Caldera Geopark development is also visible at the level of local government, such as the District of Sianjur Mulamula, Mulamula Sianjur Village and Sarimarrhirhit Village. Although still follow bureaucratic rules, where each movement of the village heads are still waiting for direction from the district and sub-district heads to take direction from the regents, but as the party that directly deal with the public, they were perceptive enough to anticipate the turmoil at the grassroots. LCO of Sianjur Mulamula, for example, which was set on October 29, 2014, is one of the local government’s tactics in dealing with public enthusiasm. Although the establishment of the LCO in the directives of the Committee for the Acceleration Toba Caldera Geopark in Georeas Samosir, but the initiative to involve the various elements of society in it, such as traditional leaders, community leaders, religious leaders and members of the majority owner of the customary on-site geosite, an effort that was good enough to embrace the all relevant actors directly. In order to have a legal framework and a clear source of financing, this LCO also follow the rule of the bureaucracy in the form of Decree of Head of Sianjur Mulamula District No. 23 in 2014, on the Establishment of Rural Community Organization Sianjur Mulamula, District Sianjur Mulamula.

Bureaucratic rules also apply to actors who double as funders, such as the Ministry of Tourism, Government of North Sumatra Province and District Samosir. The Ministry of Tourism is economically more powerful and a reformed bureaucracy, easier to channel funds for the construction and development Toba Caldera Geopark. One form is the physical construction of buildings of Information Center of Toba Caldera Geopark fully funded by the Ministry of Tourism. According to Mr. Achyaruddin of the Ministry of Tourism, the financing is not the first time the Ministry of Tourism to spend on Toba Caldera Geopark. But many times the funds it is not absorbed and returned to the Ministry of Tourism due to hit the bureaucratic problems in the field, both between institutions and with the community.

In contrast also with the bureaucracy that still occurs in North Sumatra province and Samosir, related to financing problems. To input displays on Geopark Information Center in Sigulatti, for example. Local team in Samosir wishes a sharing tasks, while they were on their way to socialize and expect a team of North Sumatra province taking part to fill the displays, but it can not be done just like that. Back bureaucracy becomes the key problems, supported by the many affairs of each sector in the province, which makes the movement of Toba caldera Geopark became less focused and sometimes marginalized.

Other rules are the actors in the group of third parties who have the rules of each. For example, traditional leaders and Punguan Guru Tatea Bulan, which has Batak Toba rules that govern every aspect of life of its members. Customary rules that are associated with the development Toba Caldera Geopark is Tarombo or genealogy example, which bind certain actors of the customary rights that exist in the Pusuk Buhit Area. One is geosite Batu Hobon and cultural attractions Sopo Guru Tatea Bulan, which is jointly owned by Punguan Guru Tatea Bulan. Punguan Guru Tatea Bulan not just a set of specific clans, but a collection of old clans that are linked directly with the descendants of Si Raja Batak, although the people had migrated to the rest of the world. Although it has become nomads, but two of their main site is still entrusted to their descendants who live in the area Limbong - Sagala and surnamed Limbong, one of the old clans are directly related to genealogy Si Raja Batak. Care financing 2 (two) main site they also performed together, both out of personal funds, as well as from cash punguan.

In addition to the customary rules related Tarombo or pedigree that is still held fast by the whole of the Batak on this earth, especially for Punguan Guru Tatea Bulan, custom rules that can not be separated from the life of the Batak is rules of Dalihan Na Tolu. In terms of meaning, Dalihan Na Tolu means three furnaces, which is defined as the furnaces Batak society described as a cauldron that was on the stove. Furnace at that time is made up of three feet and three feet is the one that serves to prop up the cauldron that is on it. Analogy balance obtained from three feet furnaces is used as a foundation Dalihan Na Tolu in Batak that apply to all of the Batak people in this world.

_Dalihan Na Tolu_ system is divided into three functional groups, among others Dongan Sabutuha (born from the same womb), Boru (girls) and Hula-hula (family of the wife). Dongan Sabutuha often called Dongan Tubu (siblings) is defined as people who are the same surname, which is expected to always agree on the whole collective decision-making, because they are considered siblings camaraderie together. *Boru* interpreted as a daughter, her husband and her children, and families-in-law of the woman. *Boru* is a party that is very loved and admired, although they would not inherit from their biological parents. Instead, when a girl married off, usually biological parents will give pauseang (property replacement) or Ulus nasoolo buruk (fabric that will not be obsolete or outdated) that describe the taste of loving parents to girls 'taken away' is. *Hula-hula* class is defined as the clan who gives his daughter in marriage. For the Batakmenese, the *Hula-hula* is seen the glory of the sun, because of the _hula-hula_ gives blessing to *Boru* (Tambunan, 1982).

In social life, _Dalihan Na Tolu_ is a cornerstone of democracy in every plan, both in the construction of the village and the provisions of customary law which always focuses on mutual assistance system (Tambunan,
1982). These systems regulate social relations in the life of the Batak people, including the rights and responsibilities in social life. In a joint decision-making led by a dean or a custom king, never taken unilaterally, must always be done deliberation and voting. Almost all plans related to customs, both the construction of the village as well as to the private lives of Bataknese, set in Dalihan Na Tolu, who became the Batak philosophy of life, side by side with religious affiliations.

Related to the Toba Caldera Geopark development, especially in the area of this Pusuk Buhit area, Dalihan Na Tolu system is also applicable, for both actors in a third party hold tight to the customs system, or a group of government institutions and ethnic Batak have a clan. A small example appears at the time of geopark socialization in Sigulatti, with sources Regent Samosir, surnamed Simbolon. At the moment there are questions that come from a Opung Boru or grandmother surnamed Simbolon too, Dalihan Na Tolu system is also running. Although a Regent, he must show love for his grandmother Simbolon, by responding to the question politely and request to be accommodated as much as possible, both for the sake of progress Toba Caldera Geopark in the future, and to keep the Dalihan Na Tolu system was still running.

C. Community Involvement on Each Development Stage of Toba Caldera Geopark

Participation of each actor can be divided into four type participation, among others the dissemination of information, consultation, collaboration and strengthening. Quick actor involvement mapping is seen in the following scheme

![Figure 4. Participation of Each Actors in Toba Caldera Geopark Development](source: Synthesized, 2015)

Each actor in a group of actors each have a stake in participating to the advancement Toba Caldera Geopark. Broadly speaking, groups of institutions as an initiator in the application of the concept of geopark, academia and the media need to consult on a wide range of knowledge that must be explored and conserved in the region. For the issue of financing, the institutions collaborate with the actors in a group of funders. In the management of geopark, the institutions collaborating with third parties, consisting of many traditional leaders, religious leaders, local communities and other relevant parties, such as the Punguan Guru Tatea Bulan. This is done in conjunction with reinforcement in the form of capacity building of local communities, associated with various human resource constraints that exist in the Pusuk Buhit Area.
The stages of the development can be divided into four, such as initiation, preparation, implementation and monitoring, and evaluation. Community involvement on every stages can be described as follows.

1) **Initiation Stage**

The initiation stage is the preliminary stages of the dissemination of information from actors who have early access to information related to the geopark and acts as an initiator in the initial stage. This process is dominated by a group of institutions in sequential order from the national to the village. Various activities initiation as dissemination to local communities, delivering information and request for funding to potential funders, communication with the academia and the media and a variety of other activities, in order to spread the concept of Toba Caldera Geopark especially in Pusuk Buhit Area and efforts to make the perception of usefulness.

In this stage, each actor, especially local community, is still bound to influence and their respective interests in looking at the implementation of the geopark in the region where the move. Government as the initiator trying to equate every opinion there, including efforts to accommodate the influence and interests of each actor in the same perceptions related geopark.

2) **Preparation Stage**

The preparation stage can be interpreted as a step towards the realization Toba Caldera Geopark. This stage contains various planning activities, coordination with various actors at every level, details of programs to develop, until they are ready to be implemented. Agenda efforts to enroll a member of the Global Geopark Network (GGN) is also a major agenda in this preparatory stage. Various preparations to meet the requirements of the proposed UNESCO, such as the existence of the governing body, the readiness of local communities, packaging geosites and so forth, into activities that are also carried out in this stage.

At this stage, the government of all levels join in the Committee for the Acceleration Geopark Toba caldera, to streamline the various programs of preparation to be done. In this stage also established Local Community Organizations (LCO), which is the result of collaboration between groups with third party institutions, especially local communities, indigenous peoples and religious figures. LCO serves as a bridge between government and society in the move together towards the realization Geopark Toba caldera.

3) **Implementation and Monitoring Stage**

This stage is the operational stage of a geopark, in this case Toba Caldera Geopark. Currently operating geopark, activities such as the implementation of the various programs that have been planned in the previous stage, supervising and monitoring the activities of the geopark keberjalanan, conducted jointly by the actors directly involved in it.

At the implementation stage, Toba Caldera Geopark must already have a management board consisting of a combination of government and local communities. Management Board is the managerial function of Toba Caldera Geopark, including the operational part of every geosite. Other actors who have an interest and the same influences, joined the councils that are supporting the movement of the Management Board.

4) **Evaluation Stage**

An evaluation stage in the planning process is a step to evaluate how the program has been running, in this case the operational of Toba Caldera Geopark, especially in the area of Pusuk Buhit. The results of the evaluation forms the basis for fixing the flaws that occur in the operation of various geosites in Pusuk Buhit Area, as well as overall Toba Caldera Geopark, increase the range of services has been good, and innovating to develop the greater Toba Caldera Geopark.

This stage is carried out also by the actors directly involved. Each actor classify themselves each as the National Committee Geopark Indonesia for the national authorities, the Media Council for the actors in the media, the Board of Research for relevant actors of research, the Council of Local People for the actors associated with local elements, such as indigenous peoples and religion, as well as the Partners for actors funders. Each group of these actors together to evaluate the performance of the Management Board and provide inputs for progress in managing Management Board Toba Caldera Geopark in the future.

**IV. CONCLUSION**

The study found some important matters related to the development Toba Caldera Geopark which turned out to invite the attention of a lot of actors, both from the national level down to the local. Lots of the appeal of the application of the concept, a 'sugar' for the actors there. Although it offers a good variety of concepts, implementation geopark also reap the rejection of certain parties.

Actors involved in the development Geopark Toba caldera, especially that contained in Pusuk Buhit Area, can be grouped into four large groups, among other government agencies, funders, third parties as well as academics and media. Actor grouping is done on the basis of hypothesis primary role of each group of actors. The grouping is also subdivided into levels of the area where the actors move.
Institution group, consist of a group of good governance from the national to village level, such as the Ministry of Tourism, Ministry of Energy, the Provincial Government of North Sumatra, Samosir District Government, District Government Sianjur Mulamula, Sianjur Mulamula Village Government and Sarimarrhiit Village Government.

Funder group, which consists of actors who sustain Toba Caldera Geopark in terms of funding, such as the Bank of North Sumatra, CSR funds from companies that operate around the Toba Caldera Geopark and tourism industry. Recently, the group raised funds are still performed by actors from institutional groups worked together, given the need for urgent funding.

The third-party group, which consists of the actors directly in contact with the ground, but lacked a place to be a part in the initiation stage. This group, among others, traditional leaders, religious leaders, community leaders, Punguan Guru Tatea Bulan and LCO Sianjur Mulamula, the formation of the Government of the District Sianjur Mulamula. Third parties are also required actors who should get a part in the initiation stage, but is waiting for a directive from the group institutions, such as museums of culture and so forth.

Academics and media group, consisting of researchers and the media personnel, which help research in North Caldera Geopark and publish it to the local community. Until now, the actor contained in this group include Tim Ring of Fire Expedition Kompas Group and North Sumatra University

Differences in interests, perspectives, norms in force and resources owned by every actor associated Toba Caldera Geopark, especially in the area of Pusuk Buhit, one challenge in the process of planning and collaborative management. Therefore, it takes a form of dialogue conducted by every relevant actor, in the form of authentic dialogue, to accommodate and find solutions to the different views. Authentic dialogue, requires all agents or actors must be bound to one another in a common task in which consideration has characters such as bonding agent between actors at a mutually beneficial ensuring that legitimate demands, accurate, comprehensive and sincere. This form of dialogue is often done by the initiative group of government institutions, especially in the form of socialization in every village that has geosites. Socialization is aimed at finding common ground related to the concept of geopark and actors, especially local communities and indigenous peoples find and understand and agree positions and responsibilities himself as to the nature of reciprocity in the fulfillment of their respective interests (reciprocity). Instead of moving on their own, especially in the development of this geopark, better all the actors move together, by making local people aware of and interested in meeting interests is the result of the mutual interests of others. They can start to explore chance they get from Toba Caldera Geopark development in the region, in this case in the Pusuk Buhit Area. With this collaboration, all the actors are expected to realize that their interests can not be met without meeting with the interests of other agents and are looking for options to start a mutually beneficial cooperation.

Socialization is done many times by the government, do to further reassure local communities and indigenous peoples that the purpose of this development is not to further trouble them, let alone take over sectors of the economy that has been run previously, but for their welfare. Understanding your ongoing and persuasive approach undertaken by the government, began to get a response in the form of their willingness to join in LCO, which is a legal organization that is composed of various elements of society, including local government, traditional leaders, religious leaders, community leaders and local communities around geosite. This willingness shape a new relationship that will guide the development and the development and management through a collaborative process that actually (relationship). Although they often have a primary relationship with other stakeholders, but the new relationships created are better able to define the conflict that exists between them.

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Solid Waste Management Supports Sustainable Tourism in Bali

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Abstract — Government of Bali Province has declared a program called “Bali Clean and Green Province” (BCGP) in 2010 as a solution in dealing with various environmental issues, especially problem of solid waste in Bali. BCGP is a commitment among the government of Bali Province, local government and the community in creating Bali as a clean, safe, and beautiful, therefore it supports sustainable tourism in Bali. However, the implementation of BCGP in solid waste management has many challenges. Research in the area of Denpasar and Badung regency as popular tourist destination indicates that the public awareness in sorting and reducing waste is very low. Solid wastes generation continues to increase and the majority of these wastes are transported and discharged to the landfill site, Tempat Pembuangan Akhir (TPA) at Suwung. In 2010 the volume of waste dumped to landfill site was 2,100 m³ and it increased to reach more than 3,000 m³ in 2014. Solid waste management in the landfill site is relatively simple, which is not able to handle the pollution caused by the waste. It is shown by the levels of contamination of surface water and ground water at the surrounding landfill site, that are excess the standards. Pollution of surface water, ground water and air continues to increase greatly, and it endangers the community health and threaten the sustainability of tourism in Bali.

The solid waste problem is not a simple matter and standing alone, but it has become a multi-dimensional, massive and complex problem. Therefore, Bali which is claimed itself as a main tourist destination in Indonesia requires a comprehensive waste management efforts and systematic in managing solid wastes. Introducing appropriate technology in the landfill site in order to minimize pollution, and improving the awareness and participation of the community to carry out the reduction and sorting of solid waste at the sources are the strategy that should be done by Bali Government. The implementation of local knowledge and the use of appropriate technology will greatly support the success of BCGP program.

Keywords: solid waste, clean, tourism, Bali

I. BACKGROUND

One of the most notable issues faced by developing countries is environmental issues which also includes waste. The abundance growth of waste on earth has provoked various research and invention in order to create an affordable yet effective mechanism. This increase of waste needs to be address through policies and action on appropriate waste management. The process of collection, transport, processing, recycling or disposal and monitoring of this waste material is widely known as waste management. States are required to implement policies to reduce the effect of waste not only to environment but to human health as well.

Bali Provence as a most populair tourism destination in Indonesia have to protect and increase the existense of tourism in Bali. The development goal is not enough to focus only on the increase development of tourism infrastructure, but should also gain support from other sectors, among others is waste management as a representation of cleanliness in tourism destination. Cleanliness becomes important in globalization era of tourism market in the future.

In management effort on sanitation aspect (waste management), various innovative efforts had been developed by many parties, either from government institutions, NGO, practitioners, private operators, community, or individuals who cares on sanitation (waste), however optimal result has not been achieved yet. The number of community who has reveived services are relatively far from their expectation. As a general information, for South Bali area which are incorporated in SARBAGITA (City in Denpasar, Badung District, Gianyar District and Tabanan District), based on studi result in 1999/2000, number of community member who get waste transportation services which are conducted by various parties, has reached only 50 %, and from of that number, only 50 % of the waste that can be transported to the dumping site. The rest, it is still scattered in various places, such as in the streets, city parks, market areas, vacant land, or also entered into drainage channels or rivers. Efforts to minimize the garbage into dumping site through behavioral change has not given an encouraging results. Minimization of waste through the concept of 3-R (reduce, reuse, and recovery/recycle) at the producer’s
level, is not run optimally, besides due to weak enforcement of regulations, also due to the unavailability of adequate means of support.

Limitations of service received by the public in the handling of garbage, beside due mainly to the limited facilities and infrastructure owned by the government at the waste sources (sources), but also due to the limitations the availability of carriage (transportation), and waste handling that at the final disposal level (end-pipe) with open dumping system. The number and complexity of the problems faced in landfills area has an effect on the quantity and quality of services as a whole, including the most prominent issue today is the people's demands to the government's responsibility towards conserving the environment around the landfill area.

The poor condition of the waste handling in the dumping site can not go unpunished, especially since the enactment of Law No. 18/2008 on Waste Management. In this law states that waste management should start from the source of the waste by doing 3-R principle and ending up in landfill by processing (dumping site). Landfill as a final waste processing and disposal must be managed in a responsible and environmentally friendly through the sanitary landfill system (SLF), and should be no longer open dumping system implemented as many still being conducted today.

It has been fully realized that the waste management in fact can not be only done by the local government alone because of various limitations, such as the difficulty of finding land for the landfill site, the limited availability of funds, human resources, and management of existing operations. The use of open dumping system or control landfill system which are currently implemented in the dumping site can be used as an indicator that the local governments are facing shortage of funds and ability in the operational management of the landfill.

Better management with more efficient management system, professional and accountable in terms of the environmental aspect is a must in the management of waste in the future. Related to the above issues, the input of appropriate technology at the dumping site is a must.

Suwung dumping site (TPA Suwung) which is located not far from By Pass Ngurah Rai road, is an area of Ngurah Rai Great Forest Garden (TAHURA) that is being used as garbage dumping area since 1984. This location was originally used by the Badung regency administration, but due to the regional expansion, the landfill is then used together by the Government of Badung Regency and Denpasar City. The area of dumping site in Ngurah Rai TAHURA is estimated about 32 ha and 10 hectares of that was handed over to the regional governments of SARBagita (Denpasar City, Badung, Gianyar and Tabanan regencies) to be used as a regional landfill.

II. CONDITION OF SOLID WASTE MANAGEMENT

Generally the management system of waste in Bali is still done by conventionally model with the 3R principle, ie reuse, reduce, and recycle. Technical waste management system consisting of sub-systems lug, collection, temporary storage, transport, processing, delivery to dumping site and finally is processing. In general pattern that many common waste management starting from the garbage collected by the people of each source of the waste to be taken to shelter temporary (TPS/Transfer depo). The pattern of garbage collection can be categorized as a patterned collection of indirect individual and communal patterned indirectly. With no direct communal pattern of society are expected to participate by independently transporting garbage from waste sources up to the nearest polling station. Furthermore garbage being stored temporarily at the polling station before is transported to the place of final processing (TPA). There is also a communal collection system or individual who directly take waste from the source to be taken to the landfill without heading to the site of TPS.

One of the largest landfill site in Bali is TPA Suwung that became a landfill generated by the city of Denpasar, Badung and also planned for the other two districts, namely Gianyar and Tabanan, and known as Sarbagita landfill. Suwung landfill conditions currently very concerned by the garbage dumped and the site does not get appropriate treatment as dumping site. Waste transported by the vehicle dumped in certain location and in specific time covered with soil to reduce odor and to protect fire. The Landfill Suwung has build in a mangrove land without a protective layer (geotextil and geomembrane) in below. Consequently leachet generated from garbage decomposition process will flow into the underground and also to the surroundings mangrove forests.

The result is become a threat for quality of sea water and as well ground water. Pollution of seawater can be a threat for tourism in Bali caused sea water pollution that occurred in Suwung TPA would be extended to the Sanur beach and Nusa Dua Beach. Likewise, the odor generated from the garbage also threaten the health of the surrounding population due to landfill location very close to residential and also very close to the main road connecting the centers of tourism in Denpasar, Badung and Gianyar. Fires that have occurred in the landfill would be a threat to economic activity in the surrounding areas.

The efforts made by local governments to improve environmental conditions in the landfill has not given satisfactory results, there is even a tendency of deteriorating environmental quality. Government cooperation with the private sector in turning waste into energy is also not running smoothly and even drop out half way contract.

The efforts of 3 R through the involvement of community participation has not given good results in reducing the supply of waste to landfill. Supply of garbage is increasing and rehabilitation of the landfill is not adequate would be a serious threat to the development of tourism in Bali.
The results of the Ministry of Public Works in 2015 showed that for Sarbagita region, the coverage area of government services in the transportation of waste average reached 70 percent and the remaining trash dumped into rivers and other illegal places. The low level of government services caused by many factors and one of them is caused by of the limited facilities and infrastructure available for waste.

The total of the volume of waste generated by a district based on the amount of waste transported by vehicle to the landfill and the estimated amount of waste that go to illegal dumping site. This approach has many weaknesses because of the type and volume of vehicles is not the same as well as the limitations of recording the amount of waste that is not transported to legal dumping site by the government or private parties. This weakness makes the cause of inaccurate recording of the actual production of waste. Approach waste volume in units of cubic meters are also less consistent when converted in metric tonnes. Recording in tonnes was not done because of there is no weighbridge to measure the weight of the garbage to the landfill site. However, the approach adopted so far has shown that the volume of waste dumped in TPA Suwung continued to increase from year to year like shown in Table 1.

<table>
<thead>
<tr>
<th>No.</th>
<th>Regencies/City</th>
<th>Year 2011</th>
<th>Waste Volume (m$^3$)</th>
<th>Number of People</th>
<th>Waste Volume (m$^3$)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Denpasar</td>
<td>116.172</td>
<td>2.036,10</td>
<td>846.200</td>
<td>2.754,00</td>
</tr>
<tr>
<td>2</td>
<td>Badung</td>
<td>95.553</td>
<td>1.078,40</td>
<td>589.000</td>
<td>1.029,83</td>
</tr>
<tr>
<td>3</td>
<td>Gianyar</td>
<td>90.750</td>
<td>1.104,70</td>
<td>486.000</td>
<td>1.07,48</td>
</tr>
<tr>
<td>4</td>
<td>Tabanan</td>
<td>114.291</td>
<td>1.170,90</td>
<td>430.600</td>
<td>826,68</td>
</tr>
<tr>
<td>5</td>
<td>Jembrana</td>
<td>77.534</td>
<td>751,1</td>
<td>268.000</td>
<td>183,60</td>
</tr>
<tr>
<td>6</td>
<td>Klungkung</td>
<td>47.168</td>
<td>510,8</td>
<td>173.900</td>
<td>204,00</td>
</tr>
<tr>
<td>7</td>
<td>Bangli</td>
<td>50.691</td>
<td>593,5</td>
<td>220.000</td>
<td>1.149,31</td>
</tr>
<tr>
<td>8</td>
<td>Karangasem</td>
<td>114.986</td>
<td>1.201,30</td>
<td>404.300</td>
<td>122,40</td>
</tr>
<tr>
<td>9</td>
<td>Buleleng</td>
<td>172.540</td>
<td>1.815,50</td>
<td>638.300</td>
<td>2.028,54</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>879.685</td>
<td>10.262,300</td>
<td>4.056.300</td>
<td>10.005,83</td>
</tr>
</tbody>
</table>

Source : BLH Provinsi Bali

Composition of manucipality waste at TPA Suwung are mostly dominated by organics waste (consist of kitchen waste, fruits, vegetables, and food leftovers) which reach 62.66 %, of the total waste. Mostly of organic waste is produce from the market and household. Metal is relatively very limited in landfill because this material has a high price and is sought by scavengers in source and not will to be disposed to landfill. Production of waste, in particular organic waste that was shrap increase at certain times due to the activities of religious ceremonies performed by the people of Bali are such as Galungan, Kuningan, Nyepi and a numbers of religious ceremonies have done in various places, that tend to produce high organic waste.
III. IDENTIFICATION OF POTENTIAL IMPACT

Administratively, Suwung Dumping Site is located in the Sub-District of South Denpasar, Denpasar City. Geographically, the location of the activity is 115°13′20″ - 115°13′40″ BT and 8°42′50″ - 8°43′15″ LS (Map of Rupa Bumi Indonesia, 1992). This dumping site was formerly a mangrove forest that are within the authority of the Ministry of Environment and Forestry of the Republic of Indonesia, which is managed by the UPT of Great Forest Park (Tahura) of Ngurah Rai, Bali Provincial Forestry Office.

1) Water Quality

The average result of measurements on water samples of dug well have shown that of the 19 parameters that were measured, 13 parameters have exceeded the water quality standard Class I, namely: total dissolved solids, dissolved oxygen (DO), biological oxygen demand (BOD), chemical oxygen demand (COD), nitrites, nitrates, chlorides, sulfides, phenols, iron, lead, coliform and total faecal coliform, while for the shallow drilled well water, there were eight parameters that have exceeded the water quality standard class I, namely: total dissolved solids (TDS), biological oxygen demand (BOD), chemical oxygen demand (COD), nitrite, sulfide, phenol, iron and coliform.

Overall, the average value of pollution index (PI) for dug well water was 15.44 and was categorized as heavy polluted, while for shallow drilled well water, the average PI value was 9.23 and categorized as medium polluted. The measurement results of water pollution index of dug well and shallow drilled well at nearby settlement of Suwung dumping site are presented in Table 3.

<table>
<thead>
<tr>
<th>Distance from dumping site to wells</th>
<th>Dug Well Water</th>
<th>Shallow drilled well</th>
</tr>
</thead>
<tbody>
<tr>
<td>IP</td>
<td>Category</td>
<td>IP</td>
</tr>
<tr>
<td>1-100</td>
<td>15.90</td>
<td>Heavy Polluted</td>
</tr>
<tr>
<td>101-200</td>
<td>15.73</td>
<td>Heavy Polluted</td>
</tr>
<tr>
<td>201-300</td>
<td>15.17</td>
<td>Heavy Polluted</td>
</tr>
<tr>
<td>301-400</td>
<td>14.95</td>
<td>Heavy Polluted</td>
</tr>
<tr>
<td>Jumlah rata-rata</td>
<td>15.44</td>
<td>Heavy Polluted</td>
</tr>
</tbody>
</table>

TABLE III. MEASUREMENT RESULTS OF WATER POLLUTION INDEX OF DUG WELL AND SHALLOW DRILLED WELL AT NEARBY SETTLEMENT OF SUWUNG DUMPING SITE
The decline in water quality of both dug wells and shallow drilled wells around Suwung dumping site is closely related to their major source of pollution, that is the dumping site. Contamination of shallow groundwater around the dumping site region, both on dug well water and shallow drilled well water can be resulted from seepage of leachate from Suwung dumping site. The ground water was contaminated by leachate, the tendency of pollutants contained in the leachate will be remained in groundwater, and due to the lack of dissolved oxygen for the decomposition process, causing the ground water is no longer appropriate for its allotment as raw material for drinking water (Ehrig, 1993 in Munawar 2011). Arbaín et al. (2008) also reported that the increasing pollution of shallow groundwater around Suwung dumping site region can be caused by soil types that exist in the region. Soil type in dumping site is generally alluvial with a mixture of fine sand reaches 95%. Alluvial soil type with a high sand mixtures generally have a low porosity with a high permeability to facilitate garbage leachate water infiltrate into the soil and then contaminate shallow groundwater (Notodarmojo, 2005).

Although the shallow groundwater around the dumping site has been contaminated, but there was a downward trend in the concentration of contaminants. This is exhibited from the results of measurements on the physical, chemical, and microbiological parameters, that most of the pollution index value decreased from Station 1 (the closest distance to dumping site) to station 4 (the farthest distance from the dumping site). It can be assumed that the distance factor plays an important role in the entry of pollutants into the wells (Pujiati and Pebriyanti, 2010).

The comparison between the water quality of dug well with shallow drilled wells at each sampling station showed that shallow drilled well water have a better water quality. Shallow drilled well have a better quality because analysis results showed that less pollutants were found in shallow drilled well than dug well water.

a) Seawater Quality

The assessment of sea water quality is based on the Bali Governor Decree No. 08 year 2007 on marine water quality standard for marine biota. The research of PPLH Unud team (2011), the results of laboratory analysis showed that the concentration of ammonia, cadmium, zinc and phenol had exceeded quality standards for marine water quality, while Dissolved Oxygen (DO) value was below the standards that have been determined.

Ammonia was possibly resulted from the breakdown or degradation of organic waste containing protein and urea, and inorganic nitrogen contained in the soil and water. In addition, it could also come from the decomposition of organic matter in plants and other organisms that have died. Fish can not tolerate high levels of ammonia because it can interfere the binding of oxygen by the blood, but aquatic invertebrates is more tolerant. Ammonia toxicity to aquatic biota will be increased with decreased levels of dissolved oxygen, pH and temperature. The presence of heavy metal (Cd) which exceeded the quality standard, resulted from plastic waste, textiles, ceramics, batteries and garbage produced from other metallurgical industries. Cadmium is cumulative, highly toxic and bioaccumulative against the organism. Zinc (zinc) including essential element for living beings, which serves to help the action of the enzyme. Although zinc is not being toxic to humans, but to aquatic organisms such as algae, invertebrates and fish can be toxic if exceeds 100 mg/l. Phenolic compounds contained in the well water is predicted coming from plastic waste, textiles and other trash. At concentration of > 0.01 mg/l, phenol is toxic to fish. Low dissolved oxygen level is predicted due to low activity of photosynthesis in aquatic mangrove, existense of leachate in water, or the process of aerobic decomposition of garbage or leachate. Dissolved oxygen levels of 1.0 to 5.0 affect the survival of the fish, whereby the fish can survive but its growth can be disrupted.

The condition of waters in Benoa Bay with various purposes (ie. the interest of the port activities, protection of biota, and nautical tourism) is based on the results of water analysis taken from several sampling stations. Sea water conditions for the benefit of the port are in a relatively good condition, which is shown by the results of the analysis on 19 parameters, where only one parameter that exceeded quality standards, namely the content of TSS.

Results of Storet method analysis can be said that the quality of sea water for the protection of biota, particularly mangroves, suffered moderate pollution, with a value of -22 Storet. For nautical tourism is shown by the analysis of 19 water quality parameters which were taken around Benoa Bay shows that the quality of sea water are relatively good, which is characterized by only two parameters exceeded the quality standard of phenols and detergents. Phenol content at all stations and for all usage had exceeded the quality standard.

IV. CONCLUSION AND RECOMMENDATION

A. Conclusion

1. The quality of sea water and groundwater around the landfill Suwung already exceeded the quality standards and this is the potential to pollute the coastal area as a tourism destination.

2. Improper handling of waste has led to various pollution directly and indirectly on the environment. The pollution is a threat to the environment, public health as well as can even threaten the sustainability of tourism in Bali which is very concerned with the cleanliness.
B. Recommendation

The local government should have a strong commitment in addressing the problem of waste in Bali. There are two approaches that can be done to reduce the amount of garbage, namely through community empowerment and using environmentally friendly technologies in the landfill. Community empowerment can be done through awareness of 3 R continuously at various levels of society, the empowerment of local wisdom through regulation at the customs, enforcement of law consistently, and the provision of adequate and close waste facility to the public. The combustion with eco-friendly technology can be considered as a way out to reduce of scrap heap in dumping site.

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Social Capital: 
a Basis for Community Participation 
in Fostering Environmental Education and 
the Heritage Tourism Development 
of Cibalay Megalithic Site

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Abstract—Social capital is an often-unrecognized staple of community participation in a tourism site’s development, although social capital comprises elements essential for successful community-based participation. This paper discusses how the host community’s participation in the tourism development of Cibalay Megalithic Site was driven by local social capital. Cibalay Megalithic Site is one of the last reminders of ancient beliefs and is an iconic landmark, located within the Bogor Regency of West Java, Indonesia. It is also within the protected area of Gunung Halimun Salak National Park. Cibalay Megalithic Site is a product of a socio-cultural environment, deriving from the relationship between man and nature. Thus, its tourism development should interpret this history and promulgate environmental education as one of the key elements of sustainable tourism. The local Village of Tapos I was established as a tourism village; within this village, the hamlet of Sinar Wangi was declared a conservation hamlet. Both designations were achieved due to local initiatives of the host community in developing local tourism, with Cibalay Megalithic Site as the iconic tourism focus of the area. The high level of trust towards local figures and visitors, the conservation norm of “leuweung hejo, masyarakat ngejo” (if the forest is green, then the people will be prosperous) underlying everyday local life that indicates the importance of nurturing nature, good inter-personal relations between village members, and good social networking with outsiders: all combined to create the conditions and motivation that facilitated collective action in developing local heritage tourism.

Keywords: social capital, community participation, environmental education, heritage tourism development, Cibalay Megalithic Site
I. INTRODUCTION

A great deal of tourism relies on places with natural, indigenous and historic significances which tourism products are based, that can be categorized as natural and cultural tourism of which are forms of heritage that must be preserved. Heritage sites are attractive tourism destinations all around the world, because it provides identity to the site [1], especially related to culture, raising the importance of heritage tourism. Heritage tourism can be defined as visiting historical and archaeological sites for the purpose of acquiring knowledge or entertainment [2], in which arts, culture and heritage form a key attraction for visitors, and a focus of their activities [3]. Cultural heritage resources will play a significant role in sustainable cultural, social, economic development of communities (sustainable tourism), so the physical fabric, that has influenced their creation, must be maintained [Chourasia and Chourasia in [4]].

In response to an increasing number of tourists demanding specialist tourism products [5], [6], heritage tourism can evolved as a potential niche tourism product and market that enhances visitors’ awareness and appreciation on man civilization and human-built resources. These can be achieved through outdoor and recreational activities [5], [7]. A heritage tourist should learn and have appreciation on the heritage of the area he or she is visiting. Through environmental interpretation, which focuses on historical aspects, visitors’ satisfaction will be enhanced and contributes to the conservation objectives of the product/site. Heritage tourism can share experiences with other modalities of tourism, yet remain distinct in its purpose and add new dimension to the tourism product offered.

Rich in its culture, Indonesia has been a popular holiday destination; not just in terms of ethnicity but also human civilization. Preserving the historic remains of civilization for the enrichment and education of present and future generations is crucial to add wealth to our understanding of our own nation’s heritage and specifically to our local cultural heritage. Enhancing cultural and heritage offering through sharing cultural stories and history with tourists and promoting historic places can create a richer, more memorable tourism experience [3].

This is actually the great strength of the Cibalay Megalith Site, (‘structures made of large stones, usually rough and unshaped, which conform to certain well marked types’ [8] p. 10, i.e., providing a first-hand experience from original objects, in accordance with [9] definition of interpretation, “An educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information” (p. 11). First-hand experience is crucial to understanding of the objects as stated by [10] p. 11, “The real experiences that we offer, of objects, of buildings, of sites and of people, are essential to learning”. Experiences suggest that many visitors who visited a megalith sites are confronted with a megalith resource, forming an innate curiosity about man’s historical culture and they would start to deliberate questions on human’s history. In order to respect the cultural significance of the destination, local community needs to be directly involved in the planning and management of the site. Therefore cultural and heritage tourism development must encourage local participation; consequently, its planning and development must focus on the power of the people to withhold negative changes and alterations on their life and surroundings.

Reference [11] conclude that local community is the local driver in tourism activities, and an important factor for sustainable cultural tourism, as stated in p. 58 of [12], ‘support and pride in tourism development are especially important in the case of cultural tourism where the community is part of a product’. The authors based their conclusions on the observation that tourism services are mostly dependent on local institutions and participation of local communities. The emotional and cognitive bonds that individuals form with a place foster a sense of stewardship or desire to protect and care for that place [13].

These are related with the expanding access to natural resources which are determined by the availability of local networks, collective actions, mutual trust, and social norms. These elements make up the working definition of social capital, in addition to cooperation, relationships, and social interaction [14]. This is in line with the results concluded by [15]-[17], which confirm, that a high level of social capital encourage community’s behaviour in environmental protection. All of these findings suggested the potential of social capital in enhancing community participation in cultural heritage tourism development.

The paper explored social capital elements that motivate the local communities to support heritage tourism development within their areas. It examines the existing elements of social capital that include relationship within the communities and how it relates to community empowerment and conservation education as getaway to sustainable tourism.

II. STUDY SITE AND METHODS

This study was designed as a research survey by analyzing social phenomena. The research is directed toward finding facts on the basis of factual phenomena of social capital that will be considered as supporting the development of tourism.
A. Study Site

The study was conducted in the Village of Tapos 1 within the Sub-district of Tenjolaya, District of Bogor in the Province of West Java. The object of the local heritage tourism is the Cibalay Megalithic Site (Figure 1).

Cibalay Megalithic Site is declared as a Cultural Heritage Site and is protected and regulated by Act No. 5/1992 on Cultural Heritage Sites. It is also located within the protected area of Gunung Halimun-Salak National Park. Thus formally, its status is legally protected by the Act and by its location, that is, within a protected area. The closest hamlet to the location is the Sinar Wangi Hamlet, which is given the status of a conservation hamlet.

The management of Cibalay Megalithic Site is organized by the Tourism Village Forum of Tapos 1 Village, which started in 2007 with the aim of promoting the tourism potential to improve the local welfare. Members of the forum were generally comprised of youths who are also members of Tapos 1 Youth Village Tourism and also a member of the Activator Tourism Group consisting of members of various organizations such as the Regional Disaster Management Agency and the National Community Empowerment Program. Both are chaired by the same person, as well as the Tourism Village Forum. In addition to the Tourism Village Forum, there was also a group of officers guarding the site from the Cultural Heritage Preservation Office of Serang, totalling to 6 people (1 civil servant and 5 permanent employees).

B. Data Collection Method and Analysis

This research is descriptive in nature. Data and information collected were analyzed descriptively. Data and information collected were analyzed descriptively. Elements of social capital

<table>
<thead>
<tr>
<th>No.</th>
<th>Data</th>
<th>Sources of Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Trust: within established relationships and social networks; trust extended to strangers (often on the basis of expectations of behaviour or a sense of shared norms); trust in the institutions of governance (including fairness of rules, official procedures, dispute resolution and resource allocation)</td>
<td>Head of sub-district, village government, local figures, religious figure and members of community (including women, Qur’an recital group, )</td>
</tr>
<tr>
<td>2</td>
<td>Networks: density of membership, diversity of membership, extent of connections to other groups</td>
<td>Head of sub-district, village government, local figures, religious figure and members of community (including women, Qur’an recital group, )</td>
</tr>
<tr>
<td>3</td>
<td>Social norms and value; implementation of norms, politeness, obscenity, religion, culture, and government regulation</td>
<td>Head of sub-district, village government, local figures, religious figure and members of community (including women, Qur’an recital group, )</td>
</tr>
<tr>
<td>4</td>
<td>Collective action and cooperation; participation in social organization and decision making, frequency of attendance in social organization, motivation to assist others, motivation to care and preserve environment</td>
<td>Head of sub-district, village government, local figures, religious figure and members of community (including women, Qur’an recital group, )</td>
</tr>
<tr>
<td>5</td>
<td>General information of Cibalay Megalithic Sites</td>
<td>Village monographs, documents and other literatures, field observation</td>
</tr>
</tbody>
</table>

Triangulation method for social-related data and information was used, and consisted of interviews, observation and literature studies. Interviews were conducted on every weekend between August18th - September 18th, 2014, with key informants and respondents from member of communities as shown in Table 1. The information gained from these interviews was supplemented by literature research in areas related to tourism, social capital, human behaviour and conservation education. Data and information collected were analyzed descriptively.
C. Limitation of the study

There are limitations to the study with regard to measuring social capital. This research did not use any quantitative measurement to determine the level of social capital condition within the village. Rather it used a qualitative approach, based on the analysis of other evidences on field.

III. RESULTS AND DISCUSSION

A. Elements of Social Capital for Tourism Development

There are few opportunities and limited potentials for the local communities to invest and operate tourism businesses by themselves. Observations from Thailand [19] and Indonesia reveal that benefit from tourism development have tended to by-pass local people in favour of outside investors, making them the main tourism actors who dominate tourism development in many local destinations.

In the context of human development and the Cibalay Megalithic Site, social capital has a great influence because some dimensions of human development is strongly influenced by social capital such as the ability to solve problems together, raise collective consciousness to improve the quality of life and looking for opportunities to improve welfare. The existence of strong social ties will lead to an increase in welfare. This situation will increase the possibility of accelerating the development of individuals and groups within the community. The social capital elements of the communities within the study sites are tabulated below in Table 3.

### Table 3. Elements of Social Capital of the Community in Tapos 1 Village

<table>
<thead>
<tr>
<th>Trust</th>
<th>Social norms</th>
<th>Collective actions &amp; cooperation</th>
<th>Networks</th>
</tr>
</thead>
<tbody>
<tr>
<td>High trusts towards village government, fellow communities, local figures, outsiders &amp; tourists; Low – medium trust toward people involved in Cibalay archaeological site management and related tourism</td>
<td>Social and religious norms are still implemented; Sanctions given to those breaking local norms; Social envy toward people involved in Cibalay Site management.</td>
<td>High frequency of attendance on social organization High participation in decision making</td>
<td>Existing various social organizations; There is an initiator in establishing networking; Open to tourism development collaboration; Communities still require facilitator in establishing social networks.</td>
</tr>
</tbody>
</table>

1) Trust

Among the people in Tapos 1 Village, trust towards their government leaders, community leaders and religious leaders, were highly influenced by the roles of the new village head at the time, local figures and religious figures who actively participated in every village activities, such as Qur'an recitals in every hamlet, mutual cooperation work such as in repairing roads, keeping the environment clean, and attendance in every village meeting and village development planning consultative meetings. These have encouraged the community members to actively participate in these activities as well.

Trusts in intra- and interpersonal social relations between individuals and between groups were also high and evident in everyday life. They can entrust a message for another member of community through other community member without being worried that the message would not be conveyed. On the contrary, the interpersonal economic relations related to income/livelihood, have prompted some dislike among the community. This was indicated by a little resentment shown towards the manager/caretakers of Cibalay Site. For example, some envy could occur when the member (s) of the community received visitors for overnight stay at their home (hamstays), despite the previous agreement on the criteria for the selection of houses. However, this did not cause any conflicts. Apart from the employment opportunity, this was caused by the different perceptions about the historical background of the Cibalay Site, between the officers and the local community. This fact has made the guarding officers to be more cautious to convey the story/myth/history of the site to the locals, so as not to create conflict, and tell the visitors who wanted to learn more about the history of the area to go directly to the head of the guarding officers. It is also influenced by the lack of knowledge and willingness of the staff to add their insights.

The gap was also influenced by the status of the officers who has no close relationship with the leadership of the village government, yet, they have a formal power status due to the support from the Cultural Heritage Preservation Office in Serang. Nevertheless one of the officers is also a member and also the head of one of the local community housing group (RW). This is one of the ways to maintain the merging of conflict. Therefore to increase trust and community participation of the heritage site, the local community must be involved in the planning and management of the Cibalay Site, including having a communal agreement of the historical background of the site. History is important to be told, especially since the area receives a great number of visitors during weekends and national holidays.
The local community was very much open to visitors, which show a high trust towards visitors. This was enhanced by the local Sundanese philosophy among the Tapos 1 Villagers in treating guests, i.e., “Someah hade kasemah,” that can be translated into “polite, kind, and care towards visitors”. The arrivals of visitors were also highly expected by the community, to obtain additional revenue.

The informal and subjective elements of interpersonal behaviour shaped people’s minds and attitudes about interacting with others. When members within communities trust each other and the institutions that operated among them, they should have easier access to reach agreements and conduct collective actions and cooperation resulting in networks. Trust improves cooperation by reducing expenses and improving the exchange of resources, skills and knowledge [20]). When trust in the social structure increases, it would enhance the individual’s willingness to trust people who they were not familiar with. As a result, individuals are more likely to start and join a local organization that aims to improve the social, economic, or local environment [21]. It was evidenced from the research, that economic and social motivations formed the level of trust that the communities showed toward each other, their leaders and outsiders. The basic motivation of trust towards people, who were outsiders, was largely economic, such as the opportunity for employment and increasing local income.

2) Social Norms

The influence of local art and religious leaders in the villages has high effect on the implementation of social norms, while trust on the village governments determined the implementation of village government regulation. Social norms played important role in controlling and shaping the behaviour that grew in the community. Formal and informal rules, norms and sanctions are instrumental in putting the interests of group over individual interests in the formation of positive attitudes and behaviours towards environment. The influence of local art and religious leaders in the villages has high effect on the implementation of social norms, while trust on the village governments determined the implementation of village government regulation. According to [22], maintenance of group norms (adherence to the norms of religion, morality, and politeness) will strengthen the communities’ social capital.

Customary norms are no longer hold true for Tapos 1 Village community. Nowadays, people are following the government norms or regulations, including the rules of the village, and achieving agreement among members of community. One of the norms that is still strongly applied by the community embodied in the local motto of "leuweung hejo, masyarakat kudu ngejo", which can be translated into, “if we want to maintain the forest to keep providing to us, then we should be kind to the environment”. This motto is engraved in the everyday life of the people in the Tapos 1 Village. This motto is also motivated by the designation of one of the hamlet, Sinar Wangi, as a conservation village.

Apart from customary norms, religious norms are very evident from the regular weekly Holy Qur’an recitals. The community also has a tendency to follow and implement what has been agreed and shared by the habit among fellow citizens, as well as the provisions of the religion or beliefs held. There was also a strong social control among members of te communities, in the form of sanctions for people who violated the existing norms, because it is their beliefs that member of community should not give bad name to the village.

3) Collective actions and cooperation

The level of desire to add and share experiences to other community members was apparent during the recital of Qur’an. In addition, the Tourism Forum also frequently held informal meetings called "mgurung" once a week at the campsite of Mount Salak on Saturday/Sunday, which opened in general, for every community member who wants to join. The meeting is used to discuss the development of te Tourism Village Forum as well as the development of tourism in Tapos 1 Village in general.

Frequency of participation of community, in social organizations is generally high, especially among the youths. Among adults, the participation is generally moderate and normative. This was observed to affects the participation in decision-making on social organization, in which youths were more more active in participation and decision-making.

Various collective action based on mutual trust would increase the participation in a variety of shapes and dimensions, especially in the context of building a common progress. The purposes of collective action within the study site consisted on primarily community-organized activities for religious purposes and providing environmental services. Trust fostered the collective actions and cooperation within the studied village. This was in line with the high level of trust toward the village government, which validated the importance of local leadership (the village government) in empowering community.

There is also a form of citizen awareness in the surrounding forest environment, especially residents of Sinar Wangi Hamlet. Community participation in maintaining forest environment makes Kampung Sinar Wangi established as one of the pilot conservation village of the Gunung Halimun Salak National Park. Therefore, residents of Kampung Sinar Wangi have a strong motivation to foster stewardship among fellow community and the environment in terms of protecting the environment in the surrounding forests and villages.
4) Networks

Strong social capital would depend on the capacity of community groups to build its network. The research confirmed that trust provided the foundation for norms and collective actions which all together determined the level of networking. Table 3 confirmed that the higher the level of trust that the communities have towards their fellow communities, local figures, leaders and outsiders, the higher were the ability to established networks and build local organizations/associations. The high trust towards outsiders proved to enhance the openness of the communities to develop networks. Another important result was that the higher the need to improve economic condition, the higher the participation in tourism.

Various social networks are observed in Tapos 1 Village. This is apparent since every social network has a foundation in the form of institutional organizations/forums/groups, whose membership is formal and open to the public. Willingness to establish cooperation network among the community members were shown by the presence of member of community figure who pioneered the establishment of networks, which will be followed by the community participation. This can be achieved only with high level of trust to the local figure.

The local community are also very receptive or cooperate well to establish social networks in developing tourism within the village. This was evident from some of the networks that have been developed until now, which include Department of Tourism and Culture of the District of Bogor, West Java Tourism Village Forum and the Regional Disaster Management Agency. The underlying motivation for this, was to enhance welfare of the village through tourism development and other village activities.

As the phenomenon of ‘bottom-up’, social capital is created when individuals developed network connections. In other words, strong social capital would depend on the capacity of community groups to build its network. The research confirmed that trust provided the foundation for norms and collective actions which all together determined the level of networking. Table 3 confirmed that the higher the level of trust that the communities have towards their fellow communities, local figures, leaders and outsiders, the higher were the ability to established networks and build local organizations/associations. The high trust towards outsiders proved to enhance the openness of the communities to develop networks. Another important result was that the higher the need to improve economic condition, the higher the participation in tourism.

Heritage tourism development of Cibalay Megalithic Site has been providing benefits to the local village such employments, homestays owners, parking spaces and parking money, trades, etc. The road leading to this village has also been improved and various tourism objects have emerged due to the arrivals of visitors who wanter to visit the heritage site. This eventually add revenues to the local government and more visitors are expected to arrive/visit the Cibalay Megalithic Site, especially with the assistance from media that brought up the importance of megalithic sites as an education media to learn about our civilization heritage.

B. Social capital as a basis for community participation in fostering environmental education

The sustainability of Cibalay megalithic site is greatly influenced by the community and the visitors who come to the Site. They have to demonstrate pro-environmental behavior in order for the site to sustain. Pro-environmental behavior can be cultivated in both residents and visitors by means of environmental education; a management tool, a mean to strengthen people’s environmental concern which would lead to environmentally responsible behaviour or pro-environment behaviour [23], [24].

Active local environmental groups can provide the source to generate social capital in the community [25]. Such group existed in Tapos 1 Village, i.e. the Tourism Village Forum. The Forum had strong influence to the community, particularly in tourism management of the village. Using the influence, the Forum could encourage community participation in environmental education, in which the importance of human history and the value of Mount Salak and Cibalay megalithic site as tourism destination were emphasized. Values can motivate people to engage in certain behavior [26]. Conveying the values of Mount Salak and the site is expected to increase people’s appreciation toward the resources, enhance their affinity with the resources, and in turn urge them to protect the resource. Values are related to norms. Changing the way people value things, is expected to also change the norms which regulates their action. Changing social norms can ensure the long-term protection of the environment [21]. Norms, rules, and values are the means to achieve long-term sustainability [15]. In addition, people’s participation can be promoted by

Environmental education (EE) for the residents can take the path of formal and non-formal educations, while for the visitors it would be best given in interpretation/interpretive programs. Formal EE means providing the issues of EE in the curriculum, either by integrating the issues in to the existing subjects, or designing new subject. Non formal EE can make use of the activities already exists in the community, such as Islamic study, informal discussion, or training and courses by design. A well-designed and well-implemented interpretation can increased visitors knowledge of the host area, positive attitude toward the resources, general environmental behavioral intentions, and support of conservation [27]. Interpretive programs for the visitor can take advantage of the local guide and various exhibits install in the site to inform visitors on the history and the value of the site.
Community participation in sustainable tourism is also the key to the success of conservation efforts, because many tourism activities took place within protected areas [28]. It is also supported by the statement of [21] that many studies have shown the increased activity on the conservation of natural resources in and around the communities of protected area, which showed a good relationship between the members of the community, between and within groups, and networks.

Social networks are indispensable for the success and sustainability of ecotourism development. According to [21], strong positive relationships within and between social groups, could significantly lower the cost of tourism operations through cooperation, facilitation, collaboration, investment in collective action, reduction of the likelihood of an individual engaging in activities that generate negative impact on the group, and increase the chances of innovation.

This research have found that trust especially in village government was the most crucial element of social capital that formed the foundation for a successful cultural heritage development because it led to networks that would empower the communities. This result was similar to that of [29] who found that trust and norms were the major elements of social capital in the communities of Kutai National Park buffer zone in, while research by [30] found that norms was strongly influenced that the development of ecotourism in the region was strongly influenced by the networks followed by public participation although it was not influenced by the beliefs and norms, whereas.

IV. CONCLUSION

In the context of human development and the Cibalay Megalithic Site, social capital has a great influence because some dimensions of human development that were evident in Tapos 1 Village were strongly influenced by social capital such as the ability to solve problems together, raise collective consciousness to improve the quality of life, and looking for opportunities to improve welfare. The existence of strong social ties will lead to an increase in welfare. This situation will increase the possibility of accelerating the development of individuals and groups within the community.

Local village leadership had significant effects on maintaining a solid rural community. The higher the social capital, the stronger is the ability of the community to resist changes on themselves and on their environment. When enhanced with conservation education, it would improve the conduct of sustainable tourism by empowering the community’s capacity to work together to address their common needs, fostering greater inclusion and cohesion, and increasing transparency and accountability. This research have found that trust especially in village government was the most crucial element of social capital that formed the foundation for a successful cultural heritage development because it led to networks that would empower the communities. In addition, this research also found that participation of the local community is crucial in the planning and management of Cibalay Megalithic Site to provide the visitors with environment education and information on the historical background of the area.

ACKNOWLEDGEMENT

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INTERNATIONAL DIASPORA AND TOURISM: RECENT DEVELOPMENT OF EUROPEAN DIASPORA IN UBUD, BALI (AN EXPLORATORY RESEARCH)

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Abstract – The presence of the European diaspora in Bali estimated to have taken place since the beginning of the 16th century. This relationship is established through social interaction within the context of trade, colonialism, arts and tourism. The development of tourism in Bali cannot be separated from the role of the European diaspora who came and settled in Bali, then promoting Balinese culture abroad. A tourism destination that have, as well as a pioneer of the presence of the European diaspora community in Bali is the village of Ubud, in Gianyar regency. Since the period of the 1930s, the European artists, anthropologists, writers has been visited Ubud. Some of them chose to settle permanently. Since then, the European diaspora help shape the embryo of Bali's tourism culture in various forms of art, such as painting, dance, music and literary arts.

Today, the village of Ubud has become a popular international tourist village. The existence of the European diaspora seems to bring different forms of culture, new contemporary arts, and able to attract more foreign tourists to visit. The aim of this study is to explore how the recent development of European diaspora influences the shape of tourism in Ubud, including to explore the meaning that existed between the European diaspora, art, culture and tourism in Ubud today. This study is very important, given that the existence of Bali's tourism is inseparable from the existence of the European diaspora and the existence of the European diaspora today will affect the future of tourism in Bali.

This exploratory study uses a qualitative methods approach. This study is expected to be useful to the advancement of tourism in Ubud, Bali, as well as a reference in international diaspora studies. The originality of this research: the study is an initial attempt to analyze the existence of European diaspora in Bali and its relation to sustainable cultural tourism in broader context, and as well as an initial study of migration, international tourism and diaspora in Bali.

Study limitations: As this is an exploratory research, this paper is an initial research which try to determine the nature of the problem, by merely explores on research topic and questions, and does not intend to offer final or conclusive solutions to existing problem

Keywords: European, diaspora, existence, tourism

I. INTRODUCTION

The presence of foreign diaspora and its culture brings strong influence to Balinese society. The relationship between Bali, India and China was begun around 1st century AD. Bali has made international cultural connections since prehistoric times, particularly with India and China. This is evidenced by the discovery of Indian pottery fragments that may be derived from early 2000 years ago (Ardika, 1997: 62). In addition to the Indian and China, the Balinese also made contact with the European diaspora. This relationship has been started since the 16th century. Bali was mapped in international charts, as evidenced by the map created by Francisco Rodrigues in 1512 (Cortesao, 1975: 288-289). The first known encounter is Portuguese expedition (1512) in north Bali and Dutch expedition (1597), in order looking for spices and supplies.

Bali's image as an exotic tourist destination started since the publication of a photographs collection entitled "Bali, 1912" by Gregor Krause (1883-1960). He is a German diaspora who work as a doctor, as well as an amateur photographer. The book was published in Germany in 1920 and became popular mainly in Europe and America, and it also has been translated into many languages. The book contains photographic collections of
landscapes, rituals, customs, rulers of Bali and Balinese girls without clothes. This book attracts and inspires many people to come to Bali. One of them is Miguel Covarrubias, a renowned Mexican-born painter, an illustrator and a writer).

After the Puputan Badung (1906) and the Puputan Klungkung (1908) wars, the role of the European diaspora (in this case, the Dutch colonial government) in order to form the character of Balinese culture has become apparent, namely through Baliseering or Balinasi policy in 1920. In addition, they also want to portray themself as a good and responsible colonial government. At that time, Bali is considered a 'rare gem' as well as 'living museum' of great civilization and culture from the past (Picard: 2006; Narottama, 2014: 43). Apparently, the Dutch also wants to protect Bali from various external influences (especially the issue of insurgency, religious missionaries and industrialization) and try to teach the Balinese how to become the 'real' Balinese.

In the period of the 1920s, the European diaspora also play a role in shaping the positive image of Bali's tourism, through a variety of promotion leaflets, posters and rhetorical sentences. The Dutch then promote Bali's tourism to various parts of the world. Bali successfully managed to portray herself as an "exotic tropical paradise", the last paradise on the Indian Ocean.

Since then, more European and American tourist visited Bali, as well as emerging positive news about Bali and tourism. Thus, the distribution of European diaspora (through process of interaction, assimilation, migration) and their culture is happened in Bali for a long time, and until today it still bring influence to Bali tourism and society. European who came and settled in Bali also play double role, namely as "Jembatan Budaya", a cultural bridges (or cultural brokers) among foreign tourists and local communities (Picard, 2006).

One tourism destination in Bali, which is a pioneering European diaspora presence in Bali, is the village of Ubud. Initially, Ubud is a small traditional agricultural village in Gianyar, Bali. Over time, Ubud is known worldwide as an international tourists village that is open and very tolerant. Since the period of the 1930s, international artists, anthropologists and authors have visited Ubud. Some of them choose to settle permanently, even to build a household with local people. Historically, Bali especially Ubud, has become a popular destination for European diaspora to work, live and express them self.

As an "international village", Ubud wins many title and awards, among others: Best City in Asia in 2010 by Conde Nast Traveler, and Most Favorite Destinations in Asia (Asia's Top 10 Destinations) by TripAdvisor in 2014. At that time, Ubud's compete with the city of Beijing (China), Hanoi (Vietnam), Siem Reap (Cambodia), Shanghai (China), Bangkok and Chiang Mai (Thailand), Hong Kong (China), Ho Chi Minh City (Vietnam) and Kathmandu (Nepal). Obviously, this is impact from Puri Ubud's (Ubud Royals) open policy, as well as the role of the European diaspora, who pioneered the development of tourism in this village.

Puri Ubud or The Ubud Palace is a palace and official residence of the Ubud's royal family. With its strong influence, Puri Ubud has important role for the presence of the foreign diaspora in Bali, (and in Ubud particular). Since the beginning, Puri Ubud has facilitated them by providing / leasing reserved land for their residence, studio and workshop. The openness, tolerance and a sense of brotherhood have become a value that cannot be separated from the Ubud local community.

Tourism in Bali cannot be separated from the role of the European diaspora who came, settled and then promoting the culture of Bali abroad. In addition, they also bring influences in Bali visual arts. The European artists were also criticized for creating a new representation in the flow of tradition, they are also considered to practice the colonization of art. Through art, they represent the east through western eyes that completely exotic, unique and full of hyperbolism (Suryawan, nd). Over time, the European diaspora interact, share ideas, build themes and teach new techniques, as well as share their knowledge with local artists. One result of that interaction is the birth of Modern Traditional Balinese painting style, as a result of the fusion of western and eastern arts (Suardana, 2010).

In 1936, foreign artists are together with the King of Ubud, Tjokorda Gde Agung Raka Sukawati and Balinese maestro I Gusti Nyoman Lempad, founded the Pita Maha organization, it started with 125 members of artists (Suryawan, nd). Pita Maha is not just an artists association, but it also paved the way for the Balinese arts (particularly painting) to be known and recognized through international exhibitions. One of the legacies from Pita Maha as their dedication on traditional Balinese painting is Puri Lukisan Museum in the heart of the Ubud.

In 1978, a Dutch painting maestro, Rudolf Bonnet passed in Laren, Netherlands. A year later, his ash has taken to Bali to be cremated at the Ngabèn ceremony of King Tjokorde Agung Gde Raka Sukawati from Puri Ubud. Ngabèn is Hindu's sacred cremation ritual in Bali. This is an extraordinary form of appreciation and value of friendship for Bonnet's service to develop Balinese painting in Ubud since the period in the 1930s (Vickers, 1989: 113 in Putra, 2011: 141), given that Bonnet was never converted as Hindu. This also was form of appreciation to the European diaspora's role in the development of art and culture in Bali, particularly in Ubud.

Based on the explanation above, this study tries to review the relationships between the presences of the European diaspora towards sustainable cultural tourism sustainable in Bali nowadays, in the framework of a
comparative study, between the period of the 20th and the 21st century, both in a historical context to the development of the European diaspora in Bali.

The focus of this study is the existence of the European diaspora in Ubud, given that the European diaspora pioneering Bali tourism and arts, in form of painting, dance and music, including literary arts. This study is very important, given that the existence of Bali tourism is inseparable from the existence of the European diaspora in Ubud. What symbiosis has been created within culture, tourism, and the European diaspora in past and present? Are today there has been a change of motives and interests?

**Study limitations:** As this is an exploratory research, this paper an initial research which try to determine the nature of the problem, by merely explores on research topic and questions, and does not intend to offer final or conclusive solutions to existing problem

### II. Literature Review


### III. The Concepts

#### A. Existence

The European diaspora in Bali have a tendency to not forget and always tried defending their native culture. They are not acts frontally, but flexibly adjust themselves to show their existence in a new place. The word 'existence' is defined as 'to become', 'to be' or 'to stand out' (KBBI On Line, 2015). Existence is a specific condition that ‘exists’ in space and time. Maulana (2003: 86) states that the existence can be interpreted as the recognition of something, which distinguishes between objects to another object. Something is said to be exist if it public, which means that the object itself should be experienced by many people who make observations (Hutasoit, 2013). Existence is supple, flexible and not rigid. Existence is also associated with self-identity and strategy to survive in social pressures.

Thus, 'the existence' of which is intended in this study is a statement from within the community, the government of Bali and Indonesia to the European diaspora living in Bali. If the presence of European diaspora is recognized, then they can carry out various activities (especially in the fields of art, culture, business and tourism promotion), and it is not contrary to the ethics and codes of law in Indonesia.

#### B. Diaspora

At first, the concept of diaspora refers to the Greeks in the period of Hellenic (era of Ancient Greece, the 8th century up to 6 BC), as well as the spread of the Jewish people after the fall of Jerusalem and its temples at the beginning of the 6th century BC by Nebuchadnezzar II (rulers of ancient Babylon, 1696-1654 BC). Since the middle of the 20th century, the term "diaspora" has widespread use in many academic literature, and most take root on the conceptual framework of the country (homeland), a sense of loss, longing, and desire of the diaspora to return.

Perspectives to be discussed in the study of diaspora mostly relied on the case of Jewish diaspora, Greek diaspora, Armenian diaspora, and Black / African diaspora worldwide, as well as with regard to theology or the religious study. In fact, the word "diaspora" is often associated with a picture of the Jewish diaspora's bitter experience in the past (Sheffler, 2003).
The term "diaspora" comes from the ancient Greek meaning 'seeding' or 'sowing'. In English, has a close meaning to the word 'dispersion', 'scatter', 'spread' or 'spreading'. The word "diaspora" comes from the verb 'spiero' (which means sowing) plus the preposition 'dia' (means above). In modern understanding, the term began to be used since the mid-20th century, and when applied to the human context, the diaspora is defined as a migration and colonization (Cohen, 1997). Sheffer (1986, in Santoso, 2014) adds an essential element, namely the maintenance of a relationship with the place of origin. Thus, the modern diaspora is the minority ethnic groups of migrant origins residing and acting in host countries, but maintains strong sentimental and material ties to their homeland or country of origin.

"Modern diasporas are ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong sentimental and material links with their countries of origin—their homelands." (Sheffer, 1986)

In a narrow sense, the term diaspora are migrants who leave their homeland to go to the region (or state) else, to seek a better life than in his/her hometown. Cohen (178:1997, in Santoso, 2014) proposed the diaspora as the term of "gardening", and classify it in five categories, among others: (1) weeding; (2) sowing seeds; (3) transplanting; (4) layering / coating; and (5) cross-pollinating. Further described as follows:

1) Diaspora model of weeding, also often referred to as a 'victim or refugee diaspora', is a phenomenon of diaspora dispersion because they are victims and / or displaced by social and political conflict, they seemed "uprooted by force from its roots". Violence, slavery, massacres, genocide and expulsion is the main reason of this phenomenon. Often their descendants still keep the memories of trauma and collective violence suffered by the ancestors. Example: the Jewish diaspora, Africa, Armenia, Palestine and Ireland

2) Diaspora model of sowing (scattering the seeds), is a phenomenon of diaspora as they relate to imperialism or colonialism. Usually they are the poor, unemployed youth, the military, or professionals who were sent out to the colony and are required to work there. Example: British, India, Africa, Russian, Spanish, Portuguese, and Dutch diaspora.

3) Diaspora model of transplanting (replanting) is a kind of diaspora related to labor and services. They are often employed by force as porters or laborers in agriculture sector in a land colony. Today, they migrate to work all over the world voluntarily. Example: India, Indonesia, China, Japan, the Sikh, Turkey, and Italian diaspora.

4) Diaspora model of layering is the spread of population due to trade, business and professional work, its also called trade diaspora. The Chinese people are known as a nation that is adaptable and has high ability in commerce. The same for the Lebanese diaspora in Europe and the Middle East. Example: Venice, Lebanon, China, India, and Japanese diaspora.

5) Diaspora model of cross-pollinating, is a diaspora phenomenon related to cultural factors and phenomena of postmodernism society. They build cultural manifestations rooted and branched to constitute the consciousness, social action and all achievements in their overseas places, as happened in the Caribbean, China, and India. (Santoso, 2014: 14)

Different approaches to categorize diaspora expressed by Dino Patti Djalal, Indonesia's Ambassador to the United States once the originator of 1st Congress of Indonesian Diaspora in 2013 (The writer try adapt it to the phenomenon of the existence of the European diaspora in Bali). Djalal (2013) mentions five main categories that can be used to categorize the diaspora, among others:

1) Diaspora in general, is people who live / work / study abroad. Usually, they still have a passport that says they still have their nationality of origin
2) Foreign diaspora naturalized into Indonesian citizen. Usually they have dual citizenship status or move to another country
3) Diaspora because of mixed marriages, is where the husband or wife is the person / foreign descent and lived in Bali, followed by their children.
4) Foreign diaspora who are descendants of the third generation, fourth and so on that had never become a citizen of Indonesia / Bali residents. This usually occurs as a result of mixed marriages.
5) Diaspora who do not have European blood at all, but very loving Europe. They are sympathizers who have the awareness, knowledge and love of Europe

Diaspora studies related to several other important concepts, among others: the concept of deployment or dispersal, ethnicity, country or homeland, origin, as well as the similarity of the ethnic origin. According to Harutyunyan (2012), by far the classical concepts have not touched the diaspora as a social condition and societal process. In this approach, Harutyunyan suggests the addition of a conceptual framework, namely cultural identities, emotional places and local community spaces. One popular name in diaspora studies is William Safran. He is one of the pioneers of the classical theory of diaspora, mainly from his writings entitled "Diasporas in
Modern Societies: Myths of Homeland and Return” in the journal *Diaspora* (1991). Safran describe and classify a number of diaspora groups in accordance with the following points:

1) The spread of the diaspora from the center (homeland) to two or more peripheral areas or abroad.
2) Maintain the collective memories, visions or mythical place of origin in the new place.
3) The belief that the full acceptance by the host country (host country) is not possible, so there is a sense of humiliation and alienation.
4) Seeing their ancestral homeland (country of origin) as the true home, the most ideal home or the last place to return.
5) Full commitments to establish, to maintain, or play an active role in the restoration of security, prosperity, and prosperity in the home country.
6) A personal relationship or representation of the homeland in ethno-communal consciousness.

In the process, the criteria set by Safran became the focal point and central theme of diaspora in further studies. Nevertheless, there are problematic aspects related to the concept above, namely: those criteria provide very clear and 'stiff' criteria about people who could be categorized as a diaspora.

Refutation to the Saffran's theory later appeared, as the theoretical model of diaspora above does not allow one to go beyond the characteristics which already valid and accepted, such as: ethnics, deployment or dispersal, country or homeland and origin. The concept of diaspora studies has become a 'diaspora' itself (Brubaker, 2005), a term that is scattered in various disciplines, spaces semantic and conceptual (Harutyunyan, 2012).

In Harutyunyan (2012), the characteristics of diaspora groups in a variety of contemporary literature (see also Armstrong, 1976; Braziel, 2003; Butler, 2001; Cohen, 1997; Safran, 1991) are summarized as follows:

1) Diaspora disperse from one to many locations and the existence of tridic relationship (tridic - a blend of three to one) between the homeland (defined as the 'center'), an ethnic community and the host
2) Strong desire to return to home country and ethnical collective knowledge of the history and identity in the place of origin
3) The idealization of the homeland.
4) The process of trans nationalization and networking among certain ethnic groups
5) Strengthening the relationship and involvement of the homeland

To accommodate differences in expert opinion about the definition of diaspora, Stephane Dufoix (2008:22) (in Santoso, 2014: 6), classify the definition of diaspora into three major classifications, namely:

1) Open definitions
2) Categorical definitions
3) Oxymoronic definitions

From all three, I use the open definitions, a view that is loose, flexible, make no distinction between the object of study and not prejudice against all of the symptoms that occur. So even though the deployment covers only a few people such as hunters and "gypsies", insofar as they do not have a territorial basis so they include as diaspora. This category is the most flexible, versatile and able to accommodate the differences that exist regarding the definition of diaspora. In this sense, tourists visiting a destination outside the territorial limits of the state in a given time, can also be called diaspora.To avoid confusion between the definition of diaspora with travelers definitions established by the WTO, the European diaspora in this study had at least stay for at least 1 year in Bali.

**C. Sustainable Cultural Tourism**

Tourism is the largest service industry in the world (Wahab, 2001). According to the World Tourism Organization, despite the fact that tourism activities have been carried out since long time ago, tourism is still considered a relatively new, important and vital phenomenon, both economically and socially (WTO, 1995). Tourism is an activity that is important and essential for a country, because such activities directly affect the social, cultural, educational and economic, nationally and internationally affect state relations (WTO, 1995 in Narottama, 2012)

According to WTO (1995) tourist is someone who travels and staying in places outside their usual environment, for not more than one consecutive year for leisure, business and other purposes. In this view, there is a certain time limit (for 1 year) which distinguishes between the tourists with the diaspora, or with immigrants.

“Tourism is the temporary movement of people to destinations out of their normal home and workplace, the activities undertaken during the stay, and the facilities created to cater for their needs” (Mathieson dan Wall:1982 dalam Narottama, 2012).
According Ardika (2004: 2), the Balinese culture is essentially based on the values that are rooted in the teachings of Hinduism. Bali community recognizes the diversity in unity as rwa bhineka, determined by the Desa (aspect of space), Kala (aspect of time) and Patra (condition). The concept makes Bali is flexible, but remain selective in accepting and adopting the influence of foreign cultures.

The concept of sustainable cultural tourism, is a combination of the two main concepts, namely 'cultural tourism' and 'sustainable'. The concept of cultural tourism begun in the early 70s, precisely when "Bali Cultural Seminar" was held in 1971. During the seminar, the concept of "Cultural Tourism" was officially introduced, adapted and then used as a slogan for Bali tourism. Cultural tourism in Bali comes from the Balinese heritage, culture and Hinduism as it spirit, as well as their hopes for a positive mutual relationship between culture and tourism.

Although tourism has been recognized to have negative impacts, the Balinese society still think that tourism is the way to improve their living standards, social status and economic level. Even they believe that the presence of tourism can help revitalize the culture of Bali. It also expressed by Picard, that in Bali, cultural tourism is considered capable of fostering cultural and tourism development, namely by using local culture to attract tourists, and use the economic benefits of tourism to cultural development it self (Picard, 2006, Narottama, 2012)

The concept of 'sustainability' focuses on the importance of conserving tourism resources (in this case, the cultural tourism) for the future without reducing the existing values. This can be achieved through the efforts of revitalization, supervision and maintenance of tourism resources holistically and systematically, although sometimes there are changes that had to be done (adjustment) to a situation and related conditions.

IV. Theoretical Basis

Research without theory is just a not interrelated collection of data and facts. Theory and research helped us to find something that may be unexpected, even surprising. In the study of social sciences, both providing a foundation, as well as taking us beyond the limits of common sense us. In connection with this research, the following will be presented several theories that can be used to dissect and examine the existence of the European diaspora in supporting the sustainable development of cultural tourism in the village of Ubud, Gianyar.

A. Social Exchange Theory

Social Exchange Theory originated from George Casper Homans (1910-1989) in 1950s, in his book entitled "Social Behavior: Its Elementary Forms" (1974). This theory departs from the concept of social behaviorism, which uses the principles of economics (i.e: law of utility maximization or full utilization of use value and the law of diminishing marginal utility, to explain for the impairment to the addition of consumption), psychological theories, behaviorism and also the theory of rational choice. Homans believes that individuals continuously working for obtaining compensation (reward) and stop doing something if inflict loss or punishment individually.

According to this theory, the main factor that determines human behavior is motives driven by benefit on value received from his/her behavior (Pitana and Gayatri, 2005). These benefits not only be in the form of economic or material, but can also in the form of friendship, satisfaction, praise, self-esteem, attention, applause, smiles of love and so on. There are three basic assumptions in this Social Exchange Theory (Stebbian, 1990 in Pitana and Gayatri, 2005, p 22-23), namely:

• Humans act in an attempt to get the benefit, in this connection human beings assumed to be rational being.

• All benefits, regardless of its form follows saturation principal. The more a person get the same benefits, then the value of satisfaction per unit of benefit will be reduced, until finally happened saturation, where benefits are not felt anymore.

• Benefit can only be found in the interaction, if both parties give each other the benefit of others. To be able to provide benefits, then each party must have the resources or capital.

In simple terms described by M. Khusna Amal, that social exchange theory discusses the exchange of resources - material and symbols - between two or more people, which is based principally on the assumption (1) social behavior is a series of exchanges, (2) individuals were constantly trying to maximize their profit (reward), and minimalized cost, risk or loss, (3) when individuals were receiving a gift or something that brings benefit (reward) of others, then they are obliged to repay (Amal, 2013).

Opposition to the theory put forward by Peter M. Blau (1964's) and Richard Emerson (1972's). Blau more focused on the problem of power, micro-sociology and macro-sociology. Emerson saw a fundamental difference between social exchange in sociology with the exchange in microeconomics. In social exchange (sociological), the exchange occurs in a long time, and the value (benefit) exchange is not solely lie on the interchangeable 'objects', but far beyond the exchange of these objects. By contrast, the exchange in microeconomics happen shortly, independent, and relations between the parties to stop immediately after the benefit exchanged (in Pitana...
and Gayatri, 2005, p 22-23). Emerson then proposed a theory of exchange of his own, integrated with network theory known as exchange network theory.

Post Emerson, social exchange theory developed and refined into a contemporary social exchange theory. Network theory of social exchange assumes that "every social exchange, occur in the greater networks of social exchange context. The exchange does not occur between and involves two people only but can occur between and involve various stakeholders, institutions, organizations. In this network of social exchange relation, began to be studied in more depth the pattern of negotiation that characterizes the social exchange" (Amal, 2013).

**B. Theory of Motivation**

Motivation is the foundation of all behavior (Fodness, 1994). Similar to the statement, Hasibuan (2007) states that motivation is the driving force that creates the excitement of one's work to get them to cooperate, to work effectively, and integrates with all its resources to achieve satisfaction. Motivation is also regarded as the driving force that force individuals to take action (Schiffman and Kanuk, 2004), in addition, also the driving motivation for someone to do something (Ryan and Deci, 2000). Every human being has the motive, as a stimulant and generating desire in man. This is similar to the Terry (1991), which stated motivation is a desire that is contained in a person individual who stimulated him/her to take action. Thus the motivation is encouragement within oneself to do something in order to meet a goal or particular needs.

In 1943, Abraham Harold Maslow wrote an article titled "A Theory of Human Motivation" published in the journal Psychological Review Vol. 50 pages 370-396. In the article, Maslow proposed Hierarchy of Needs Theory, which later became one of the most popular theories of motivation and regarded as the foundation of next motivational theories. In the 1950s, the concepts of other motivations began to expand.

According to Maslow, every human being has the level of needs that must be satisfied, based on the scale of priorities. Maslow classifies these needs into five levels, namely:

a) Physiological needs (the most basic needs in human beings, must be met in order to survive, such as hunger, thirst, sexual needs, and other physical needs)

b) The need for security (after basic needs are met, people want protection and secure financially, physically, mentally, intellectually and emotionally. Most pressing needs)

c) Social needs (needs of relationships with other people and social environment, such as love, compassion, sense of belonging, social acceptance, and friendship.)

d) The need for appreciation (self-esteem needs, humans need a sense of prestige and pride, worthy, tangible internal and external awards, appreciation, and embodied in symbols of status)

e) The need for self-actualization (after meet their needs to be appreciated, then need the opportunity to develop their potential as wide as possible, including reputation, self-esteem psychological growth, the achievement of one's potential, and self-fulfillment).

Maslow's Hierarchy of Needs above accepted and widely recognized, although Maslow did not give empirical evidence or other evidence that reinforce the theory.

**C. Social Capital Theory**

Lyda Judson Hanifán or more popularly called L.J. Hanifán regarded as the person who first introduced the term social capital in the article entitled "The Rural School Community Centre" in the Annals of the American Academy of Political and Social Sciences Vol. 67, pages 130-38 in 1916. In this article, Hanifán use the term social capital to discuss the substance of the factors in society which include goodwill, sympathy, feelings of friendship, and social relationships that form a social unit (see also Cohen and Prusak, 2002, in Ancok, 2003: 13).

In addition, the term "social capital" has also appeared in a book entitled "The Death and Life of Great American Cities" by Jane Jacob in 1961. The concept of social capital is also contained in a book called "Bowling Alone: The Collapse and Revival of American Community" by Robert D Putnam in 2000.

In the conventional economic system, capital refers to the assets, equity, factors and means of production, (such as land, factories, buildings, financial resources, machinery, and labor) are used to conduct business with the aim of earning a profit. Different views on the concept of capital expressed by Pierre Bourdieu, a modern French philosopher (1930-2002). Bourdieu (1986) criticized the terminology of capital in conventional economics. According to Bourdieu, the capital has a broader scope and broader sense, and not only consist of the means of production. According to him, capital can be classified into economic capital, cultural capital, and social capital.

Francis Fukuyama in "Social Capital: The Tanner Lectures on Human Values" at Brasenose College, Oxford (1997) provide a definition of social capital (social capital) as follows:
"Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permits cooperation among them". (Fukuyama, 1997)

Fukuyama (2000: 3) in the "Social Capital and Civil Society" describes social capital as an informal norms were used and encourage cooperation between two or more individuals. This notion is similar to that disclosed by James S. Coleman (1990) in the book "Foundations of Social Theory", that social capital is the ability of people to work together towards a common goal in a group and organization.

Fukuyama asserts, such cooperation arose primarily because guided by a sense of confidence (trust) among members in the community. Trust subsequently becomes adhesive and strengthen the cooperation relations between them, as well as making it much more effective. Humans build relationships with other human beings, then keep the relationship lasts a long time, and thus, they were able to achieve a lot of things that previously could not afford by their own.

Norms of social capital should be applied in actual human relations. Trust, social networks, civil society and all things associated with social capital, emerged as a result of the symptoms of social capital, but that does not mean these things can replace the intended social capital itself. The European diaspora have settled in Bali in a long time, of course, their existence can not be separated from the social capital that they had before. In this context, the relationship built between the European diaspora, Puri Ubud and Ubud local society based on trust and the utilization of capital-social capital among them.

IV. Conclusion

European diaspora presence in Bali can not be separated from the influence of the presence of European nations, especially in the early 20th century to Bali. At the same time, Bali has become the world's attention through a variety of reports, either positive news (the natural beauty and culture), or negative (e.g., slavery, colonization and war of Puputan Badung in 1906 - the loss of lives of the Balinese). The European diaspora who came to Bali have high social capital, and were able to use their capital in Bali. Social capital can be the norms, trust (confidence), reciprocity, and networking in the sphere of social life. In addition, they also have the ability and skills (painting, music, photography and choreography) that they can use to attract the sympathy of the authorities and society in Bali at the time.

Bali and its people have excelled in the field of culture, and its natural beauty is difficult to surpass. The foreigners called the island of Bali as "The Island of Paradise". The island of Bali with its natural beauty, as well as the pattern of community life is considered unique, and able to attract the interest of foreign diaspora to come. Culture of Bali then became an icon of the exotic tropical islands in the Indian Ocean. This is Bali's cultural capital.

The arrival of the European diaspora to Bali, especially in Ubud Village, has caused the interaction between the people of Bali and the diaspora. By the history, the interaction is not always smooth. On the one hand, there are the values of the corporation / partnership and on the other hand emerging disputes and conflicts. In the village of Ubud, the arrival of the European diaspora was well received by the Ubud Royal (Puri Ubud), and this kind of hospitality is followed by other communities. In its application, the European diaspora who settled in Ubud then transmit their advantages, especially in the field of arts to the local community.

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Challenges in Developing Ecotourism in the Region of Lake Sentani - Papua

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Abstract - The concept of community-based ecotourism is one of the sustainable development concepts suitable to be applied to traditional regions with nature tourism potential. Differences in culture between traditional communities and the outside world are not an obstacle in developing the region because with their local wisdom traditional communities can participate in protecting and managing their natural surrounding and at the same time become an attraction for other communities. However, outside societies can influence the culture of the traditional communities that originally tends to be oriented on biocentrism to shift towards anthropocentrism. This can eventually hamper the continuity of ecotourism development. This can be seen from the traditional communities at Lake Sentani, the case study of the author. The study is based on literature and secondary data and used descriptive analysis. The traditional communities of Sentani do not yet fully participate in the development of tourism in its surroundings. Their involvement in tourism development is more focused on ceremonial activities such as can be seen at the Lake Sentani Festival which is organized every year by the government. Besides this, after coming into contact with modern life the traditional communities of Lake Sentani rarely perform their daily activities based on local wisdom aimed at natural conservation of the lake. The development of urban areas in the surroundings also influences changes in land use in the Lake Sentani region which then causes among others erosion, sedimentation, and pollution of the lake water. Socio-economic and cultural changes in the traditional communities of Sentani and the growth of development also contribute towards ecological change in the area of Lake Sentani, the place they live in.

Keywords: ecotourism, traditional communities, cultural change

I. INTRODUCTION

Lake Sentani is one of the tourist destinations in Jayapura Regency, Papua that has natural (landscape) attraction, and where still many indigenous people can be found living. The life of the indigenous inhabitants of Papua consisting of about 250 ethnicities still depends on nature (forest, rivers, sea, etc.). With the enactment of special autonomy in Papua, traditional villages where indigenous communities of Papua live, are given greater authority to regulate their own government according to their customs, this includes the villages in the Sentani Lake region. However, tourism management is still largely regulated and managed by local governments and the private sector, especially in constructing physical facilities to support tourism, which usually requires substantial funding.

One type of tourism program that is more easily adopted by traditional communities is ecotourism. Local residents are encouraged to use their culture in the natural conservation of their surroundings, which at the same time forms an attraction for tourists. The uniqueness of each regional culture is expected to attract tourists from outside the region. There are 12 elements of culture that attract tourists’ attention namely: the tradition of
community life that is still close to nature; crafts; food and eating habits; music and art; history of a place; work methods and technology; religion expressed in stories or which can be observed; the dressing habits; educational system; and leisure time activities (Simatupang, 2015). But how long can a tourism region with ecotourism based on empowerment of traditional communities survive? Can the culture of traditional communities survive or will it experience a change in meanings and values resulting from outside influences? This will be examined for the traditional communities at the tourism region of Lake Sentani.

II. LITERATURE REVIEW

A. Community-Based Ecotourism

Ecotourism is tourism based on nature while incorporating aspects of education and interpretation of the natural environment and local culture with ecological conservation (Tuwo, 2011, p.28). Development of tourism regions of this type does not need a large budget because nature is the tourist attraction which is already available by itself. These tourism activities aim at enjoying the beauty of nature, serving as a means of education, understanding and supporting conservation as well as increasing the income of local communities. The following table shows the criteria that an ecotourism region needs to possess.

<table>
<thead>
<tr>
<th>Main Criteria</th>
<th>Additional Criteria</th>
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<tbody>
<tr>
<td>Wonders and beauty of nature (topography)*</td>
<td>Not too far from the airport or seaport</td>
</tr>
<tr>
<td>Diversity of flora*</td>
<td>Acceptable duration and comfort of travel</td>
</tr>
<tr>
<td>Diversity of fauna*</td>
<td>Availability of other natural attractions in the ecotourism</td>
</tr>
<tr>
<td>Ease to observe wildlife *</td>
<td>Heritage sites or historical remnants</td>
</tr>
<tr>
<td>Availability of accurate information about vegetation</td>
<td>Local culture</td>
</tr>
<tr>
<td>Availability of unspoiled ecosystems</td>
<td>Availability or possibility to develop accommodation that</td>
</tr>
<tr>
<td>Opportunities to swim (waterfalls, lakes, beaches)</td>
<td>meets hygienic standards</td>
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<tr>
<td>Uniqueness of the object</td>
<td>Availability of practical and hygienic food</td>
</tr>
<tr>
<td>Opportunities for cross-country (trekking, rafting, snorkeling, etc.)</td>
<td>Assurance of safety for tourists</td>
</tr>
<tr>
<td>Megalithic objects</td>
<td>Availability of medical assistance and care</td>
</tr>
<tr>
<td>Comfortable temperature and humidity</td>
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<td>Average rainfall</td>
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Note: * Absolute criteria

Development of ecotourism in Indonesia involves many parties, namely: the government in a role as regulator and planner; the private sector as developer; NGOs in a role of among others as donor and by providing expertise; and local communities that gain work opportunities and a better life. Community-based ecotourism involves the development of local communities’ social, environmental and economic needs through providing tourism services and products. In fact, the element of community involvement is already stressed in the concept of developing ecotourism and this is further emphasized in community-based ecotourism. The fact that local communities not only play a role as an object but also as a subject or actors of development is a development concept that is based on empowerment of communities in ecotourism programs. This concept is more appropriate when applied to developing small-scale ecotourism in rural areas, run by local communities using traditional technology and equipped with basic amenities. Meanwhile, at a larger scale, it is more fitting to be run by the private sector using more advanced techniques, of course while still doing social and environmental preservation (Nirwandar, 2016).

This development concept is considered appropriate when applied to traditional communities in Papua who live in areas with natural beauty that can be used as a tourism destination. Since the enactment of special autonomy and the start of regulations on villages, traditional villages in Papua are given the authority to regulate the government in their villages according to provisions of the customs they hold. The difference in culture between traditional communities and modern societies does not hamper the implementation of these development concepts in traditional villages because the communities’ local wisdom is needed to preserve the natural environment and to become an attraction for tourists due to their unique characteristics. While still practicing their culture, traditional communities are involved in managing natural resources or in development activities in the village. However, communities like this cannot be separated from the influence of modern societies, especially since the era of globalization, which makes it impossible to avoid changes in their indigenous culture. The construction of services and physical infrastructure to support modern life are some of the things that influence changes in the lifestyle of traditional communities.

The development of tourism, in general, is directed at fulfilling the modern needs of the majority of tourists, even in ecotourism regions. This is because basic needs such as the provision of road infrastructure are an absolute necessity for a region with tourism objects regardless the type of tourism. Sociologically speaking, tourists can be categorized based on specific phenomena, motivation and the way they travel and therefore can be divided into two major groups: package tourists and independent tourists. Package tourist is related to the modern
needs so that direction of development follows the pattern found in developed countries, while independent
tourist is directed more towards the local environment. So far only a very small group of independent tourists
visits Indonesia (Tuwo, 2011, p.34-35). Ecosystem destruction is not uncommon in tourism areas in order to meet
these modern needs. Clearing forests or changing land use is done to fulfill the need for space to build these
modern facilities. Managers of tourism, be it elements of business, government or even traditional communities,
in the end, cannot avoid this from happening for the sake of supporting the progress of tourism in the region.
However what needs to be considered in developing ecotourism regions is that all efforts of development,
including the construction of facilities and utilities, still have to be in harmony with nature because disharmony
with nature can destroy the product of ecotourism itself. Additionally, restrictions on demand are also necessary
because generally the carrying capacity of natural ecosystems is lower than that of manmade ecosystems (Tuwo,
2011, p. 32). In addition to ecological carrying capacity, it is also necessary to consider the social, cultural and
economic carrying capacity. An ecotourism project can be considered harmonious with social, cultural,
economical and ecological carrying capacity if the project does not have the potential to cause degradation to the
quality of life of the surrounding community, both in the long-term as well as short-term (Damanik and Weber,

B. Traditional Communities

Based on their characteristics, traditional communities can be divided into four groups, namely (AMAN, in

1. ‘Kanekes’ traditional community type in Banten and ‘Kajang’ or ‘To Kajang’ (Kajang Dalam) in the
regency of Bulukumba South Sulawesi, who place themselves as ‘Pertapa Bumi’ (Earth Ascetic). They
believe that they are a ‘chosen’ community that was given the task to preserve the conservation of the
earth by prayer and an ascetic lifestyle.

2. ‘Kasepuhan Banten Kidul’ and ‘Suku Naga’ traditional community types that can be found in West Java.
These communities are fundamentally quite strict in maintaining and applying their traditions and
customs but are still open to having commercial relations with the outside world.

3. Traditional community types whose lives are reliant on nature (forests, rivers, sea, etc.). They developed
a unique system of natural resource management but did not develop strict traditions for housing or
choice of crops compared to the traditional communities of Kanekes, To Kajang, or Kasepuhan.
Examples of these communities are the traditional communities of Dayak and Penan in Kalimantan,
Pakava and Lindu in Central Sulawesi, and Dani and Dafonsoro in Papua.

4. Traditional community types that have already been ‘uprooted’ from their ‘indigenous’ system of natural
resource management as a result of colonization that evolved over hundreds of years. This category
includes the traditional communities of Melayu Deli that live in the area of tobacco plantations in North
Sumatra and Betawi in Jabodetabek.

The first three types of communities form are called ‘masyarakat hukum adat’ (customary law community)
according to the Law Number 41 Year 1999 about Forestry because they meet the following elements: (a)
the community still lives in the form of societal group (rechts-gemeenschap); (b) there are institutions in the form of
customary authorities; (c) there is a clear area of traditional law; (d) there are institutions and a legal apparatus,
particularly in traditional justice, which is still adhered to; (e) they still harvest forest products in the surrounding
forest area to meet the needs of daily life (Ministry of National Development Planning / BAPPENAS, 2013, p.9).

Large cultural change in the fourth group of communities causes a loss of strong social-cultural ties within the
community and no demands are made anymore to undertake traditional rituals. This has changed the natural
environment where the communities lived into a manmade environment and from an economical perspective has
changed the pattern of community subsistence lifestyle to become one of capitalistic individuals. There has been
a shift from biocentrism towards anthropocentrism in traditional communities in an effort to use natural resources
and this keeps shifting further in the fourth group of communities mentioned above. Anthropocentrism considers
humans and their interests to be most decisive in structuring ecosystems and nature as a tool for human interests.
Meanwhile, biocentrism considers that nature has intrinsic value which is apart from human interest and that life
in the universe has to be respected like humans respect the social system in their life (Susilo, 2012). In today’s
terms, people who embrace biocentrism can also be referred to as ecology-minded communities.

Cultural lag theory states that the most apparent cultural lag in human’s life is a lag in thought with very rapid
technological development, which generally occurs in traditional communities that are developing (Ogburn, in
Lauer, 2003). Some experts claim that there are differences in characteristics between traditional and modern
communities and that there are phases of change of economic structure that traditional communities have to go
through to become modern communities (Parson, 1951, Rostow, 1960, in Amien, 2005). Meanwhile, other
experts claim that characteristics of traditional communities can also be found in modern communities in various
advanced countries and that to become a modern society they do not always need to go through all phases of
economic structural change (Frank, 1969, Gerschenkron, 1962, in Amien, 2005). Based on the development, other experts claim that modernization is the rationalization of social behaviors and social organization. Modernization is the development of the ability to apply knowledge that has been tested in all branches of production and they interpret modernity as a socio-cultural and psychological framework and that supports the application of science in the production process (Moore, 1977, Hettne, 1990, in Amien, 2005). Thus a community that carries out traditional rituals in their daily life can be categorized as a modern society as long as there are scientific explanations for any such action (rationalization).

The concept of ethnodevelopment involves making indigenous people become more resilient towards communities in their surroundings that are more dominant through programs that pay attention to their culture and that produce a level of economic, social and political autonomy, making the community able to work based on their own levels of adaptation, forming their own social, cultural and economic synthesis (Talalla, 1984, in Amien, 2005) since basically traditional communities in many countries have been living in harmony with the natural surroundings and have ecological values and the ability to meet basic human needs through social, economic and political structures that are essentially community-based (Ife and Tesoriero, 2008). The concept of traditional community-based ecotourism can be categorized into the above-mentioned concept.

III. DISCUSSION
A. Traditional Papuan Communities

Unlike other regions in Indonesia, Papua did not experience long-term colonization by the Dutch and has not yet experienced much social and cultural change. Papua formally became part of the Unitary State of the Republic of Indonesia (NKRI) after the PEPEERA referendum in Papua in 1969, which stated that Papua will follow NKRI. The central government then implemented various development programs in Papua. After the enactment of special autonomy in the province of Papua in 2001 traditional communities have greater authority in developing their villages. Full decentralization as received by the Papua government created traditional community democracy through the establishment of the Papua People’s Assembly. Further, the recognition of customary law in Papua supports the implementation of development based on empowerment of traditional communities (ethnodevelopment).

Several cultural aspects of traditional communities in Papua have survived while other cultural aspects have changed as an unavoidable result of development. An example of a cultural aspect that has survived is Sasi. This is a ritual of indigenous communities living in the coastal areas of Papua, which involves regulations that prohibit taking high-value marine products such as mussels, snails, sea cucumbers, lobster, certain fish species and other marine products for an agreed period. After a certain time period, deliberations will decide if these marine products can be caught again and whether or not the sea life that will be caught is of a certain size (large enough). If this custom is violated the perpetrator will be subjected to customary sanctions, will be banished and it is believed he will be judged by nature. While it is possible that traditional communities undertake these rituals to ensure their own food supply of marine products and do not understand that this is marine science, they actually embrace a biocentrism understanding of awareness that their lives depend on marine products. What these traditional communities do can be explained scientifically as efforts to safeguard the energy metabolism in nature and maintain the food chain cycle within an ecosystem that humans are part of. If this ritual is carried out continuously without outside interference they will continue to catch enough for the season because the marine resources will be maintained. By doing this the members of the traditional communities have economic sufficiency. Indirectly they are aware that they are part of a system of life of which its sustainability will depend on the interaction between agents or any member within the system.

However, other cultural aspects change due to outside influences. Changing cultural aspects in traditional communities in Papua can be seen from lifestyle changes of villages in the interior of Papua of which the majority are traditional communities. The results of a study by NGOs sponsored by the UNDP in 2005 showed that residents from villages far from service centers (urban areas) in general earn their livelihood by farming, hunting or by gathering forest products. They have a subsistence lifestyle and are still heavily dependent on natural resources while residents of villages close to urban areas are less dependent on nature as a result from resources becoming scarcely available. They have more varied livelihoods, for example working as a retailer, civil servant, or employee at a company, leaving behind their tradition. Often conflicts that occur over indigenous land are also a result of increasing scarcity of resources as a result of nearby urban development.

Although traditional communities control all natural resources in their traditional region, particularly in villages far from urban areas, their position in economic activities tends to be weak as a result of them not knowing the market price of the natural commodities they take from the forest and due to the low accessibility between villages and towns which is used by traders to keep the selling price of their commodities low. In addition to this, traditional communities tend to spend all of their income from the sale of their natural resources without saving. This leads to them increasingly exploiting their natural resources when they need money.
A subsistence lifestyle of traditional communities who use natural products to fulfill their basic needs is, in fact, a form of local wisdom that preserves their natural environment. However, outside influences then make them change their patterns of using natural resources to fulfill not only their basic needs but also other needs. Exploitation of nature increases as a result of maintaining a subsistence lifestyle attitude towards money (finishing it in a flash without saving) which is considered as a natural resource (that needs to be used so it will not spoil).

B. Lake Sentani region

The Lake Sentani region is located between Jayapura City, the capital of Papua Province and Sentani City, the capital of Jayapura Regency and is found on the main road that connects the provincial capital with the main airport of Papua, Sentani Airport. The lake is located at the bottom of the slope of the Cyclops Mountain Strict Nature Reserve. It contains about 14 rivers and has an area of approximately 9,360 hectares and an altitude of 75 meters above sea level and there are 21 small islands in the middle of the lake. Lake Sentani is the largest lake in Papua that has natural beauty. The lake also has a diversity of flora and fauna with several animal species endemic to Lake Sentani namely the Sentani gudgeon (Oxyeleotris heterodon), Sentani rainbowfish (Chilatherina sentaniensis), red rainbowfish (Glossolepis incisus), and largetooth sawfish (Pristis microdon). The largetooth sawfish is a unique species because it is a type of fresh water shark (LIPI, n.d.).

Lake Sentani was introduced as a tourist destination by the Papua government since 2007 when the Lake Sentani Festival was first organized. This festival is usually held in June and lasting a few days, traditional communities demonstrate different types of dances on top of boats sailing on Lake Sentani. The show is centered at the Kalkhote Pier. In addition to dances on the water, handicrafts of traditional communities are exhibited on the pier, among others clay pottery which is handicraft from the people of Kampung Abar and paintings with traditional motifs on white wood from Kampung Asei. The type of tourism promoted is Lake Sentani nature tourism and Sentani traditional community culture tourism. Several criteria for determining an ecotourism region can be found in the Lake Sentani region so it would be appropriate to develop the area into an ecotourism region, in order to achieve sustainable development which of course will be based on empowerment of local communities. The Lake Sentani area accommodates elements of natural beauty (examples are the characteristic Ultra Basik forest and the area of Sereh waterfall in the Cyclops Mountain Strict Nature Reserve); diversity of flora and fauna; opportunities for swimming and cross country; comfortable temperature and humidity for a tropical region; average rainfall; not too far from the Sentani airport; acceptable duration and comfort of travel with the availability of roads and transportation facilities; local culture; cultural/historical heritage sites (the old church from 1950 in Kampung Ifar Gunung, the megalithic Tatuari site in Doyo Baru, and the Mac Arthur Monument in the Ifar Gunung area); and availability of medical accommodation and care in the nearby urban area (Sentani City and Jayapura City).

Source: Google Maps (2016)
Figure 1. Location Map of Lake Sentani
C. Traditional Communities of Lake Sentani

There are about 27 villages in the Lake Sentani region. The indigenous communities of Lake Sentani have specific customs for natural preservation. The highest position in their customary government is held by the ondofolo (big chief) who has the function of providing service and protection for his citizens. Broadly speaking, some literature mention that there are certain customary rules that the traditional communities have to carry out when planning to go hunting on land (catching wild boar, moles, lizards, and other forest animals), hunting in the water (fishing) and when taking wood to build houses (Yektiningtyas-Modouw, 2010, Yeny & Alhamid, 2005).

In general, the livelihood of indigenous communities of Sentani consists of processing sago (Metroxylon sp), farming, fishing, and hunting. Sago is a food source for the indigenous communities of Papua living in the coastal areas. According to customary tradition, there are clans who are in charge of taking care of sago, which is referred to as eiyayo by the communities. Their task is to regulate the use of sago forests by the communities, give sanctions to the public when they intentionally or unintentionally take sago from another village, carry out sago replanting efforts. Each family can only take sago from specific locations belonging to their clan. Utilization of other areas must be authorized by the ondofolo or chief of the tribe (Yektiningtyas-Modouw, 2010, p.47). Sago farmers need approximately two weeks to process one tree trunk of sago the in the traditional way. Sago is then cooked into papeda (porridge from sago flour), the primary food source of carbohydrate. In farming the Sentani communities recognize the existence of customary farmland owned by an alliance or keret which is managed together. Men play a role in land clearing for farming while women have the task of planting, cultivating and harvesting the yield as well as processing it for family meals. The produce of the first and best harvest they usually present to the ondofolo, before then consuming it themselves, and if there is excess produce it will be sold at the market (Yektiningtyas-Modouw, 2010). Catching fish is usually the task of women. In customary tradition, there are certain locations where fish is only used for traditional ceremonies. In the tradition, there is also recognition of a customary caretaker who manages the water and fish, burefi-karefi, who has the task of overseeing any fishing activity and has the authority to impose sanctions for fishing activities contaminating the lake and for fishing in improper ways. Just as with farming produce the best catches will be given to the ondofolo for the interest of the villagers, particularly the big black catfish (Yektiningtyas- Modouw, 2010).

Hunting is a men’s duty. There are certain rituals that have to be performed before hunting starts, such as abstinence from sexual intercourse with their partner for men that will go hunting; no talking to women; not exposed to children’s urine; hunting tools cannot be touched by women; and the hunters have to leave early in the morning before everyone else is awake. There are two types of hunting, namely hunting to provide food for the family and hunting for customary purposes (Yektiningtyas-Modouw, 2010).

Local residential settlements in the Lake Sentani region generally consist of stilt houses that stand above the water. Sentani traditional community houses are known by the term gaba-gaba houses. The frame of these houses is made out of wood from the Xanthostemon sp. tree and is covered with sago palm leaves for the walls and roof. This wood may only be taken from particular areas of the mountains near the lake or from a certain radius from the top of the mountain. There are specific rituals before using this type of wood as a frame for houses because the wood is considered to contain a spirit (Yeny & Alhamid, 2005).

These customary rituals are actually meant to regulate or restrict human activities in taking resources provided by nature. When all these restrictions are carried out, nature is given the chance to restore itself.
D. Social, Cultural, Economical and Ecological Change in the Lake Sentani region

The following are some examples of changes happening in the Lake Sentani region according to literature. Although this overview may not be complete, at least some of the following examples can shed light on the influence of modern life for the society of the Sentani traditional communities and the ecological conditions of the Lake Sentani region.

As with other lakes, Lake Sentani has two main functions, namely: ecological (regulator of water management, flood control, wildlife habitat and reservoir for sediments, nutrients, and contaminants) and social, cultural and economical for the Sentani traditional communities (providing necessities for life for humans). With the progress of developments and impacts from the growth of cities in the surrounding areas, Sentani traditional communities begin to experience social, cultural and economical changes, among others in the types of livelihood, diet, and types of houses inhabited. The previous means of living which consists of appropriating natural produce and is subsistent in nature is beginning to be left behind. Although some work as civil servants, teachers or in other service professions, the majority of the community still earns their livelihood as fishermen, however with more advanced systems and technology, especially in the case of fish farming. One of the advancements in fish farming is the cultivation of several new freshwater fish species such as tilapia, Nile tilapia, common carp and gourami in floating cages. The development of cages is followed by the growth of settlements at the edge of the lake. These activities are performed by indigenous inhabitants as well as migrant groups, causing an increase in pollution, among others in water turbidity and stench (Simbiak, 2005).

Lake Sentani experiences not only an addition of new aquatic animal species but also a decline in the number of aquatic animal species endemic to the lake, with the extinction of the largemouth sawfish. The use of modern fishing equipment is thought to have contributed to its extinction, since the introduction of monofilament gill nets in 1969. The local population does not eat the largemouth sawfish but many were caught in nets and died. The last largemouth sawfish was caught in 1974 and after that, there has been not been any more news about one being caught in Lake Sentani (LIPI, n.d.).

Other changes that are happening relate to local diet. The results of a research by Alhamid in 1994 show that after its introduction to the Sentani communities, rice started to replace the function of sago as a source of the daily food staple. Sago was even harvested and sold at the market so the Sentani communities could buy rice (Yeny & Alhamid, 2005). In his article Ahmad Arif (2016) states that the change in diet of the Mentawai community, who originally consumed sago and taro and then changed to rice, started to impact badly on the health of the local community, caused ecological damage and also threatened food security. It is not impossible that this will also happen in the Sentani community.

In Indonesia, Papua is known to have great sago potential and the Sentani region is one of the sago producing regions in Papua. Keeping this in mind and to in an attempt protect the sago forests, Jayapura Regency local government has issued Local Government Regulation Number 3 Year 2000 about Conservation of Sago Forest Areas. Sago from Papua has a higher quality than sago from Malaysia, a country that started cultivating sago earlier. Papuan sago trees can reach 12 meters while sago trees in Malaysia are relatively short. Moreover, one sago tree trunk from Papua can produce 900 kg while one Malaysian sago tree trunk produces 250 kg on average (Omona, 2014, Sutianto, 2014). In addition to a lack of resoluteness of the government in surveillance of sago forests, the event of logging and burning of sago trees in Kampung Asei and Kampung Harapan, Sentani, for the sake of the broadening of the main road in 2012, also did not lead to any significant opposition from local communities, who should feel threatened because the forest used as their local food source was destroyed. This is caused by the change in diet in the Sentani traditional communities mentioned before. Their source of carbohydrates which has been changed with rice can disturb food security, especially if this destruction of sago forest continues because geographically the land in Sentani is less suitable to grow rice so the Sentani communities will be dependent on other rice producing areas to obtain their food staple.

The type of houses inhabited by the local population is also changing. Research by Alhamid in 2001 shows that sago palm leaves houses are being replaced with plank houses. These are more expensive because they are made of a material that needs to be purchased. As a result, each newly formed family cannot immediately build their own house and is forced to still stay with their parents. The density of homes increases because one house can be occupied by more than one family which is expected to influence the quality of social life (Yeny and Alhamid, 2005).

Besides the extinction of the largemouth sawfish, other ecological changes can also be seen in the major land use changes in the Lake Sentani region based on land use in the Sentani watershed in 2007, 2001, 2010 and 2012. Forest and swamp area continues to decrease and is replaced with build up land, savanna bush and vacant land (Fauzi, et.al., 2014, p. 47).
These changes in land use generally are meant to accommodate human activities which increases a lot in the area, in the form of agricultural activities, mining, building of settlements (among others to meet the housing needs of residents of Jayapura City), as well as trading and service activities such as: stores, hotels, and restaurants, which eventually gives impacts in among others: erosion, landslides, and water pollution in the lake. Analysis of water quality in several sampling locations shows that Lake Sentani is mildly, moderately and severely polluted (LIPI, n.d.).

One of the human activities that damages forests and causes landslides and erosion is the clearing of farmland in the mountainous areas around the lake which is generally done by the Papua population from Dani ethnicity (originating from outside Jayapura Regency). The indigenous Sentani population already does not rely on farming as a livelihood and they themselves do not enter the mountain areas at a certain radius from the top of the mountain because in their belief that is their sacred ancestors’ residence (Yeny and Alhamid, 2005).

In addition to migrants, the Sentani traditional community also contributes in changes to land use in the area. Mining efforts to meet the needs for raw construction materials in developments which are done by locals also influences the morphology of the area (the bottom of the slopes of the mountain), causing erosion on the slopes and ultimately increasing sedimentation in Lake Sentani. Other activities include the making of traditional paintings on bark. The production of these bark paintings increased after the Lake Sentani Festival was organized and is expected to cause damage to trees because their bark is taken. When this is done continuously without paying attention to the ability of the forest to restore itself this will cause damage to the forest (Yeny and Alhamid, 2005).

### IV. CONCLUSION

External influences are clearly evident in social, cultural and economic changes in traditional communities and in ecological changes in the region of Lake Sentani. The use of more modern fishing gear led to the extinction of the large-tooth sawfish, and the increased sedimentation and water pollution due to human activity can disrupt the function of the lake among others as wildlife habitat, water resource and in flood control. This it is a challenge for the development of traditional community-based ecotourism in Lake Sentani.

Traditional communities need to learn to understand the scientific reasons behind all their culture or traditional rituals that they have carried out. In this way, they can reject any outside influences that will negatively impact on their lives later on. In addition to building a critical awareness of traditional communities, another thing that needs to be taken into consideration is to build a biocentrism understanding in communities outside of them, be it migrant groups, elements of government, or the private sector. Social, cultural and economic changes in traditional communities of Sentani due to developments are estimated to have taken place for 47 years (starting from 1969 when Papua officially became part of the Unitary State of the Republic of Indonesia (NKRI) after the PEPERA referendum). However, changes in the physical function of the lake region are clearly evident in a fairly short period of time (since 2007 when the Lake Sentani Festival was proclaimed by the government). Other parties outside the traditional communities of Sentani play a substantial role in these changes. In the attempt to carry out customs to maintain the sustainability of natural resources, traditional communities cannot be separated from outside influences. Therefore, this means that a lack of agreement regarding nature management could give way to outside cultural influences which in general are more excessive in exploiting nature as a result of a capitalist way of thinking, substituting traditional communities’ local wisdom which has always been good.

### REFERENCES


Improvement of Ijo Temple Attraction to Implement the Concept of Nature, Based on Historical Cultural Heritage

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Abstract - Ijo Temple is a temple with a supreme geographical position in the province of Yogyakarta. Ijo Temple is located at an altitude of 375 m above sea level (masl), so it has the characteristic of a typical neighborhood mountainous area. The purpose of this study was to determine what resources are owned by Ijo Temple which could serve as a tourist attraction, as well as the type and character of the rating Ijo Temple based demographic, geographic and psychographic segmentation, and then formulated a development plan that best suits the characteristics of Ijo Temple. This research was conducted by descriptive method. The results showed that Ijo Temple have natural resources and cultural heritage that is worthy to serve as a tourist attraction. The type and character of the tourists visiting the tourists are teenagers who come in groups, originating from the region of Yogyakarta, and have been the destination for enjoying sunsets (sunset). The efforts that can be made by manager Ijo Temple order to compete with other tourist sites is to apply the concept of nature-based management of cultural heritage tourism.

Keywords: attractiveness, Ijo Temple, travel concept

I. INTRODUCTION

Special Region (D.I.) Yogyakarta is a province in Indonesia on the island of Java. Yogyakarta is the one area that gets a privileged status because of government headed by a Sultan. Yogyakarta is known as one of the tourist area, and is a popular tourist area number two after Bali. The area conditions are relatively safe and its people supported by the hospitality of tourist visits to Yogyakarta continue to grow from year to year. Number of tourists visiting Yogyakarta in 2014 totaled 3.34618 million. The amount is an increase of 17.91% from the previous year (Yogyakarta Tourism Office, 2015).

The most famous character of attractions in Yogyakarta is cultural tourism. This is due to still strong culture palace in Yogyakarta. Cultures are the main attraction in Yogyakarta is not only in the form of art, but also in the form of the building. The buildings in question include the palace, the Dutch fort, monument, etc. Additionally, Yogyakarta is also known for the many relics of cultural history in the form of the temple. The temples in Yogyakarta have the characteristics of each appeal, and one of the temples of the most interesting is the Ijo Temple.

Ijo Temple is a temple with a different appeal than the other temples in Yogyakarta. In general, the main attraction in the temple is the form of the temple or the stories and legends attached to the temple. But it is not so with Ijo Temple. Ijo Temple not has a special form, nor do they have stories or legends strong. The appeal of the most prominent of Ijo Temple is a natural atmosphere. Ijo Temple is a temple with a supreme geographical position in Yogyakarta. Ijo Temple has position at an altitude of 375 meters above sea level, so it has the characteristic of typical
Travelers are a key element in tourism, in addition to tourism and tourism facilities and infrastructure (Wardiyanta, 2006). Travelers are those who travel more than 24 hours with the goal of filling spare time (Spillane, 1991). In general, travelers can be divided into four types: 1) rating organized group, where all activities are coordinated by a travel agency, 2) individual travelers, namely travelers as organized but more independent in making travel decisions, 3) vagabond traveler / adventurer, traveler namely that melted him with the local environment, and 4) rating of researchers, namely tourists visiting for research purposes (Bharuna, 2009).

Each location has a type of travel and tourist character different. Thus, in a tourism planning, you need to know what kind of traveler segment of that location. There are three major categories of tourist market segments, namely segmentation based on demographic, geographic, and psychographic. Demographic segmentation differentiates tourist market by age category, status, gender, etc. Traveler geographic segmentation is based on origin. While discerning travelers psychographic segmentation by interest preferences and interests (Damanik and Weber, 2006).

II. RESEARCH METHODOLOGY

The study was conducted with a qualitative descriptive method, that is by generating descriptive data in the form of written data and word of mouth from the people and the perpetrators were observed (Satria, 2009).

A. Sources and types of data

Sources of data in the study were classified into primary and secondary data. Primary data is original information derived from first-hand the main data source (Wardiyanta, 2006). The primary data obtained from interviews with travelers. While secondary data obtained from observation and communication with the informant as park managers, traders and managers of locations Ijo Temple, as well as on the supporting documents that are relevant.

B. Data collection

Primary data were collected with a structured interview, the interview where the interviewer determines its own problems and the questions that will be posed to the respondents (Moleong, 2005). The samples were carried out by accidental, means not determined who and how many samples (Ahmad, 2014). While secondary data is taken from unstructured interview, the interview question is not drafted, but adapted to the circumstances and the specific characteristics of the respondents, with question and answer method flowing as in everyday conversation (Moleong, 2005).

C. Validity Test Data

Data validation is tested using the method of triangulation, which collects similar data from different sources so that the truth can be tested on data obtained from each other (Harianti, et al., 2007).

D. Analysis of data

Analyses of data are using interactive analysis techniques, with three main components which include data reduction, data presentation, and data verification.

III. RESULTS AND DISCUSSION

A. Overview Ijo Temple

Ijo Temple is located in Groyokan, Sambirejo, Prambanan subdistrict, Sleman, Yogyakarta. Ijo Temple is a temple to the Hindu religion architecture background (NLI, 2014). Ijo Temple was probably built in the 9th century. Ijo Temple naming based on the fact that the temple was built on a Green Hill in terms of Java called “Gumuk Ijo”. Ijo name was first mentioned in “Poh” inscription which dates to the year 906 AD. Inscription “Poh” wrote of a participant in a ceremony that comes from the village “Wuang Hijau” (Thohari, 2015). Ijo Temple has an extensive complex very broad. However, currently only 0.8 hectares of land are already part of the complex management of Ijo Temple (NLI, 2014).

Ijo Temple complex comprises several groups of the main temple, the temple flanking and ancillary temples. The main temple is facing west. In front of the main temple there are three temples were lined up facing the main temple and is suspected to worship Shiva, Vishnu and Brahma (NLI, 2014). Ijo Temple consists of 11 terraces with progressively higher positions backward. Rear patio section serves as a center of the temple. Ijo Temple pattern
position is different from the pattern of other enshrinement in the region are generally patterned Prambanan converging to the center. Ijo Temple pattern is more like the pattern of the temples in the area of East Java (Yuli, 2011).

Ijo Temple still has some mysteries mainly related to some of the inscriptions related to the temple that still can not be translated. One inscription in question is the inscription that was on the terrace to 9 which reads “Guywan” or” Bhuyutan” which means the Hermitage. There was also an inscription on the stone measuring 14 cm and 9 cm thick curse inscribed with the mantra "Om sarwwawanisa, sarwwawanisa" written repeatedly 16 times (Thohari, 2015).

In general, the temple serves as a place of worship of the gods. In the books of ancient India mentioned that the selection of the location to set up the main temple of the god more compared with the temple itself. Location temples are usually located on arable land and near water sources. Ijo Temple itself is at the location of a limestone hill which is not fertile. This contrasts with the selection criterion according to the scriptures of ancient India. So it has not concluded whether Ijo Temple a place of worship or not (Yuli, 2011).

Ijo Temple is located at an altitude of 375 meters above sea level, and is a temple with the highest geographic position in the province of D.I. Yogyakarta. Its geographical position makes the atmosphere of the location of Ijo Temple has the characteristics of the cool mountain atmosphere. Travelers can enjoy the natural scenery Yogyakarta from all directions of the compass. The natural scenery of the most popular in Ijo Temple is looking at the sunset. In addition, other unique things that can also be enjoyed in Ijo Temple is taking off and landing of airplane at Adi Sutjipto Airport in Yogyakarta (Thohari, 2015).

B. Description of Travelers

Description of travelers contains information obtained by researchers from interviews with respondents. This study uses a rating as a respondent to obtain primary data. The number of respondents who were interviewed as many as 68 tourists. Research by interview on tourists managed to identify the profile and preferences of tourists Ijo Temple travel. Profiles and preferences of tourists Ijo Temple presented in Table 1:

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Group</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>37</td>
<td>54.41%</td>
</tr>
<tr>
<td></td>
<td>Women</td>
<td>31</td>
<td>45.59%</td>
</tr>
<tr>
<td>Age</td>
<td>&lt; 25</td>
<td>31</td>
<td>45.59%</td>
</tr>
<tr>
<td></td>
<td>26 – 35</td>
<td>21</td>
<td>30.88%</td>
</tr>
<tr>
<td></td>
<td>≥ 36</td>
<td>16</td>
<td>23.53%</td>
</tr>
<tr>
<td>Transport used</td>
<td>Motorcycle</td>
<td>55</td>
<td>80.88%</td>
</tr>
<tr>
<td></td>
<td>Car</td>
<td>13</td>
<td>19.12%</td>
</tr>
<tr>
<td>Originally information</td>
<td>Social Media</td>
<td>37</td>
<td>54.45%</td>
</tr>
<tr>
<td></td>
<td>Website</td>
<td>5</td>
<td>7.35%</td>
</tr>
<tr>
<td></td>
<td>Word of mouth</td>
<td>26</td>
<td>38.24%</td>
</tr>
<tr>
<td>Total visited</td>
<td>1x</td>
<td>52</td>
<td>76.47%</td>
</tr>
<tr>
<td></td>
<td>More than 1x</td>
<td>16</td>
<td>23.53%</td>
</tr>
<tr>
<td>Destinations visited</td>
<td>Temple</td>
<td>5</td>
<td>7.35%</td>
</tr>
<tr>
<td></td>
<td>Nature (Sunset)</td>
<td>52</td>
<td>76.47%</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>11</td>
<td>16.18%</td>
</tr>
<tr>
<td>Things the desired additional</td>
<td>Arts and culture</td>
<td>26</td>
<td>38.24%</td>
</tr>
<tr>
<td></td>
<td>Natural</td>
<td>31</td>
<td>45.59%</td>
</tr>
<tr>
<td></td>
<td>Enough</td>
<td>11</td>
<td>16.18%</td>
</tr>
</tbody>
</table>
Ijo Temple is rating comparisons based on sex male and female is 54.41%: 45.59%. These results indicate that there is no rating Ijo Temple dominance by a particular gender. This is because the rating composition is dominated by tourists who come in pairs and tourists flocking so that the composition is more heterogeneous. Number of male travelers that more is caused by the access road leading to the location of Ijo Temple is quite dangerous for women.

1) Age
The results showed that tourists Ijo Temple dominated by young travelers the age under 35 years old. Table 1 shows that the ratio of travelers aged between age \( \leq 25 \) years, age 26-35 years, and age \( \geq 36 \) years was 45.59%: 30.88%: 23.53%. These results indicate that the rating market segment Ijo Temple is young travelers who prefer the character of tourist sites high level of popularity

2) Transport used
Modes of transport used by tourists Ijo Temple is dominated by a motorcycle with a percentage of 80.88%, while the car is only 19:12%. It is quite understandable given the access road to Ijo Temple relatively narrow uphill terrain and broken at certain parts. The road condition is not good enough in the end to make the motor into the most ideal mode of transport to get to Ijo Temple.

3) Where the information
The results showed that most tourists get information about Ijo Temple through social media with a percentage of 54.45%. Then 38.24% tourists claimed to get information through other people's stories, and 7.35% tourists obtain information from the web site. Many tourists who get information from social media influenced by traveler segment Ijo Temple travelers who are mostly young age. Young age rating is usually more active in social media play so a lot of new information that they can include one information about the location of travel.

4) Number of visit
Research shows that 76.47% of new travelers first visited Ijo Temple. These results indicate that this type of rating Ijo Temple most dominant is the new rating. Travelers to the type of repeat visits just as much as 23:53%. It can be concluded that basically the tourists quite satisfied in visiting Ijo Temple, so they are willing to come back. However, the percentage of recurring relatively small rating indicates that the satisfaction of tourists when visiting Ijo Temple less than the maximum. It must be addressed to allow continues tourist activities in Ijo Temple.

5) The purpose of visit
The results showed that 76.47% tourists visiting the temple because of its natural resources, especially weeks to see the sunset. Only 7.35% tourists who visit Ijo Temple because the temple, and 16.18% of tourists visiting Ijo Temple for reasons other than the nature and temples. This suggests that the main attraction of Ijo Temple is not the temple but its natural attractiveness. Resulting in the development Ijo Temple is needed to be involved as much as possible the natural carrying capacity of approximately locations as attractions.

6) Additional desired things
The results showed that the preferences of tourists to the attractions Ijo Temple is based on the natural attraction of 45.59%, based cultural attractions of 38.24% and 16.18% tourists feel that the attractions there are now sufficient and does not need to add new attractions. It shows that the Traveller psychographic in Ijo Temple feel that the atmosphere of the natural environment around the temple is the main attraction they most want.

C. Description of Findings
Descriptions of the findings contain information that is not unexpected in the study. The findings in this case are all the information obtained from secondary data from books tourists visit Ijo Temple location. The findings obtained from the observation results are presented in Table 2:
TABLE II. RESEARCH FINDINGS

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Group</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>The number of tourists</td>
<td></td>
<td>1447</td>
<td>100.00%</td>
</tr>
<tr>
<td>Time tourist visits</td>
<td>Morning</td>
<td>358</td>
<td>24.74%</td>
</tr>
<tr>
<td></td>
<td>Afternoon</td>
<td>463</td>
<td>32.00%</td>
</tr>
<tr>
<td></td>
<td>Evening</td>
<td>626</td>
<td>43.26%</td>
</tr>
<tr>
<td>Originally</td>
<td>Yogyakarta</td>
<td>1076</td>
<td>74.36%</td>
</tr>
<tr>
<td></td>
<td>Outside of Yogyakarta</td>
<td>371</td>
<td>25.64%</td>
</tr>
<tr>
<td>Traveler status</td>
<td>Student</td>
<td>571</td>
<td>39.46%</td>
</tr>
<tr>
<td></td>
<td>General</td>
<td>876</td>
<td>60.54%</td>
</tr>
<tr>
<td>Travelers Composition</td>
<td>Individual</td>
<td>21</td>
<td>4.81%</td>
</tr>
<tr>
<td></td>
<td>Couple</td>
<td>201</td>
<td>47.37%</td>
</tr>
<tr>
<td></td>
<td>Entourage</td>
<td>209</td>
<td>47.83%</td>
</tr>
</tbody>
</table>

1) The number of tourists
The study found that the number of tourists visiting Ijo Temple on Sunday, June 29, 2016 as many as 1,447 tourists visited. Sundays been based on the assumption that the peak tourist visits occur on any day of the week so that it can serve as a reference for mapping the travel conditions in Ijo Temple.

2) When tourists visit
Time travelers visiting researchers divided into 3 time zones in one day. It is based on the initial assumption that the peak of tourist arrivals in Ijo Temple is in the late afternoon at sunset. The results showed the fact that 43.26% of tourists visited in the late afternoon. 32.00% of tourists are visiting during the day. And 24.74% of tourists visited in the morning. This result confirms that the main attraction is Ijo Temple natural attractions in the form of a view of the sunset. This matter rating indicates that the segment market based on psychographic segmentation is those who want to enjoy the natural scenery (sunset).

3) Origin of travelers
The results showed that tourists Ijo Temple is dominated by local tourists. Tourists from Yogyakarta who visit to Ijo Temple time of the study amounted to 1,076 or a total of 74.36% of the total tourists visiting. The figure is well above the number of tourists from outside of Yogyakarta, which is only 25.64%. This indicates that the market segment rating Ijo Temple is based on geographic segmentation are those that come from the Yogyakarta area.

4) Status rating
The results showed that the traveler profile in Ijo Temple based on student status is 39.46%;60.54% of students and tourists are common. These results indicate that the demographic there is no dominant status in tourism activities in Ijo Temple. So the tourist market is still very open to tourists with any status.

5) Composition rating
The results showed that tourists Ijo Temple are dominated by those who visit along with others. Travelers who came in groups to Ijo Temple are much as 47.83%, 47.37% in pairs and alone 4.81%. This shows that the psychographic rating Ijo Temple is those who like to travel in groups. Therefore, the development manager Ijo Temple should seek to accommodate the needs of travelers in the group.
IV. CONCLUSIONS AND RECOMMENDATIONS

The conclusions of this study are:

1. Ijo Temple has a tourist attraction in the form of cultural heritage that is supported by an attractive natural environment.

2. Ijo Temple is a unique temple because its main strength is sights lies not in the temple but the beauty of the surrounding natural environment.

3. Rating of Ijo Temple market segment based on demographic segmentation is male travelers and female younger than 35 years.

4. Rating market segments based on geographic segmentation of Ijo Temple are Yogyakarta local tourists.

5. Rating Ijo Temple market segment based on psychographic segmentation is the tourists who come in pairs or in groups with the intention of enjoying the natural scenery in the form of the sun (sunset).

Advice given to Ijo Temple is to apply the concept of nature in its management and development such as the building of spots sights on trees around the temple premises, as well as provide facilities photo spot for tourists in order to capture the natural beauty of Ijo Temple safely both for tourists as well for the preservation of the temple.

REFERENCES

The Challenge and Opportunity of Bandung as Tourism Cultural Heritage City

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Abstract— Bandung has a great tourism potential through tours of cultural heritage in the form of old buildings artfully Dutch colonial art deco architecture in several areas. The effort of the preservation of cultural heritage and its management is regulated in regional regulation of Bandung No.19 year of 2009. Along with its development, the cultural heritage tourism in Bandung is not optimal yet. Therefore, the aim of this study is to identify the opportunities and challenges of Bandung as a cultural heritage tourist destination, so the result of strategic action as a solution could be obtained. The methodology used in this study is using a qualitative approach. In addition, the data analysis is also supported by the literature study, in depth interview and direct observation in the study site. Based on the result of the study, Bandung has a high potency as a tourism cultural heritage city, adding the diversity of existing potency like art and nature. The opportunities and challenges in the context of Bandung as tourism cultural heritage need a follow-up action and synergy from all parties which involve government, heritage communities, media, and the society.

Keywords - Bandung, tourism cultural heritage, challenge and opportunity

I. INTRODUCTION

The effort to conserve the cultural heritage has become the interests of all countries and cities. UNESCO (United Nations Educational, Scientific, and Cultural Organization) declared the program of world heritage cities as one way to support the preservation of cultural heritage objects that exist in urban areas. Culture, heritage and tourism are interrelated. Heritage not only refers to the past, but also emphasize on living values like folk life, traditional knowledge, religion and culture. In Indonesia, the regulation on heritage is stated in Law No.11 Year 2010 (previous Law was No. 5 Year 1992) that cultural heritage is material in the form of objects of cultural property, heritage building, cultural heritage structures, site reserves culture and heritage region on land and/or in the water that needs to preserved existence because it has important value for history, science, education, religion, and / or cultures through the setting process [1]. In addition, the cultural preservation related to the regulation of protection, development and using the cultural asset for the benefit of history, science, education, social, culture and tourism. The history is an important thing for a city development. The history of city is expressed in its built environment especially in its architecture and its natural environment [2].

In a wider context, Zeitlin (2011) states that heritage tourism focuses on aspect of history or cultural heritage. It includes events and festivals, as well as sites and attractions related to the people, lifestyle, and tradition of the past [3]. In addition, UNESCO defines heritage what is currently undertaken humans, and what is passed on to future generations. In short, the heritage is something that should have been handed down from generation to generation, mostly because connoted has a value that should be maintained or preserved its existence. The classic attractions of heritage cultural tourism can be classified into three groups:
a) Built and material values (buildings, material values of different art forms)
b) The cultural values connected to everyday life (free time, leisure, lifestyle, habits, gastronomy) and
c) Events and festivals.

McKercher and Du Cros (2002), classified the type of cultural tourist as described in table 2. [4]

<table>
<thead>
<tr>
<th>Type of cultural Tourist</th>
<th>Short Characterization</th>
</tr>
</thead>
<tbody>
<tr>
<td>The purposeful cultural tourist</td>
<td>Cultural tourism is the primary motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience</td>
</tr>
<tr>
<td>The sightseeing cultural tourist</td>
<td>Cultural tourism is a primary reason for visiting a destination, but the experience is less deep and elaborated</td>
</tr>
<tr>
<td>The serendipitous cultural tourist</td>
<td>A tourist who does not travel for cultural reasons, but who, after participating, ends up having a deep cultural tourism experience</td>
</tr>
<tr>
<td>The casual cultural tourist</td>
<td>Cultural tourism is a weak motive for travel and the resulting experience is shallow</td>
</tr>
<tr>
<td>The incidental cultural tourist</td>
<td>This tourist does not travel for cultural reasons, but nonetheless participates in some activities and has shallow experiences</td>
</tr>
</tbody>
</table>

Source: McKercher and Du Cros (2002)

Csápó (2010) elaborates that the basis of this distinction is the extent of a tourist involved in cultural tourism. The first three groups create such a demand side in which’ decision for travel culture and cultural tourism plays an important role while to 4th and 5th group are such tourists who are only casually and incidentally involved in this part of the travel industry [5].

Csápó also divides the types of culture tourism based on tourism products and activities. The classification consists of:

a) Natural and cultural heritage (very much connected to nature-based or ecotourism)
b) Material: built heritage, architectural site, world heritage sites, national and historical memorials
c) Non material: literature, arts, folklore
d) Cultural heritage sites: museums, collections, libraries, theatres, event locations, memories connected to historical persons.

Regarding to the tourism development of cultural heritage, cultural tourism consists of:

1. Archaeological, Historical, and Cultural sites are included in sites of cultural, historical and archaeological monument is national and cultural, historic religious buildings e.g. churches, mosques, temples (pagoda), construction (building) historic, regions and cities, and various places organizing another historic event.
2. Distinctive Cultural Patterns, patterns of culture, traditions and lifestyle of the ordinary (other than those owned by the tourist)
3. Arts and Handicrafts, which is included in is the dance, music, and drama, and painting, those can be a very interesting attraction for tourists
4. Interesting Activities Economist, one of the tourist attractions that success of cultural tourism attractions is the observation, description, and sometimes demo of an economic activity which attract such traditional markets.
5. Interesting Urban Areas, in contrast to the rural area, an urban area with a variety of architectural styles, buildings and structures in historic areas, is an attraction for tourists who enjoy the urban landscape and the characteristics of the city.
6. Museums and other Cultural facilities, which including the historical museum and other cultural facilities such as antiques and galleries.
7. Cultural Festivals, some kind of cultural festival associated with local traditions and art can be a major attraction. (Maryani, 2008) [6]
Moreover, Hall and M. C. Arthur (1996:12) in Maryani 2008 divides cultural heritage into several types: Artifacts, Buildings, Sites (collection of buildings, artifact, and/or site of historical event), Townscapes, and Landscape (Historical City) [7]

In fact, it is not easy to classify the tourist statistically that really involved in cultural tourism or in culturally motivated activities. In other words, we can distinguish between specific and incidental cultural tourists but we also have to stress that the boundary between each categories is very hard to be determined as well. As elaborated by Csapó (2010) that it is also to be stressed that taking into consideration the number of tourists involved in cultural tourism, so in other words the quantitative aspects, the most of the tourists will be registered to the ‘incidental’ category and the least amount of people will travel to an attraction or destination with a 100% of cultural motivation. The figure 1 above is explaining how the place of cultural tourists in the complete tourist flow [8].

![The Cultural Tourist](image)

**Figure 1.** The place of cultural tourists in the complete tourist flow
Source: Ontario Cultural and Heritage Tourism Product Research Paper, 2009

II. METHODOLOGY

The methodology used in this study is using a qualitative approach. In addition, the data analysis is also supported by literature study, in depth interview and direct observation in the study site. The process of in depth interview was conducted to several stakeholders who involve in managing heritage in Bandung like Bandung Heritage Community, Bandung Cultural and Tourism Board and community. The research was conducted in February until August 2016.

III. RESULT AND DISCUSSION

A. Bandung as Cultural Heritage City

As one of the historical cities in Indonesia, Bandung has many heritage buildings. In the late of 19th century to early 20th century, the Dutch colonial built the massive building as the impact of the planned transfer of the capital of the Dutch to Bandung. At that time, thousands of buildings built in the city, ranging from the construction of residential houses, government buildings to office building.

Bandung has been proclaimed as one of the tourist destinations in the national cultural heritage. The trend of market visiting heritage tourism is also phenomenal. In 2001, Bandung was awarded the World's Great Cities of Art Deco was ranked 9 out of 10 European countries. Meanwhile in September 2013, Bandung also achieved as the world tourism destination by UNESCO. Besides, Bandung also has a popular name as the capital city of Asia Africa. It refers to the historical event when conference of Asia Africa in 1995 was held in Bandung that voiced the spirit of colonialism.[9]. These achievements are certainly very supportive of Bandung as national and international tourist destination. The effort of the preservation of cultural heritage and its management is regulated in regional regulation of Bandung No.19 year of 2009.
Bandung has great tourism potency. Besides natural, cultural and heritage potency, Bandung is dominated by the activities of shopping and culinary. According to the data of Culture and Tourism Board Bandung City (2015), the number of tourist arrivals to Bandung has fluctuated as explained in the following table (table 1) [10].

<table>
<thead>
<tr>
<th>Year</th>
<th>Domestic</th>
<th>Abroad</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010</td>
<td>3,024,666</td>
<td>180,603</td>
<td>3,205,269</td>
</tr>
<tr>
<td>2011</td>
<td>3,882,010</td>
<td>194,062</td>
<td>4,076,072</td>
</tr>
<tr>
<td>2012</td>
<td>3,354,857</td>
<td>158,848</td>
<td>3,513,705</td>
</tr>
<tr>
<td>2013</td>
<td>3,726,447</td>
<td>170,982</td>
<td>3,897,429</td>
</tr>
<tr>
<td>2014</td>
<td>4,242,294</td>
<td>176,487</td>
<td>4,418,781</td>
</tr>
<tr>
<td>2015</td>
<td>3,874,452</td>
<td>130,039</td>
<td>4,004,492</td>
</tr>
</tbody>
</table>

Source: Culture and Tourism Board Bandung City, 2015

The government of Bandung expects the number of tourist arrival in 2016 grow rapidly and achieve the target 5.6 million visitors both domestic and foreign. Based on an inventory of the various sources (Maryani, 2008), the tourism attractions in Bandung consist of 98% culture. Cultural objects, among other cultural attractions (3.2%), Museums (5.3%), parks (8.6%), sports (10.8%), building for meetings and exhibitions (14%), shopping (17.2%), buildings historic (19.3%), and the rest percentage for others.

B. Heritage Zonation in Bandung

Bandung is popular city with European ambiance, charming natural landscapes and many beautiful architectural heritage. Bandung Nicknamed Parjs van Java by the Dutch for its resemblance to Paris and European atmosphere back at the colonial times. The old Building have historic, esthetic, scientific, socio-cultural and economic value.

The government of Bandung has issued the regulation No. 19 Year 2009 on Land Management and Heritage Buildings as tools to control both the local government and communities in these regions and the preservation process. Within these regulations also stipulate the use of heritage buildings, the licensing process related to heritage buildings, data collection activities and inventory of the region as well as cultural heritage by the government.

According to the local regulation No. 19 Year 2009 on the Management Areas and Heritage Buildings, the heritage zonation in Bandung classified into five zones: [11]

1. Zone I (Metro Center) : 48 sites
2. Zone II (Chinatown / Trade) : 5 sites
3. Zone III (Defense and Security / Military) : 16 sites
4. Zone IV (Ethnicity Sunda) : 2 sites
5. Zone V (Villa Non Villa) : 26 sites
6. Zone VI (Industry) : 2 sites

Harastoeti, as the founder of Bandung heritage community (2011) in her book “100 Heritage Building in Bandung”, explains that the study of heritage in Bandung was carried out by the heritage community for two years with more than 200 heritages finding in Bandung [11]. The criteria used to determine a building as a cultural heritage are historical value, the value of architectural, social and cultural values, the value of science, and the age of the building as also mentioned in Local Regulation No.19 Year 2009 article 19 statement 1.

Meanwhile, the map distribution of cultural heritage in Bandung classified into three areas they are rare cultural heritage building area, very rare cultural heritage building area and full cultural heritage building are as described in figure 2 (Maryani, 2008). The rare area heritage building are in Kec. Sukajadi, Kec. Cicendo, Kec. Lengkong and Kec. Batununggal. While, the very rare heritage buildings include Kec. Sukasari, Kec.Cicadap, Kec. Astanyanayar and Kec. Regol. Moreover, the dense are of heritage building are in Kec. Bandung Wetan and Kec. Andir.
C. Challenge and Opportunity

Based on the result of interviews and observation at several heritage sites in Bandung, showed that the development of Bandung as cultural heritage city from the challenges and opportunities perspective are as follows:

1. The challenging Bandung as a cultural city heritage is from management aspects. Bandung government continues to make policy on the maintenance of cultural heritage in the city of Bandung. In addition to the presence of local regulations No. 19 of 2009 on land and cultural heritage, as well as with the Mayor Decree No. 431 / Kep.565-Disbudpar / 2015 concerning the establishment of regional and / or cultural heritage building of class B in the city of Bandung.

2. As described by the Bandung Heritage community that some sites have been revitalized. The challenge faced was the refusal of building owners when their house was about to be used as cultural heritage. The building owners worry about the price of building would be priceless when the status of the building designated as a cultural heritage.

3. The owners of heritage buildings are lack of awareness that theirs are having historical values. They tend to change their house to be more modern and commercial buildings so that the original architecture buildings disappear.

4. The distributions of historic buildings in Bandung are located in several different places. It presents a challenge to the government and industry to make travel packages so that the tourists not only enjoy one destination as going on right now.

5. The heritage package is still limited that offered by travel agents, so the tourist has lack motivation for visiting heritage destination.

6. The stakeholders have to create new segmenting market by promoting heritage potency

7. Another challenge for the city is a cleanliness factor. Waste is one of the problems that can interfere with the tourists’ activity. Thus, waste management is needed to strengthen Bandung as a cultural heritage city.

Moreover, the opportunities that Bandung as cultural heritage city are as follow:
1. As the capital of West Java, Bandung is a strategic city geographically. It has direct contact with Jakarta and several cities / regencies in West Java. With this strategic location that gives great opportunities to increase the number of both domestic and foreign tourists. Meanwhile the Bandung international airport, Husein Sastranegara gives access for tourists to be able to visit Bandung.

2. The massive buildings in era of colonial have given the historical values, such as Gedung Merdeka, Landmark in Braga and Savoy hotel. This is a great opportunity to declare that Bandung has other tourism potency beside natural sites and it would be acknowledged by the world.

3. The distribution of historic buildings in Bandung are scattered in several places. As an example: Sate Building in Jalan Diponegoro, Isola at Setiabudi and Gedung Merdek a in the street of Asia Africa. This provides promotional opportunities of Bandung to the tourist to visit not only one destination.

4. For foreign tourists, the uniqueness of the historic buildings in the city will be part of the memory of the past where they have a strong bond. In other words, it can build nostalgic tourism.

5. For the travel agents should be able to make a unique and interesting trip packages like cycling Ontel and dress like their grandmother and go around the historic building.

6. Another opportunity is to build public awareness to engage and maintain the heritage assets. Indirectly, it will increase the empowerment of local communities in heritage area in participating as food and beverage provider and accommodation supplier. In accordance with the concept of urban tourism: keeping the environment (ecosystem), improve the economy, create jobs and empower local communities.

Based on the above findings, then some strategic effort that must be done is the participation of all stakeholders. From the government side, they have a big responsibility in terms of making policies for further heritage development. In addition, the awareness of community is an important part. They have to understand that heritage is an asset and has historical value that should be preserved. Meanwhile, the academician need to continue the studies on various buildings in the city of Bandung and make an assessment based on the criterion determined (the benefits of conservation, education, and history). On the other hand for the tour operators they can create the existence of heritage as a tourist attraction, so then the uniqueness, historical value and the authenticity could be delivered to the tourists.

IV. IV. CONCLUSION AND SUGGESTIONS

As one of the historical cities in Indonesia, Bandung has many heritage buildings. In the late of 19th century to early 20th century, the Dutch colonial built the massive building as the impact of the planned transfer of the capital of the Dutch to Bandung. In its development, Bandung as cultural heritage city has some challenges and opportunities viewed from tourism perspective. The challenges come from the government in implementing the policy on heritage. Moreover, the most of community are still lack of awareness on historic building as important assets for their lives.

Moreover, heritage in Bandung is giving the opportunity to create a new atmosphere tourism destination as elaborated by the founder of Bandung heritage building that tourist motivation visiting heritage is getting architecture knowledge, history and fulfilling the tourism needs.

As suggestion, to develop Bandung as cultural heritage city, there are some important things that should be done. Firstly, the government has to be consistent in implementing policy on heritage. Secondly, the government also needs to socialize to the public the importance of heritage as part of living values. Thirdly, the tourism associations such ASITA, PHRI, HPI (Indonesian Tour Guide Association), NGO (Non-Government Association) have to work together in empowering heritage in Bandung. For example; how ASITA make heritage tour package, and how HPI can improve the guides’ heritage knowledge product.

ACKNOWLEDGEMENTS

Culture and Tourism Board City of Bandung and Bandung Heritage Community

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[1] Law of Republic Indonesia No.11 Year 2010 about Cultural Heritage


[10] Local regulation No. 19 Year 2009 on the Management Areas and Heritage


Geopark Development in Indonesia: As an Instrument to Protect our Nature and Culture

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Abstract — Indonesia located at the confluence of three major plates that collide and over a period of hundreds of millions of years there has been a dynamic geological process and geodiversity complex form, from Sabang to Merauke as a geological phenomenon that is likely to be developed into geoheritage or alternative tourism in line with the geology and tourism rules called Geotourism or further known by the term 'geopark' the which is supported by three elements items, namely, geodiversity, biodiversity, and cultural diversity. While understanding the geopark wider because the concept of development of the area where some of the potential that lies adjacent geoheritage in areas that have been built, managed in a way to integrate the principles of conservation and the existing spatial plan of the government (Ibrahim komoo, 1993).

Currently in the world there are more than 70 Geopark spread across 25 countries and included in the UGG (UNESCO Global Geopark). Indonesia currently has two UGG, Batur in Bali and Gunung Sewu in 3 Provinces (Central Java, East Java and Yogyakarta). For the second phase is being processed other three geopark candidates, Merangin Jambi Geopark, Ciletuh Geopark, and Toba Lake Geopark. Indonesia have opportunity to develop geopark is very large as it has geodiversity abundant and widespread throughout the island so that, through the elements of Cultural diversity of society will have ample opportunity to participate in developing tourism in a professional manner in the form of business tourism economy creative (transportation, lodging, restaurants, souvenirs, art, guide, porter, etc.) which can directly support the sustainable development of geopark.

Keywords: geopark, geoheritage, UNESCO

I. INTRODUCTION

Indonesia located at the confluence three large plates mutually impact and within hundreds of million years has happened a geological process that dynamic and complex forming geodiversity, starting from sabang until merauke as geological phenomena which is expected to developed into geoheritage or tours alternative in line with the principle of tourism geology that called geowisata or more further known with the term “geopark” supported by three elements that is, geodiversity, biodiversity, and cultural diversity. In a bid to preserve inheritance geology and cultural heritage and benefit sustainable for the local community of the existence of inheritance geology and the cultural, so the development concept of through the development of the earth or geopark has become an interesting choice, including in indonesia.

Geopark begins with the initiation of the idea by UNESCO (United Nations Educational, Scientific and Cultural Organization). Geopark development begins with the formation of a non-governmental organization that aims to protect geological heritage in EUROPEAN countries named EGN (Europe Geopark Network) in 2001. Furthermore, UNESCO facilitate and establish an organization that is able to accommodate more member states, forming GGN (Global Geopark Network) in 2004 and is now an UGG (UNESCO Global Geopark). According to UNESCO (2004), Geopark is an area that has a leading geological elements (outstanding) - including the value of archeology, ecology and culture in it-that local people invited to contribute-as well as to protect and enhance the
natural heritage functions. Through the Geopark, geological heritage is used to encourage public awareness of the issues that it faces with regard to terrestrial dynamics going on around them. So that people can better appreciate the legacy that exists and has the awareness to keep the heritage.

Based on the guidelines of GGN UNESCO (2004), Geopark goal is to explore, develop, reward, and take advantage of the close relationship between geological heritage and other aspects of the natural heritage, in the form of culture, and values in the area. To achieve these objectives, a Geopark must have boundaries that are well defined and have a wide enough area for local economic development. Thus, in the Geopark must last at least three important activities, namely: conservation, education, and Geotourism.

Before it was recognized by UNESCO to be a member of UGG, an area can be set to be proposed to the national Geopark in the country. For example, China has about 129 national Geopark Geopark with 27 of them are members of UGG. Indonesia with an area that match with China and has a high diversity of geological potential must to have a lot of Geopark, both nationally and Geopark UGG. Currently in the world there are 77 Geopark spread across 25 countries and included in UGG (UNESCO Global Geopark), In Southeast Asia, Geopark is owned by Malaysia, Vietnam and Indonesia. Geopark owned by Indonesia is the region Caldera Mount Batur in Kintamani, Bangli regency, Bali Province by the official name Batur Global Geopark and the Karst region of GunungSewu in three provinces, Central Java, Yogyakarta, East Java, with the official name of Gunung Sewu Global Geopark. For the second phase is being processed geopark other three candidates, namely, Merangin Geopark, Rinjani Geopark, Toba Geopark and Ciletuh Geopark.

In order embodiment Geopark development in Indonesia needed a solid plan in its development, for the nomination to be a member of UGG has a particular time so that the development should be done on time. The construction will be done not only in the form of physical development but also the development of society so as
to improve their welfare. Geopark will not only protect geological heritage but also strive for the welfare of society.

![Distribution of UGG Members, 2014](image)

Figure 3. Distribution of UGG Members, 2014

The opportunity of Indonesia to develop Geopark is very large as it has geodiversity abundant and widespread throughout the island so that, through the elements of Cultural diversity of society will have ample opportunity to participate in developing tourism in a professional manner in the form of business tourism economy creative (transportation, lodging, restaurants, souvenirs, art, guide, porter, etc.) which can directly support the sustainable development of Geopark.

The present study aims to assess the submission process Geopark in Indonesia became a member of UGG, as well as to identify the strategic issues that still a gap between the development of Geopark in Indonesia compared to the process that has been there before in the World.

II. DATA AND METHOD

The main research method used is a qualitative method is conducted in a descriptive exploratory approach. Data collection is done to collect resources in research either in the form of secondary data and primary. Secondary data were obtained through a survey of institutional and literature review. While primary data obtained through semi-structured interviews and observation on the object under study. Interviews were conducted for each of the key stakeholders in the development of this Geopark is the geological agency as program managers, community representatives, and academics who have knowledge in the field of geology, especially regarding the Geopark.

Information extracted using interview technique is tied to information about the process of how the initial formation of the idea of the Geopark, a description of the Geopark, processes, terms and concepts in it, a derivative program Geopark in Indonesia, the region's potential, the basic law or relevant policies and problems in the Geopark area. Selection of informants using purposive method begins with determining the criteria to be selected informants. The selected criteria were informants who are leaders or structural institutions directly involved in the development of Geopark in Indonesia.

In conducting the data analysis used qualitative content analysis method and descriptive analysis. This analysis is used as a method in the study due to consider the types of data collected in the form of interviews and official documents that require techniques to understand and interpret the data. The Description methods that are used this time is the analytical description. Analytical description is a description which is done by connecting the data that has been obtained by categories on existing theories so as to produce a new description, but not up into the determination of the theory.

III. RESULT AND DISCUSSION

The purpose and objectives of the Geopark is to protect the geodiversity and environmental conservation, education and geoscience widely. Importance of tourism for national geopark, the potential inherent in such a large geopark if managed very well. Geopark can contribute significantly to the gross domestic product (GDP), as shown in Langkawi Geopark is visited by 3.6 million foreign tourists and Yuntaishan Geopark - China Tourists who visited 1.2 million with revenues of US $ 90 million.
A. Geopark Criteria

In the guidelines and criteria published by GGN Geopark (Global Geopark Network) UNESCO in 2007, there are five (5) criteria to be met in order for a Geopark can take to achieve its objectives, namely:

1) Size and shape:
   a. Have clear boundaries with a large area that can serve the development of local culture and economy. In this region contain geological heritage sites of international importance, or a collection of geological unity that has scientific interest, rarity or beauty; including geological history or processes.
   b. The Geopark is a geographical area where geological heritage sites that are part of a holistic concept of protection, education and sustainable development. Geopark should not be just a collection of geological sites, but covers the whole natural order. Non-geological themes be part of it, especially if it is heavily influenced by geological conditions, such as ecological, archaeological or historical.

2) Management and Involving Local Communities:
   a) Terms of Geopark proposal is have a plan and the governing body.
   b) Establishment of Geopark is a process that comes from the bottom (bottom-up).
   c) Geopark must provide management organized with the involvement of the public, local communities, private interests, and bodies of research and education, with the design and implementation of related activities and planning of economic development and cultural areas.
   d) Feature Geopark must be clearly visible for the visitors: a distinctive branding or labeling, publications and activities.
   e) The activities of sustainable tourism and other economic ataukegiatan in Geopark involving the local community.
   f) In the preparation and planners Geopark Geopark ask the opinion of the Secretariat, and in cooperation with the geological survey agencies, local communities, tourism agencies, research bodies and universities and the private sector.

3) Economic development:
   a) One of the objectives Geopark is to stimulate economic activity and sustainable development.
   b) Geopark link between aspects of cultural heritage with geological heritage, respecting the environment and stimulate the formation of local businesses that are innovative, small businesses, industries inn, courses and training and increased employment.

4) Education:
   a) Geopark must provide and organizing support, equipment and activities that communicate knowledge of geoscience / geology and environmental concepts to the public (for example: museums, centers of interpretation and education, travel paths (trails / trekking), guided tours, maps and popular literature, or modern communications media). Also promoting research activities in collaboration with universities, and contacts between experts with the locals.
   b) The key of success of geopark educational activities will depend not only on the content of tourism programs, competent staff and logistical support for visitors, but also personal contact with local residents, representatives of the media and decision-makers.
   c) Some instruments to transfer them to the excursion information at school children and teachers, seminars and scientific lectures.

5) Protection and conservation:
   a) Responsibility geopark is to protect geological heritage which is mainly related to the interest / livelihood of local communities.
   b) Geopark, according to the rules, must conserve the important values of geological like certain rock, mineral resources, mineral, fossils, landforms; involving science: Earth sciences, economic geology and mining, engineering geology, geomorphology, physical geography, hydrology / hydrogeology, mineralogy, paleontology, petrology, sedimentology, soil science, speleology / karst, stratigraphy, structural geology, volcanology, etc.
B. Geopark Basic Policies and Regulations in Indonesia

Geopark development will not be separated from the element of space, where an area of geopark must have a good space utilization planning as a means for the development of science, economic improvement and conservation. Basic spatial planning related to the development of Geopark is:

- Law No. 26 Year 2007 on Spatial Planning and Government Regulation No. 26 Year 2008 on the National Spatial
- Presidential Decree Number 16 Year 2005 on Development Policy of Culture and Tourism, December 29, 2005
- Law No. 10 of 2009 on Tourism is also the head and signs of activity in the legal context-aspect

### TABLE I. STEPS TO DEVELOP GEOPARK IN INDONESIA

<table>
<thead>
<tr>
<th>DATA</th>
<th>CHARACTRIZATION</th>
<th>EVALUATION</th>
<th>RANKING</th>
<th>POLICY</th>
<th>PLANNING</th>
<th>DETERMINATION</th>
<th>MANAGEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Target Geopark identification</td>
<td>Target Geology and geomorphology description</td>
<td>Target Geopark identification</td>
<td>Science</td>
<td>Aesthetics</td>
<td>Recreation</td>
<td>Culture</td>
<td>Target Incorporation into local landscape and area</td>
</tr>
<tr>
<td>Executive</td>
<td>* Researcher</td>
<td>Executive</td>
<td>* Researcher</td>
<td>Executive</td>
<td>* Researcher</td>
<td>Policymakers</td>
<td>User Planner</td>
</tr>
<tr>
<td>Main sector</td>
<td>* Research center</td>
<td>Main sector</td>
<td>* Research center</td>
<td>Main sector</td>
<td>* Research center</td>
<td>BAPEPENAS</td>
<td>Research center</td>
</tr>
<tr>
<td>Main sector</td>
<td>* PU</td>
<td>Research center</td>
<td>* BAPEPENAS</td>
<td>Main sector</td>
<td>* PU</td>
<td>Research center</td>
<td>* ESDM</td>
</tr>
</tbody>
</table>

![Geopark Institutional Diagram](image-url)
C. Geopark Development in Indonesia

1). Batur Global Geopark

Batur Caldera Geopark is the first Geopark in Indonesia. Batur Geopark is a first geopark that success into the membership of UNESCO Global Geopark. The success of Batur Geopark to be a member of UGG, marked with the inauguration of this Geopark on September 20, 2012. The process towards Geopark Batur done through identification of the inheritance of the Earth in the form of Batur caldera mountainous formation process during its year with millions of Batur caldera and other geological uniqueness. Obstacles in the process of becoming a member of UGG in the development of Batur Geopark is the lack of public understanding and participation in activities of this kind of proposal Geopark and management of the region that do not meet the requirements to become a member of UGG.

2). Gunung Sewu Global Geopark

Gunung Sewu Geopark is a Karst Region and became the second Global Geopark in Indonesia. Karst region Gunung Sewu have a key role in shaping culture since prehistoric civilization hingga now. Gunung Sewu inaugurated as UGG on 19 September 2015 for holding a Global Geopark status, number of tourists coming to the area of Mount Sewu increased significantly. Obstacles in the process of becoming a member of UGG in Gunung Sewu Geopark development is the lack of public understanding and participation in activities of this kind of proposal Geopark and management of the region that do not meet the requirements to become a member of UGG.

---

D. The Candidates of Global Geopark and National Geopark in Indonesia

Indonesia still has eight areas that will be introduced into the UNESCO Global Geopark, Rinjani Geopark, Merangin Geopark, Tohá Lake Geopark, Ciletuh Geopark (Area were considered to be Geopark National), Raja Ampat Geopark, Maros Geopark, Minangkabau Geopark, Karangsambung-Kars Gombong Geopark (the area that will be introduced into the National Geopark in advance.)
TABLE II. LIST OF INDONESIAN GEOPARK

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Province</th>
<th>National Geopark</th>
<th>UGG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Batur Geopark</td>
<td>Bali</td>
<td>2010</td>
<td>2012</td>
</tr>
<tr>
<td>3</td>
<td>Rinjani Geopark</td>
<td>NTB</td>
<td>2012</td>
<td>2017</td>
</tr>
<tr>
<td>4</td>
<td>Merangin Geopark</td>
<td>Jambi</td>
<td>2012</td>
<td>2018</td>
</tr>
<tr>
<td>5</td>
<td>Toba Lake Geopark</td>
<td>North Sumatra</td>
<td>2014</td>
<td>2018</td>
</tr>
<tr>
<td>6</td>
<td>Ciletuh Geopark</td>
<td>West Java</td>
<td>2015</td>
<td>2018</td>
</tr>
<tr>
<td>7</td>
<td>Raja Ampat Geopark</td>
<td>West Papua</td>
<td>2017</td>
<td>2019</td>
</tr>
<tr>
<td>8</td>
<td>Maros Geopark</td>
<td>South Sulawesi</td>
<td>2017</td>
<td>2019</td>
</tr>
<tr>
<td>9</td>
<td>Minangkabau Geopark</td>
<td>West Sumatra</td>
<td>2017</td>
<td>2020</td>
</tr>
<tr>
<td>10</td>
<td>Karang Sambung-Gombong Geopark</td>
<td>Central Java</td>
<td>2017</td>
<td>2020</td>
</tr>
</tbody>
</table>

Key to Success Build and Maintain Geopark in Indonesia and there are eleven Main Parameter
1) Dossier,
2) Visibility,
3) Conservation of Geosite,
4) Natural & Cultural Heritages,
5) Infrastructure improvement,
6) Geotourism activities,
7) Community engagement,
8) Information & Public Education,
9) Strategic Partnerships,
10) Management Practise,

E. The Priority to Develop Indonesian Geopark in 2016
Acceleration regulation on the issuance of Geopark development in Indonesia which includes the National Committee Geopark Indonesia (KNGI) with main tasks:
1) Compiling data and information 3 (three) pillars Geopark information from all parts of Indonesia.
2) Promoting Geopark development to areas that have potential.
3) To verify and test the feasibility of the proposed development of the National Geopark.
4) Coordinate coaching Geopark (Local, National, and Global) for performance enhancement within the guidelines of Unesco.

5) Increase international cooperation between Geopark and accompanying assessment Unesco assessors to verify the new proposal and the revaluation of UGG status.

<table>
<thead>
<tr>
<th>TABLE III. TOURIST VISIT GEOPARK TARGET IN INDONESIA 2015-2019</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GEOPARK</strong></td>
</tr>
<tr>
<td>UGG Batur</td>
</tr>
<tr>
<td>GN Kal. Toba</td>
</tr>
<tr>
<td>GN Merangin</td>
</tr>
<tr>
<td>GN Ciletuh</td>
</tr>
<tr>
<td>Maros (AG)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

![Figure 7. Geopark Traffic targeted in Indonesia](image)

IV. CONCLUSIONS

Based on identification, assessment and formulation has been done it can be seen that:

1) Geopark pick three basic elements in it that geodiversity, Biodiversity and Culturaldiversity. These three elements must be held in the Geopark as a condition in its development.

2) Currently in the world there are 77 Geopark spread across 25 countries and included in UGG (UNESCO Global Geopark). In Southeast Asia, Geopark is owned by Malaysia, Vietnam and Indonesia. Geopark owned by Indonesia is the region Caldera Mount Batur in Kintamani, Bangli regency, Bali Province by the official name Batur Global Geopark and the Karst region of Gunung Sewu in three provinces, Central Java, Yogyakarta, East Java, with the official name of Gunung Sewu Global Geopark. For the second phase is being processed geopark other three candidates, namely, Merangin Geopark, Rinjani Geopark, Toba Geopark and Ciletuh Geopark.

3) Geopark can contribute significantly to the gross domestic product (GDP), as shown in Langkawi Geopark is visited by 3.6 million foreign tourists and Yuntaishan Geopark - China Tourists who visited 1.2 million with revenues of US $ 90 million.

4) There are five criteria to be met in order for a Geopark can take to achieve its objectives; size and shape; management and involving local community; economic development; education; protection and conservation.
5) Key to Success Build and Maintain Geopark in Indonesia and there are eleven Main Parameter; Dossier; Visibility; Conservation of Geosite; Natural & Cultural Heritages; Infrastructure improvement; Geotourism activities; Community engagement; Information & Public Education; Strategic Partnerships; Management Practise; Economic development strategy).

6) Acceleration regulation on the issuance of Geopark development in Indonesia which includes the National Committee Geopark Indonesia (KNGI) with main tasks; Compiling data and information 3 (three) pillars Geopark information from all parts of Indonesia; Promoting Geopark development to areas that have potential; To verify and test the feasibility of the proposed development of the National Geopark; Coordinate coaching Geopark (Local, National, and Global) for performance enhancement within the guidelines of Unesco; Increase international cooperation between Geopark and accompanying assessment Unesco assessors to verify the new proposal and the reevaluation of UGG status.

V. REFERENCES

A Comparison Study of Tangible and Intangible Cultures as Commercialisation Process of Tourism Village in Yogyakarta

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Abstract—The paper is an empirical study examining the tangible and intangible culture of rural tourism with a focus on rural transformation from daily local into commercial behaviour due to presence of tourism activities. It explores the process of commercialization of tangible and intangible culture. The case studies of Brayut and Pentingsari rural tourism village are studied through observation and interviews of physical and non physical transformation with community members and the rural tourism manager. Both villages are the unique growing tourist village in Yogyakarta, but Brayut has a potential asset of maintained condition traditional Javanese house whereas Pentingsari has an attractive natural of green village with the local cultural heritage. The qualitative empirical research study was applied to explore the transformation of cultural meaning by the locals before and after commercialization process. Firstly, the study reviewed the original tangible and intangible culture before transformation. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing process is built to understand the relationships between the two and the quality of its transformation.

Keywords: tourism village, traditional Javanese house, commercialisation of space

I. INTRODUCTION

Culture is the way of life in relation with the beliefs, customs, language, cuisine, music, and arts, and other manifestations of human achievement regarded collectively in a particular group of people at a particular time. In the context of tourism, the culture-based tourism has been known as the part of effort to enhance livelihoods of such communities [1] without vanishing the lifestyle of the people, their art, architecture, religion, and other elements that identified their way of life. Cultural-based tourism widely applied in rural areas with the aim to intensify the rural livelihoods, so several studies focusing on the development of the rural economy, such as the problem of village absorption of the tourism program [2], the marketing model of cultural-rural tourism [3], and behavior towards external intervention to develop sustainable tourist village [4]. Access to capital assets in form of natural, physical, financial, human, and social can enhance the construction of community's livelihoods [1]. This study aims to show the role of cultural-based tourism in the process of commercialisation especially in rural area from both tangible and intangible culture itself. As Ahimsa-Putra [5] said that there is an economic response during the transformation of the rural area because of the tourism activity called the process of commercialisation. The meaning of commercialisation process in this study is the transformation process of community to enable penetrate and benefit from the tourism value chain.
II. METHODOLOGY

A. Case Study

The strategy of this research is using a case study research [5] because of 1) the unique phenomenon on the rural development in a success case, 2) its capacity to explain causal links, 3) the development of cultural tourism theory, 4) the used of multiple source evidence. Brayut and Pentingsari are taken as case studies since their special case which describe the pasion of the commercialization process, from the side of transformation itself and also the role of the community participation in keeping the traditional context of their villages, as Samanpour [6] said that the traditional context is superior in terms of encouraging public participation.

Yogyakarta is the second highest of urbanization in Indonesia after Jakarta. Yogyakarta is well-known as the cultural city, and the center of Javanese Culture. This city represents the local context in developing the concept of livability in traditional milieu [7]. Brayut and Pentingsari are villages in north of Yogyakarta (Fig 1.), but Brayut is located about 20 km from Yogyakarta while Pentingsari is 32 km from Yogyakarta city. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the settlement, but the traditional house, however until now are still preserved. Besides this tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity is leased. On the other hand Pentingsari is located on the slopes of Mount Merapi. Pentingsari is in an isolated area with limited access to the village, but has an attractive natural of green village with the local cultural heritage. Based on those uniqueness of Brayut and Pentingsari, the cases are valuable to be analyzed as case study reseach.

B. Previous Study Related to Research Topic

So far, ahimsa-Putra [5] has been studied Brayut Rural Tourism focusing on economic response. He categorized two type of commercialisation process which are called Cultural Commercialisation, and Spacial Commercialisation. Several studies have been conducted in Pentingsari focusing on various issues. Most of the studies is in tourism management and economic point of view. Among others the most recent study by Herawati [8] found that transforming the physical of their house to be a homestay is the biggest form of participation (83%). The author dit not focus on how people transformed their house but only on the way people followed the process on change by their participation. Another study was done by Pudianti [9] who has interested in analyzing the concept of self conservation in Pentingsari. This study focussed on how villagers defend themselves from external influences which are not in favor of environmental sustainability. This study focuses on how villagers defend themselves from external influences which are not in favor of environmental sustainability, but the scope of this study is at the level of the rural area as a whole and not on the details of the settlement component in micro level. But on the topic of cultural tourism the most recent studies has been done such as Ahebwa [1], Deursen [10] and Pudianti [11] focusing on the relation between it with the sustainable cultural heritage management and the role of community participation. Differ from the previous studies of cultural tourism point of view, this study focussing on the quality of cultural asset itself which consists of tangible and intangible culture.

C. Methods

This study is using the case study research with two case studies which are complementary and enriching in terms of tangible and intangible culture. The case study research is a mix-method research [12], but to explore the role of tangible and intangible cultural tourism in the commercialisation process which is an unconsciousness action of community, the qualitative empirical should be emphasized. Firstly, the study reviewed the original tangible and intangible culture before and after commercialisation process. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing process is built to understand the relationships between the two and the quality of its transformation.

III. RESULTS

Brayut tourist village is one of the tourist village in Sleman district who rely on daily aspects of history and traditional life of the villagers. The long history behind the formation of this village produced many traditional buildings primarily to residential residents. Prosperity of the villagers as well as the proximity to the circles of monarchy power of Yogyakarta at that time resulted in community who have the kind of home that "classy" in that age, such as the type of Joglo house (usually owned by highest class of community), houses of limasan with different kinds of variations (usually owned by the merchants and rich peasants), and kampung style (usually owned by the commoners and laborers). The three types of traditional houses are some of the well-
because it is still inhabited by the villagers. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the house - the traditional house, however until now are still preserved. This tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity. Most of them leased for the tourist accommodation.

Some houses have changes associated with the need to provide accommodation for tourists who visit, partly due to the changes that are perceived by the modernization synonymous with modern materials and building materials such as ceramic, concrete roof tiles, aluminum frames. This change will certainly result in changes in the identity of rural areas that are synonymous with traditional elements. Changes in the traditional tourist village identity will directly impact the interest of tourists, so the element of public awareness to preserve the traditional aspect is especially at their house becomes an important thing that should be on the lookout for the preservation of the tourist village. The changes in the spatial Brayut village may include several elements important space in the context of the concept of traditional Javanese house. Therefore, these changes need to be identified with tangible dan intangible of the culture.

<table>
<thead>
<tr>
<th>No</th>
<th>Before commercialisation</th>
<th>After commercialisation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tangible</td>
<td>Intangible</td>
</tr>
<tr>
<td>1</td>
<td>Gamelan - tradisional musical instrument</td>
<td>Play traditional musics to support tradisional ceremonies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tradisional dances to support tradisional ceremonies</td>
</tr>
<tr>
<td>2</td>
<td>Original Tradisional House</td>
<td>The use of house in tradisional layout for the daily life</td>
</tr>
<tr>
<td></td>
<td>Pendopo</td>
<td>The use of house during the traditional ceremonies</td>
</tr>
<tr>
<td>3</td>
<td>Paddy's field</td>
<td>The tradition of farming</td>
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<td></td>
<td>Harvest ceremony</td>
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<tr>
<td>4</td>
<td>Village landscape</td>
<td>The social activities of the village</td>
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<td></td>
<td>Merti bumi ceremony - clean and take care of the earth</td>
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<td></td>
<td>Sunset and sunrise scenery from the village as tourism attraction</td>
<td></td>
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</tbody>
</table>
Tangible Culture of Brayut Village after commercialization

Tangible Culture of Pentingsari Village after commercialization

Figure 1. Tangible Culture of Brayut Village after commercialization

Figure 2. Tangible Culture of Pentingsari Village after commercialization
IV. DISCUSSION AND CONCLUSION

Form of cultural commercialization is not only happening in the local art, but encompass all sectors of daily activities, such as traditional house, local tradition of farming, local ceremonies, environment protection of local wisdom and other creative crafts are often the target of the tourists. The presence of tourists at a ceremony or ritual harvest celebration, ceremony of birth, marriage, and death, opens the opportunities for the manager (service provider travel, government, and tour operators) and local communities to dig the commercial benefits.

It change the main of tradisional principle such as the private area turned into public or semi public, the sacred ceremonial being changed into public performance, but almost all of the tangible culture is not changed although the intangible culture transforms in different meaning.

Cultural tourism continues to grow and culture has been seen as different meaning. The process of cultural tourism and the resulting huge domino effect in various fields provides an extra income for the community, especially the host. The presence of foreigners has an impact on the fulfillment of the facilities to be paid (accommodation, amenities, transportation, facilities, and other services), including the willingness to pay the desired attractions. If earlier the various rites and craft products are only used for personal tradition with a special meaning and function of private matter, then the presence of tourists has added commercial value of the product and cultural attractions. Various changes continue to be pursued in the cultural tourism business in order to make adjustments to the resource in order to meet travelers' expectations. Of course, the development of this innovation positively contribute to the development of infrastructure, accommodation, services, transportation and accessibility to the natural environment and social environment of human culture.

Fake cultural attraction or production, modification culture, and cultural tourisification encourage culture to be "object spectacle". It means that travelers who watch the cultural performance is often seen as the most influential the subject. In the end it would also affect the value of space as a form of architecture. The space was originally sacred or social functioning only as a part of the traditions eventually turned into a commercial commodity. Therefore, the greatest impact to be considered is the effect of intangible culture, because the quality of culture is identified from the meaning of tangible.

<table>
<thead>
<tr>
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</tr>
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<tbody>
<tr>
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<tr>
<td>1</td>
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<td>Play traditional musics to support tradisional ceremonies</td>
</tr>
<tr>
<td></td>
<td>Tradisional dances to support tradisional ceremonies</td>
<td>Less interest of the young people learning tradisional dances. It could be encouraged through the need of tourism activities</td>
</tr>
<tr>
<td>2</td>
<td>Tradisional House</td>
<td>The use of house in tradisional layout for the daily life</td>
</tr>
<tr>
<td></td>
<td>The use of house during the traditional ceremonies</td>
<td>New meeting room</td>
</tr>
<tr>
<td>3</td>
<td>Paddy's field and farm</td>
<td>The tradition of farming</td>
</tr>
<tr>
<td></td>
<td>Harvest ceremony</td>
<td>The tradition of farming and harvest ceremony</td>
</tr>
<tr>
<td>4</td>
<td>Village landscape</td>
<td>The social activities of the village</td>
</tr>
<tr>
<td></td>
<td>Meriti bumi ceremony - clean and take care of the earth -</td>
<td>Meriti bumi ceremony as the tourism attraction</td>
</tr>
<tr>
<td></td>
<td>Village shaded by trees</td>
<td>Protecting green environment</td>
</tr>
<tr>
<td></td>
<td>Tradisional waste management</td>
<td>Tradisional waste management to be shared for the tourist</td>
</tr>
<tr>
<td></td>
<td>Making tradisional toys (Wayang rumput) or recycle craft material for tourist attraction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Craft from recycle materials as a unique souvenirs</td>
<td></td>
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<tr>
<td></td>
<td>Making traditional food from local ingredients</td>
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</tbody>
</table>
Pentingsari case shows that intangible culture formed in many different form as the response of the commercialization, but it was not happened in Brayut. The reason is because Pentingsari introduces local wisdom in preserving green village as an intangible culture, but Brayut has traditional house as major attractions which identified as tangible culture.

ACKNOWLEDGMENT
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REFERENCES
Family Inherited System and Its Impact on the Sustainability of Local Traditional Houses in Brayut Tourism Village, Yogyakarta, Indonesia

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Abstract — The issues of family inherited system in traditional Javanese culture give influences in many aspects of family life, such as family wealth, family house, and other family properties. This system also exists in Brayut Tourism Village. However, not all Brayut native community still implement this social traditional system to sustain their heritage traditional houses and plots in order to support tourism attractions. This research purposes to investigate how the tradition of family inherited system affect the management of local traditional houses for the purpose of continuing cultural heritage. The method of study uses qualitative approach, utilising physical observation of setting and interviews with the owners of houses. The findings show that there are difficulties in maintaining the traditional heritage houses. It could be because there is no one in the family who is responsible to manage. It is also due to the inherited houses and its plots belong to different persons in the family who live in different cities outside Brayut village. This situation leads to the risk of future sustainability of traditional houses as potential cultural assets for tourism attractions.

Keywords - Family inherited system, Brayut tourism village, sustainability of traditional houses

I. INTRODUCTION

Brayut, is a district that administratively located in Pandawaraja Village, Sleman Regency, Yogyakarta Special Province. Brayut Village, - which was established as Tourism Village in August 1999 -, is one of traditional tourist villages in Yogyakarta Special Province, mainly based on its traditional culture attractions. This cultural support consists of traditional attractions such as cultural art performance, housing accommodation, daily life system and daily culinary of local food. As [1] explained that tourist village integrates attractions, accommodation, and supporting facilities, in which the structure of community attached to social behavior and tradition.

In order to sustain this tourist village, it should be supported by two strategies, both physically and non physically aspects of developments. Physical development incorporates with infrastructure facilities, whereas non physical development includes social cultural tradition. Tourism objects are important to attract tourists to enjoy their traveling destination. In terms of tourism village that based on traditional cultural attractions, the uniqueness of culture and local tradition as well as the natural characteristics will play the central roles of its marketing. As what [2] emphasized, that marketing aspect will influence the changes and development of tourism village, so its uniqueness of the village characteristics supposed to be well maintained.

There are many traditional types of housing characteristic, which are still survive as potential assets of main physical tourist attractions in Brayut Tourism Village. Nevertheless, some of those traditional houses have been changing, both in spatial arrangement, functions, and its built form. This can lead to the risk of degradation of the village characteristics. Therefore it can also reduce the opportunity to sustain.

This research purposed to identify how the family inherited system in Brayut tourism village has an effect on the effort of maintaining those potential traditional housing assets.
II. JAVANESE TRADITIONAL FAMILY INHERITED SYSTEM

There are three common concepts of inherited system in Indonesia that lay on family inheritance, individual inheritance, and collective inheritance [3]. These three concepts depend upon the influence of family clan system in local community structure, that are matrilineal and patrilineal systems.

Javanese people in Brayut Village still follows local traditional system of property inheritance, i.e. (a) segendong-sepikul system, means that male children are given two times of female children share, and (b) dumdum kupat system, means that there is an equal portion of property inheritance between male or female children. [4].

When the person who will give over the property or wealth is still alive, in social community tradition of Javanese family often go along 3 processes of inherited system, which includes giving over the belongings, determining person in charge of possessions, and giving verbal messages to divide the assets.

This inherited system also occurs in the process of inheriting family houses. If the house is included in the category of the traditional houses list, which are recognized as the assets of tourism attraction, it should be carefully managed in order to support the traditional circumstance of the village.

III. CASE STUDY OF BRAYUT TOURISM VILLAGE

Brayut District is located in Pandawaharjo village, Sleman Regency, approximately 5 kilometer distance from Sleman City centre, in the north of Yogyakarta City. It has area of 41.74 hectare, with mostly agricultural land.

Brayut District has many potential unique tourism attractions, such as rural natural landscape, local tradition of daily lives, cultural art performance, a variety of traditional architecture types of the houses and other public buildings, and also original local culinary. This study identified the existing traditional houses and the changes in terms of its form, space and functions. Deeply, it investigated why the buildings have changed and the reason of maintaining its heritage, and also the changing of housing tenure. In Brayut Tourism Village, there are approximately 49 traditional houses that can be categorized as old traditional houses. This category refers to the type of Javanese traditional architecture of houses, and the age of the buildings is over 50 years. Fig.1 below shows some traditional housing types and location in Brayut Village.

Figure 1. Different types of traditional housings and its location in Brayut Village.
A. The Research Design

The methodology and work plan started at preparing the framework of research based on secondary data, which include identifying old traditional houses throughout the village, then selecting the buildings to be chosen as sample houses to be investigated. After that, it followed the path of collecting data, consists of physical observation and interviews with the owners or occupants of the houses. Analysis of data was conducted, begun with compiling and cross checking the data. The output of analysis resulted initial findings that should be rechecked in the field in terms of the impacts. After that, the conclusions and recommendations can be derived form the results.

Not all traditional buildings is considered as old building with over 50-year old, and not all old buildings is classified as traditional buildings. The sampling technique used purposive sampling, which consider the type and the age of the traditional houses.

Table 1 identifies the types, location, and the owners of traditional houses in sub-district in Brayut Village.

Table 1. Type, location, and owners of traditional houses in Brayut Village.

<table>
<thead>
<tr>
<th>Type of house</th>
<th>Sub district 01</th>
<th>Sub district 02</th>
<th>Sub district 03</th>
<th>Sub district 04</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joglo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Arin</td>
<td>2. Jhoni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Limasan</td>
<td>1. Tarno Utomo</td>
<td></td>
<td>1. Harjo Utomo</td>
<td>1. Mujiharjo</td>
</tr>
<tr>
<td></td>
<td>7. Suhardiyono</td>
<td>8. Lagi</td>
<td></td>
<td>5. Efendi Kaderyoko</td>
</tr>
<tr>
<td>Sinom</td>
<td>1. Sutris</td>
<td>1. Pariman</td>
<td>1. Rinto</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2. Samidi</td>
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<td></td>
<td>2. Sus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. Suhardiyono</td>
<td>5. Aan</td>
<td>5. Marimin</td>
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<tr>
<td></td>
<td></td>
<td>8. Poniman</td>
<td></td>
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</tr>
</tbody>
</table>

Source: Darmadi, March 2016, interview result.

In order to simplify the investigation of the changing pattern of different types of Javanese traditional housing in Brayut, it was chosen purposefully 6 (six) different cases of traditional housing types that functionally became home stay for accommodating tourists. These cases can be shown in table 2 below.

Table 2. Cases of traditional house

<table>
<thead>
<tr>
<th>Type of traditional house</th>
<th>Number of cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joglo house</td>
<td>3</td>
</tr>
<tr>
<td>Rumah Limasan</td>
<td>2</td>
</tr>
<tr>
<td>Rumah Kampung</td>
<td>5</td>
</tr>
<tr>
<td>Rumah Sinom</td>
<td>1</td>
</tr>
<tr>
<td>Limasan Pacul Gowang</td>
<td>3</td>
</tr>
<tr>
<td>Limasan Ceret Gancet</td>
<td>2</td>
</tr>
</tbody>
</table>
B. The Result Discussion of Identification of The Changes

Since Brayut was established as Tourism Village in 1999, some changes in physical spatial organization and function of the traditional houses took place, mainly transformed to home stay function for the purpose of accommodating tourists. This is because traditional architecture of the houses became one of cultural attractions preferences. Nevertheless, many of these potentials houses have been changing, whether in spatial organization and function of some rooms, or in its physical form. Some of them are divided into 2 or 3 parts because of inherited housing tenure.

Some changes can be seen in some cases below:

JOGLO 1, age 200 years. Joglo 1 is the icon of traditional house in Brayut. It is the only one of formal listed heritage house. It is well conserved in physical form, but changing function of the rooms as home stay.

Joglo 2 is not formal heritage building. It has been changing in building materials such as floor, and windows. It is functioned as home stay.
Joglo 3 is not original Brayut house, it was relocated from other area. It has been changing in material floor and plafond. It is also different tenure.

This traditional house is now functioned as home stay. The owner stays in other city. It is now occupied and managed by the relatives of the owner.
The type of this traditional house is Javanese *Rumah Kampung*. This house is still original in physical form, but the function is now as home stay, to give traditional circumstance in Brayut.

This type is Limasan Pacul Gowang. The front part is now functioned as primary school. The housing tenure does not change. The owner still occupy in the middle part.
This *kampung* house lays on former field, which is inherited from the parent. It has changed in some rooms addition and building materials.

This *sinom* house type is now functioned as primary school. It has changed in terms of wall painting, plafond and floor material. The house is inherited from the parent.

This house has been divided into parts of houses because of property inheritance of the family. Some changes in building materials, and spatial arrangement of housing rooms.
This house was built from inherited land from the parent. In this case, land division has considered the border and the path for circulation. These *rumah kampung* are not for home stay, but occupied by the owners.

This house was built on an inherited land from the parent.
The tenure of this house is now under 2 names. It is divided into 2 parts because of family inherited system. They commit to maintain as it were to support the tourism attraction in Brayut.

It was one big house, then was divided into 2 parts due to the family inherited system. Although it was divided into 2 housing tenures, this house is still as the origin. It is
This rumah kampung has been divided into 2 parts due to inherited system. When it took place, it was not considered about the border and circulation.

Due to the family inherited system, this house was divided into 2 parts. It changed the physical form of the roof. It is now functioning as home stay.
This traditional type of \textit{limasan ceret gancet} house is inheritance property from the parent. Unfortunately, this old traditional house is now empty, and is not well maintained because the owner does not stay in this village. Some parts were broken.

This old building is almost totally changed on the roof because it is too long not occupied and some parts were broken. It was inherited from the parent, and was divided into 2 parts.
IV. CONCLUSION AND RECOMMENDATION

The Javanese family inherited system in Brayut society, whether *segendong-sepikul or dumdum kupat* systems give the impacts of the changing pattern of traditional Javanese houses. In some cases, the changing spatial organization in the house is due to the changing function as home stay, but in different cases, it has changed due to family inherited system which makes different housing tenures and decisions to maintain the traditional houses. This can lead to the threat of maintaining the spirit of Brayut tourism village in the future, and the sustainability of Brayut tourism village will be in a risk. It needs more detail investigation and effort to maintain the village characteristics to support the survival process.

ACKNOWLEDGMENT

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Culinary Of Lawar Bali
(Social Culture, Nutrition And Food Safety)

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Abstract—Lawar is one of the traditional Balinese food favored by locals and tourists. Along with the development of modern food, needs to be improved the promotion of traditional Balinese food especially lawar. In an effort to increase the promotion of lawar, needs to be examined to the lawar started from socio-cultural, nutritional content, and safety of lawar. Lawar not only for eating purpose but also has a social function. Some research indicates that lawar closely related to the social culture of Bali. Lawar have a religious function, communication tools, and show cultural identity. Lawar have a religious element that is used for offerings of gratitude and thankfulness to God. As a communication tool, lawar given to others as an invitation known Jotan. Lawar show for the cultural identity of the Hindu community in Bali because until the present day society still make and use lawar for ceremonies and consumption. Besides socio-cultural aspects, the nutrient content in lawar also be used as a means of promotion. Several studies on the nutrient content in lawar has provided an overview of the nutritional content varies depending on the type and material lawar. The protein content of lawar pork ranged from 1.14 to 5.74%, fat 3.69 to 13.87%, and carbohydrates from 5.12 to 11.97%. However, the challenges in promoting of lawar is about the safety of lawar form bacteria. Evident from the results of our research in Kuta area that 44.2% lawar containing bacterial colony count> 106 CFU / g and 46.5% lawar positive for E. coli bacteria. These problems become challenges of tourism and health food in Bali, so the need for a strategy to improve the security of lawar order lawar be safe for consumption and does not cause foodborne disease for the community and tourists. Based on the results of several studies, lawar safety can be enhanced by increased application of hygiene and sanitation, lawar directly presented to be consumed after processing, but if necessary storage temperature should be kept at 5˚C, in processing lawar should boil the meat in boiling water as this will reduce the number of bacteria and preferably without the addition of fresh blood. These strategies are essential to prevent foodborne disease for consumers lawar especially for tourists, so the image of Bali tourism has not decreased.

I. INTRODUCTION

Bali tourism development can not be separated from their culinary as a tourist attraction. Ourists who visit the region would want to try the traditional food of the area. The traditional food in Bali is very diverse spread across the districts / cities, using raw materials available locally and has a flavor favored by the public and tourists in Bali. Lawar is one of the traditional Balinese food is not only favored by locals, but also tourists. This was demonstrated in one of the food stalls Balinese in South Kuta area that sell babi guling and lawar is visited by tourists from Japan, Korea, Taiwan, and even has regular customers from Australia, with the average number of visitors 20-50 rating per day (Eka Trisdayanti, et al., 2015). Moreover, the existence of traditional Balinese food is still recognized as seen from the number of restaurants that sell traditional food of Bali in Badung (Trisna Eka Putri et al, 2010).

Along with the development of modern food, traditional Balinese food, especially lawar which is the cultural heritage possibility can gradually eroded and abandoned. Therefore, it was necessary to improve promotion of traditional Balinese food, especially lawar. In an effort to increase the promotion of lawar, needs to be examined to the lawar started from socio-cultural, nutritional content, and safety of lawar.

A. Social and Cultural Studies of Lawar

Lawar is one of the traditional Balinese food, one type of side dishes made from minced meat, vegetables, some spices, coconut, and sometimes some kind lawar added blood from the meat itself. Lawar have a very diverse types from one region to another. Naming varies, usually based on the type of meat used or types vegetables. When used pork then is called lawar babi (pork). And so if the used vegetable jackfruit, then his opponent named lawar nangka (jackfruit). Known also lawar menah when there is a giving fresh red blood, white lawar (lawar putih) when no blood giving (Zein Ramadan, 2016). Although lawar diverse, social and cultural function of lawar is no different. It was found from several studies on lawar in some areas with diverse types, social and cultural aspects of different types of lawar no different, as in a study conducted by Zein
Ramadhan (2016) Lawar Bungkil Biu in Pedungan Village, South Denpasar District and research Lawar Typical Karangasem (Supandi, 2015). Besides to be eaten lawar have a religious function, communication tools, and show cultural identity. Lawar have a religious element that is used for offerings in thanks and gratitude to God. As a communication tool, lawar given to another person known as Jotan. Jotan given a sign to others that the person giving the Jotan will conduct ceremonies and at the same time as the invitation in the hope that people who are given the Jotan able to attend the show. Event invites / give Jotan is known as ngejot. Additionally, lawar served to keep in touch between families. If there is a family who visited the house to worship at the same gathering with family, then at that time offered foods like lawar. Lawar show for the cultural identity of the Hindu community in Bali because until the present day society still make and use lawar for ceremonies and consumption.

B. Nutrition Studies of Lawar

Nowadays there is a tendency of society including domestic travelers and foreign tourists who come to Bali select natural food including traditional food for reasons to a smaller risk of getting health problems than it would consume modern foods are generally rich in fat and sugar at high risk for a heart attack and diabetes (Yusa and Suter, 2013).

Nutrient content in lawar also provide added value to promote lawar. The main ingredient of making lawar such as meat, vegetables, coconut, and the blood has a high nutrient. Meat is a source of animal protein and vegetables are sources of vitamins and minerals. Some research related to the nutrient content in lawar has provided an overview of the nutritional content varies depending on the type and material lawar. The results of nutritional analysis lawar sapi (beef) by Yusa (1996) in Suter (2009), lawar sapi/beef (lawar white and red) sold in Denpasar protein ranged between 8.48% - 11.14%, fat 17.98 to 18 , 54% and carbohydrates 3.94% - 6.61%, the water content is high at around 65.21 to 65.63%. Beside that also contains vitamin B1, vitamin B2, vitamin C, and minerals calcium, iron, and phosphorus. Lawar nutritional studies that use pork also been carried out, content of nutrients lawar babi/pork sold in Denpasar, Gianyar and Tabanan vary widely depending on the amount and type of meat and vegetables are used. The protein content lawar babi/pork ranged from 1.14 to 5.74%, fat 3.69 to 13.87%, and carbohydrates from 5.12 to 11.97% (Suter, et al., 1997 in Suter, 2009). Besides lawar sapi/beef and lawar babi/pork, other types of lawar also been examined by Zein Ramadan (2016), the nutrients in the lawar bungkil biu batu with banana weevil stone base material has a fat content of 21.37%, 8.29% protein content, content water 57.17%, ash content of 6.99%, and the carbohydrate content of 6.17%.

Based on these studies, lawar not only good to eat, but also have enough nutrients. Local communities and tourists who take lawar would be more energized.

II. STUDY OF FOOD SAFETY OF LAWAR

Lawar Security is one of the very important issues and challenges in promoting lawar. This is evident from several studies on microbiological quality of lawar. Research on lawar in the Sanur area of Denpasar, from 10 stalls lawar, 6 samples (60%) lawar contaminated with E.coli (Chandra et al., 2013). Research on lawar also been done in the Ubud area, 24 samples of red lawar (pork) in Ubud found 20 samples (83.3%) contaminated with E.coli (Kinanthini, 2014).

The results of the research in the area of Kuta that 44.2% lawar containing bacterial colony count> 10^6 CFU / g and 46.5% lawar positive for E. coli bacteria, and 20% of samples were positive E. coli show a band similar to virulence genes SLT-I (348bp) (Eka Trisdayanti, et al., 2015). The existence of E.coli in Lawar Bali contrary to Regulation of the Minister of Health of the Republic of Indonesia No. 1098 / Menkes / Per / VII / 2003 regarding Requirements Sanitation Hygiene Eating and Restaurant, which states that the number of E. coli in food 0 / gram sample the food.

Bali ethnic food, especially lawar produced using traditional methods besides effect on taste but also on food safety (Sujaya, 2013). Materials and manufacturing processes lawar very vulnerable or at risk of contamination by bacteria. Intrinsic factors supporting the growth of bacteria on lawar reason why lawar highly susceptible bacterial contamination. Intrinsic factor is the nature of the material lawar itself, given that meat-based lawar easily damaged by bacteria since meat pH approached 7.0 (Gaman and Sherrington, 1994). In addition, the coconut is making material lawar contain simple carbohydrates (sugar) is high, so that it can increase the risk of bacterial growth especially lactic acid bacteria, which bacteria will ferment sugars to lactic acid which causes a change in the food that is lawar become acidic (Fardiaz, 1992).

Besides intrinsic factor, sanitation hygiene factors can also affect the quality of microbiological of lawar. Research Candra, et al. (2013) in Sanur, most sellers lawar not use gloves to process and present lawar, just wash their hands with water that is collected in a basin, 60% with a treatment that is less clean, and the use of equipment such as a cutting board used to cut raw material and materials that are ripe, without cutting boards are washed beforehand.
Furthermore, based on the observation Eka Trisdayanti et al., (2015) at stalls Kuta area, more than 50% of the sellers and processors are not washing hands with water and soap, plus hand sellers and processors of direct contact with lawar such as 56, 4% sellers take lawar without using tools / spoon, 66.7% lawar processors do not use disposable gloves when treating lawar, and 73.3% of sampled lawar processing without the use of tools / spoon. Besides hygiene lawar sellers and processors are not good, 97.4% shop does not keep the equipment in a closed place. The application of sanitary hygiene are detailed in Table 1.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Category</th>
<th>Yes (%)</th>
<th>No (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hygiene seller (n = 39)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wash hands with water and soap before selling lawar</td>
<td>39</td>
<td>7.7</td>
<td>92.3</td>
</tr>
<tr>
<td>Nail cleaner</td>
<td></td>
<td>89.7</td>
<td>10.3</td>
</tr>
<tr>
<td>Short Nails</td>
<td></td>
<td>94.9</td>
<td>5.1</td>
</tr>
<tr>
<td>Take lawar with tools / spoon</td>
<td></td>
<td>43.6</td>
<td>56.4</td>
</tr>
<tr>
<td>No action slovenly</td>
<td></td>
<td>46.2</td>
<td>53.9</td>
</tr>
<tr>
<td>Hygiene processing (n = 15)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wash hands with running water</td>
<td></td>
<td>40.0</td>
<td>60.0</td>
</tr>
<tr>
<td>Wash hands with soap</td>
<td></td>
<td>20.0</td>
<td>80.0</td>
</tr>
<tr>
<td>Nail cleaner</td>
<td></td>
<td>86.7</td>
<td>13.3</td>
</tr>
<tr>
<td>Short Nails</td>
<td></td>
<td>93.3</td>
<td>6.7</td>
</tr>
<tr>
<td>Processing lawar with disposable gloves</td>
<td></td>
<td>33.3</td>
<td>66.7</td>
</tr>
<tr>
<td>Tasting lawar with tools / spoon</td>
<td></td>
<td>26.7</td>
<td>73.3</td>
</tr>
<tr>
<td>No action slovenly</td>
<td></td>
<td>80.0</td>
<td>20.0</td>
</tr>
<tr>
<td>Sanitation stall (n = 39)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Storage lawar closed</td>
<td></td>
<td>74.4</td>
<td>25.6</td>
</tr>
<tr>
<td>Storage lawar fly free</td>
<td></td>
<td>53.9</td>
<td>46.2</td>
</tr>
<tr>
<td>The sanitary facilities (n = 39)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clean water flowing</td>
<td></td>
<td>74.4</td>
<td>25.6</td>
</tr>
<tr>
<td>Channels of waste covered</td>
<td></td>
<td>94.9</td>
<td>5.1</td>
</tr>
<tr>
<td>Disposed of no more than 24 hours</td>
<td></td>
<td>89.7</td>
<td>10.3</td>
</tr>
<tr>
<td>Use a clean cloth</td>
<td></td>
<td>79.5</td>
<td>20.5</td>
</tr>
<tr>
<td>Location of toilets that do not relate directly to a processing lawar</td>
<td>89.7</td>
<td>10.3</td>
<td></td>
</tr>
<tr>
<td>Sanitation equipment (n = 39)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wash equipment with water flowing</td>
<td></td>
<td>69.2</td>
<td>30.8</td>
</tr>
<tr>
<td>Wash equipment with soap</td>
<td></td>
<td>100.0</td>
<td>0</td>
</tr>
<tr>
<td>The enclosed storage</td>
<td></td>
<td>2.6</td>
<td>97.4</td>
</tr>
</tbody>
</table>

Based on statistical analysis, poor hygiene the sellers of lawar 7.29 times higher risk of the presence of E. coli compared with hygiene a good seller (Eka Trisdayanti et al., 2015). Other studies show the practice of personal hygiene and sanitation facilities affects the existence of E. coli in lawar (Kinanthini, 2014). The results of these studies indicate that there is still poor level of hygiene sanitation lawar stalls, which can increase the risk of contamination lawar by various bacteria.

Based on these studies, on the one hand lawar has become a cultural Hindu community in Bali and contain enough nutrition, but on the other hand lawar very sensitive to damage by microbes and can lead to foodborne disease, although there are no reports of epidemic due lawar consume. Lawar Security is one issue that is very important in promoting lawar. These problems become challenges of tourism and health food in Bali, so the need for a strategy to improve the security of lawar order lawar be safe for consumption and does not cause foodborne disease for the community and tourists.

Lawar safety can be enhanced by increased application of hygiene and sanitation, because based on the research on lawar, hygiene and sanitation affects lawar contamination by bacteria (Kinanthini, 2014 and Eka Trisdayanti, et al., 2015). Hygiene processor lawar required to have a healthy body, behave clean when processing lawar such as washing hands with water and soap before processing lawar, wear plastic gloves disposable in processing lawar, tasting lawar with tools / spoon, keeping the nail hygiene, do not speak, not picking your nose, do not smoke, and do not sneeze. Implementation of environmental sanitation for cooking lawar should also be kept such as a storage area lawar closed, provided sanitation facilities such as clean running water, sewer closed, washing equipment and materials, hand basins that are equipped with soap, provided a clean cloth, and always maintaining the cleanliness of the equipment. Hygiene sanitation applied not only when the process lawar but also at the time of the presentation, consumers should consume processed lawar newly completely due to the temperature and time also affect the growth of bacteria. If lawar not directly consumed, lawar should be stored at temperatures 5°C, it is based on the research Aryanta Sukardika (1993) in Suter (2009), that lawar stored for 48 hours at a temperature of 5°C have a total microbial content of 103.8 colonies / g, while lawar stored at a temperature of 30°C for 48 hours to contain a total of 109.7 microbial colonies / g (not suitable...
for consumption). In the processing lawar should boil the meat in boiling water because it can reduce the amount of bacteria and preferably without the addition of fresh blood. It is based on research Suter et al. (1997) in Suter (2009), which states that the boil pork and without the addition of fresh blood, E.coli number of lawar resulting lower (3.00 colonies / g) than the number of E.coli lawar made with raw pork and added with fresh blood in the amount of 29.67 colony / g. Such strategies are necessary to enhance security and prevent foodborne disease for consumers lawar especially for tourists, so the image of Bali tourism has not decreased.

III. CONCLUSION

Lawar is one of the traditional Balinese food favored by locals and tourists. Lawar closely related to the social culture of Bali. Lawar have a religious function, communication tools, and show cultural identity. Besides socio-cultural aspects, the nutrient content in lawar also be used as a means of promotion. However, the challenge in promoting lawar are security of bacteria. These problems become challenges of tourism and health food in Bali, SO need for a strategy to improve the security of lawar that is safe for consumption and does not cause foodborne disease for the community and tourists.

IV. REFERENCES

Gender Roles of Women:
Analysis of Using Image of Women in Culture Tourism Online Advertisement

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Abstract — Based on implementation’s guideline of gender mainstreaming from Ministry of Women’s Empowerment and Child Protection of Republic of Indonesia, role of gender is socially constructed by what is appropriate for women and men to do (KPPA, 2009). Roles of gender are closely related with construction of the local culture. Cultural tourism is also an excursion that relies on the appeal of culture in tourism destinations. It stands to reason, online advertising delivered portray local cultures, including cultures that illustrate the role of gender. Accordingly, this study was conducted to determine what is role of gender depicted in the image of women in advertising online of cultural tourism? The study was conducted by observing 10 Indonesian culture tourism’s advertisement published on Youtube. Analysis was done by identifying the characteristics of image of women in advertising and role of gender depicted. The result of analysis showed appearance of the image of women in advertising 80% described young women (under 30 years) of children and middle-aged (20%), workers / laborers (10%), customer shopping/traveled (20%), dancers (60 %), and others (10%). Role of gender portrayed the role of feminine woman (gentle, beautiful, well-maintained), hardworking (for workers/labor), domestic worker (cooking, housekeeping, child care, care of the husband) and middle-class workers who are on vacation and adventure. The role of women is still defined as feminine roles, domestic (stereotypes) and if she is working, then the feminine and domestic work are not abandoned or so called double burden. Stereotypes and double burden of gender is an issue that is avoided in achieving gender equality and equity (KPPA, 2009). Due to that, the use of images of women that reinforce stereotypes and women’s double burden should be reduced.

Keywords: gender roles, cultural tourism, women image, online advertisement

I. INTRODUCTION

Women in Indonesian culture fitted in to their reproductive roles such as pregnancy, lactation and giving birth. Women also closely related to domestic roles such as taking care of their children and husband, and doing the household work. That roles linked to a patriarchal culture that became the culture of the majority ethnic Indonesia. Even, in some ethnic groups, women are not involved in determining lineage, decision-making within the household and society, and also not involved in the public level.

The role of women in the public sphere has grown along with the economic and cultural development in Indonesia. Nowadays, there is no stranger to find women as leaders, as a workers in the formal and informal sectors or received the highest academic degree. Sakernas results in 2012 showed there are 47.91% of women are working and there is 36.97% of the population of women in Indonesia who became a housewife. Sakernas results in 2012 also showed an open unemployment rate of men and women are balanced, where the open unemployment rate among females reached 26.52% and 26.08% of men (accessed from www.bps.go.id, 2nd July 2016). Data achievement of the MDGs in 2014 showed most of the gender equality goal has been reached and two destinations in the category will be achieved. MDGs goal has been reached with pure participation rate of women/men in elementary, junior high schools and colleges, and the ratio of literate women to men. Even, at a ratio indicator of women’s education to men’s education for junior high school, senior high school, college and literate women are higher than men. Gender empowerment indicator that will be achieved is contribution of women in wage employment in the non-agricultural sector and the proportion of seats held by women in parliament (Bappenas, 2014).

MDGs’ achievement is still leaving homeworks. There is still any issue about gender inequality. According to Faqih (2004), a manifestation of gender inequality reflect in women's marginalization or poverty, subordination, stereotyping, violence, and the double burden of gender role socialization of ideological values. For example marginalization, 57.9 percent of employed women work in the informal economy, while only 50.9 per cent of male workers working in the informal economy (ILO, 2014). Research Purnomo (2015) and Purnomo (2016) in Bogor city and county, showed workers in informal sector do not get adequate labor protection because they do not have clear employment contracts. The burden of household tasks remain the responsibility of women after the women working in the public sector, known as a double burden (Kusumawati, 2012; Elizabeth, 2015; Anggraeni...
Based on scientific publications on gender inequality in Indonesia, the problem of marginalization or poverty of women, subordination, stereotyping, violence, and the double burden of gender role socialization of ideological values arise for several reasons. Women as workers considered as an additional income earner so no need to get the same rights as men, culturally women are still at domestic level so that the transition responsibility of women in the public sector continue to ask the responsibility of women in the domestic sector, and women as sexual objects. This perspective is on the level of households, corporations, and government and even the women themselves.

Perspective inherent in almost all parts of society is the result of cultural development. Culture is a totality of learned, socially transmitted custom, knowledge, material objects, and behavior (Schaefer, 2003). Referring to the understanding of this culture, the process of socialization is an important element in transmitting culture. Feminist critiques on the media that socialize on gender roles, especially on the role of the media in disseminating the representation of women in society. Media socialized gender roles and perceptions of women in society, both identified with his race or national origin (Brooks and Hebert, 2006).

Cultural tourism is identic with the concept of heritage tourism tourism, art tourism and tourism ethic. Richards suggests that cultural tourism covers: not just the consumption of the cultural products of the past, but also of contemporary culture or the ‘way of life’ of a people or region. Cultural tourism can therefore be seen as covering both ‘heritage tourism’ (related to artifacts of the past) and ‘arts tourism’ (related to contemporary cultural production) (Richard 2001 in Smith, 2009). It means cultural tourism in line with cultural understanding on the culture of tourism which makes both the old and the ongoing as an attractiveness of tourism destination. The emphasis is on the culture as a tourist attraction.

Introduction of cultural tourism on domestic and foreigner tourist by advertisement is indirectly introducing women in Indonesian culture. This study was conducted aims to see how cultural tourism advertisement introducing the role of women in Indonesia. Research using feminist’s lens to see how the role of women introduced through online advertisement built the image of Indonesian women and how the analysis of its impact on the development of the role of women in Indonesia.

II. LITERATURE STUDY

A. Gender Approach in Cultural Tourism

Three issues are central to the conceptual framework for understanding gender in tourism (Kinnard et.al., 1994:5). First, tourism processes are constructed from gendered societies ordered by gender relations. Second, gender relations over time inform and are informed by the interconnected economic, political, social, cultural and environmental dimension of all societies engaged in tourism development. Third, power, control, and equality issues are articulated through race, class, and gender relations in tourism practices (in Swain, 1995).

Gender relation in society shaped relation between men and women in tourism. Women and men are thus involved differently in the construction and consumption of tourism. Gendered “realities” shape tourism marketing, guest’s motivation and host’s action (in Swain, 1995). Particular sets of stereotypes and hierarchies shape what is called appropriate to do, how to do and who is doing in tourism activity.

Swain (1995) proposed gender aware framework study to analyzed gender in tourism. One of approaches is that the tourism industry is built on relations between people, all of whom are gendered. Gender underlines political relations and power allocations in the household, community, and social levels; is expressed in motivation, desires, tradition, and perception; and is therefore a factor in all tourism development and underdevelopment. Viewed tourism development should be from the perspective that society consists of a community of women and men. The relationship between a community of men and women who make up the pattern of relationships in household , community and society as well as the difference of motivation , desires , tradition and perception of men and women.

Using the approach of culture, gender roles are the result of socialization which is accepted as values and norms and institutionalized a culture (Schaefer, 2003). Culture which is unique, exciting and different become a tourist attraction. Smith described the impact of globalization and the global village, where the public can enjoy the urban culture that is totally different from the global culture. Smith said:

234
“In travelling to a place where life is lived at a slower pace and some remnants of tradition can be found, the global citizen finds his or her own respite from the frenetic intensity of global living. Tourism has been viewed traditionally as an escapist phenomenon, one which is based predominantly on elements of fantasy, fictions and myths” Smith (2009).

Research on gender in tourism largely viewed sexuality dimension of gender relations in tourism transactions. Gender research in other tourism analyzed by Pritchard (2004), see the imbalance between women's studies as travel service providers and women as a connoisseur of travel services. As a travel service provider, women represented as a fascination with the West culture size. Wright's (2001) was examination female representations in the western movie genre. Such work has demonstrated that representations have been and continue to be stereotypical - typically attributing youth, beauty, and sexuality to women, and power and activity to men. Or, in terms of Smith (2009) as the global culture. On the other hand, tourist who has been exposed to global culture want to know the uniqueness of other cultures through cultural tourism. Indonesia as a developing country is known for its unique culture and different from western culture. The introduction of Indonesian culture through travel advertisements in online media can make traveler thinking about Indonesian culture, especially that govern the roles of men and women in society.

B. Gender Role Socialization in Advertising Media

Studies in the field of gender and media shows that what is portrayed in the media can be represented in the real world and vice versa. The Articles In These special issues of Sex Roles (Rudy et al. 2010a, 2011, in Collins, 2011) and the information they provide represent a long stride forward in our understanding of the manner in the which women are currently depicted in the media. Bandura's social cognitive theory (2002, in Collins, 2011) Suggests that similarity to Reviews those portrayed in the media is important to learning from their behaviors. Greenberg and Atkin (1982, in Collins, 2011) is presented results indicating that while Black and White youth are equally likely to identify with White television characters, Blacks are far more Likely than Whites to identify with Black characters. Other work indicates that girls are more Likely to identify with male protagonists than boys are with female protagonists (Oatley, 1996, in Collins, 2011).

Gender studies in the media for Asian women show that women are sexualized. Brooks and Herbert (2006) found in research of Tajima and Hagedorn, Asian women and Latinas are often portrayed in the media as the exotic, sexualized companies as well. Refers to the research of Tajima (1989), "Asian women in the film are either passive figures who exist to serve men as love interests for White men (lotus blossom) or as a partner in crime of men of reviews their own kind (dragon ladies)". Pursuing this lotus blossom / dragon lady dichotomy, Hagedorn (1997, in Brooks and Herbert, 2006) argues that most Hollywood movies either trivialize or exoticize Asian women: "If we are 'good,' we are childlike, submissive, silent and eager for sex. And if we are not silent, suffering doormats, we are demonized, cunning, deceitful, sexual provocateurs".

Construction of culture in society is reflected in the depiction of figures of women and men in the media. Access of women and men to enter the media has no barriers. The problem is how the media portray women and men are. Research Buyssse and Herbert (2004) shows for 1990, of the 307 covers NCAA Division I media guide cover photographs representing female and male sports teams in basketball, golf, gymnastics, tennis, and softball / baseball were Analyzed, 47 percent (145) portrayed women's sports, while 53 percent (162) portrayed men's sports. Of the 314 covers analyzed in 1997, 51 percent (159) showed women's sports, and 49 percent (155) showed men's. While reviews these percentages suggest might gender equity. However, from the side of the image depicted, women are portrayed more appropriate for a sport that demands beauty rather than strength. For example, gymnastics, which the which requires movements that are aesthetically pleasing and fit within traditional notions of femininity, was considered to be Appropriate for women, while basketball, the which emphasizes strength and physicality, was considered to be appropriate for men. Knight and Giuliano (2001) illustrates that women are more visible appearance as sports center compared to men. Appearance in sport is also an interesting thing other than achievement. The media have the power and, we would argue, the responsibility to act as social agents in the transformation of athletic images by reflecting the reality of the female athletic experience. That reality is best reflected by constructing images of female athletes that emphasize reviews their athletic competence in sport (Buyssse and Herbert, 2004).

Brooks and Hebert (2006) concluded from the research described in this chapter has exposed the various ways the media construct monolithic notions of race and gender. Several studies have demonstrated how layered representations challenge static constructions, leaving, in turn, ambivalent space for alternative definitions of gender, race, and even sexuality. Research Dill and Thill (2007) shows the image of women and men in video games affect the image of the video game users who mostly are children about men and women. The vision of masculinity video game characters project are that men should be powerful, dominant, and aggressive. The story
video game characters tell about femininity are that women should be extreme physical specimens, visions of beauty, objects of men's heterosexual fantasies, and less important than men.

An image making of women and men in media also occurred in tourism. Refers to Pritchard (2004), she said, researchers noted have the same pattern of gender representations in tourism. Kinnaird and Hall (1994, in Sirakaya and Sonmez, 2000) and Swain (1995), Among others, have noted that in tourism brochures men are associated with action and power, while women are associated with passivity and availability. Such tourism marketing materials are carefully constructed texts, produced by governmental tourism organization, tourism operators, and advertising agencies that draw on the wider cultural sphere (Morgan and Pritchard 1998). While Reviews their representations may Convey many potential meanings, one meaning tends to be privileged over others and such is the power of this dominant ideology is that it blinds consumers to other Interpretations. The signs, symbols, myths, and fantasies privileged within tourism marketing are invariably male-orientated. Male-oriented image of women influenced what the ideal type of women in tourism not only for men but women too. Okazaki research and Hirose (2006) women more access to the media for tourism than men. Great opportunity for women to be more exposed to the image of women in advertisement in media travel online than men.

It shows the media such as magazines, movies, video games and advertisement are means of disseminating the role of women and men in society. Tourism advertisement is done to encourage development of tourism can be the media that reinforce the image of women and role of women in society is expected to be done without altering the gender injustice in society. Donchin research (2010) shows the development of tourism without being accompanied by the attention focused on the empowerment of women will continue to encourage women in the same conditions (reproductive role in household).

C. Analytical Framework

This research was conducted with reference to the notion of culture as a totality of learned, socially transmitted custom, knowledge, material objects, and behavior (Schaefer, 2003), which requires the socialization process in the formation of culture. Media which in this case is advertising a means of cultural dissemination of the role of women in Indonesia to the tourist. Whatever is contained in the advertisement will likely shape perceptions about the image and role of women in Indonesia in eyes of a tourist.

Image published in advertisement of travel Indonesian tourism illustrates gender roles are considered to represent gender role of Indonesian women and can affect the formation of the image of women's role in Indonesia (as in research Buyssse and Herbert, 2004; Knight and Giuliano, 2001; Dill and Thill 2007). It means that the advertisement not only affected image of women in the eyes of tourists, but also in the eyes of community and can encourage forms of adjustment role as the depiction in the advertisement. Analysis the impact of image of women's role is seen from its impact on the representation of gender inequality in terms of subordination, marginalization, stereotypy, double burden, and violence (Fakih, 2004).

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![ANALITICAL FRAMEWORK](image)

III. RESEARCH METHODE

The study was conducted by observed 10 Indonesian cultural tourism advertisement published in Youtube. Selection of online advertisement because it can be accessed by anyone and anywhere. Youtube selected because Youtube is the most recognized sites in search for online video media. The study focused on images that illustrate women and gender roles that introduced in Indonesia by depicted in the cultural tourism advertisement.
Travel advertisement selection is done by selecting 10 advertisement Indonesian cultural tourism. The advertisement is not advertising cultural tourism in general, however, has met cultural tourism category according to Smith (2009). Advertisement visit Indonesia drawn from advertisements visit Indonesia in 2013, 2014 and 2016 as well as advertisement visit Indonesia representing parts of Indonesia, such as Bali, Jakarta, Papua, Sulawesi, Kalimantan, Java and Aceh. Tenth advertisements sampled were:

<table>
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</tr>
<tr>
<td>2</td>
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</tr>
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</tr>
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<td>4</td>
<td>Wonderful Indonesia-Bali</td>
<td>8.899</td>
</tr>
<tr>
<td>5</td>
<td>Visit Indonesia-Wonderful Indonesia Jakarta Indonesia National and Business Capital</td>
<td>511</td>
</tr>
<tr>
<td>6</td>
<td>Visit Indonesia-Visit Papuan 2013, Papua</td>
<td>961</td>
</tr>
<tr>
<td>7</td>
<td>Visit Indonesia-Wonderful Indonesia, Tana Toraja, Sulawesi</td>
<td>83.080</td>
</tr>
<tr>
<td>8</td>
<td>Visit Indonesia-Visit Indonesia Visit Central Java 2013, Java</td>
<td>955</td>
</tr>
<tr>
<td>9</td>
<td>Visit Indonesia-Visit Borneo 2013, Borneo</td>
<td>3.176</td>
</tr>
<tr>
<td>10</td>
<td>Visit Indonesia-Visit Aceh 2013, Sumatera</td>
<td>4.340</td>
</tr>
</tbody>
</table>

IV. RESULT OF RESEARCH

Tourism advertisement was showing images of women and men as a tourist and as local people. Ten samples of advertisement was showing women as tourist as feminine, beauty, and caring while men imaging as Masculine, strong, fearless, and take care of his women. The commercial shows women prefer shopping than men. Women pay more attention to traditional culture, traditional souvenirs and local women and children. Shopping, spa, and enjoy the beautiful tourism destination in the way (enjoy the tourism activity with feminine pose, wind touch on the hair, beautiful clothes on the top hill or beach, etc.) are supposed to women nor men. Only one advertisement that depicts women explored the woods and caves like men.

There is a difference between advertisement that depict the culture of the city (visit Jakarta) and advertisement that depict traditional culture. In advertisement of visit Jakarta, women and men are more equal than in traditional culture advertisement (Central Java, Borneo, Sulawesi, Aceh and Bali). It shows the modern culture enjoyed a more egalitarian by women and men.

Expose the beauty of women body more than exposure to the physical attractiveness of men. Expose the foreign women body bolder than on the model of Indonesia. Expose the cast of traditional culture enjoyed a more egalitarian by women and men.

Expose the beauty of women body more than exposure to the physical attractiveness of men. Expose the foreign women body bolder than on the model of Indonesia. Expose the cast of traditional culture enjoyed a more egalitarian by women and men.

Expose the beauty of women body more than exposure to the physical attractiveness of men. Expose the foreign women body bolder than on the model of Indonesia. Expose the cast of traditional culture enjoyed a more egalitarian by women and men.

Expose the beauty of women body more than exposure to the physical attractiveness of men. Expose the foreign women body bolder than on the model of Indonesia. Expose the cast of traditional culture enjoyed a more egalitarian by women and men.

TABLE II. IMAGE OF WOMEN AND MEN IN TOURISM ADVERTISEMENT AS TOURIST

<table>
<thead>
<tr>
<th>No</th>
<th>Advertisement</th>
<th>Women image on advertisement</th>
<th>Gender Role Image</th>
<th>Men image on advertisement</th>
<th>Gender role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wonderful Indonesia 2016</td>
<td>Women in bikini, relax on the ship, taking picture with children</td>
<td>Feminine, beauty and caring</td>
<td>Doing extreme sport like rafting, touring, surfing and diving</td>
<td>Masculine, strong, and fearless</td>
</tr>
<tr>
<td>2</td>
<td>Wonderful Indonesia 2014</td>
<td>Explore traditional market and culture, explore nature (forest and animal), explore the cave, relax on boat, enjoy the food, photography with the cute camera, doing spa</td>
<td>Feminine, beauty and caring, little part show women dare to explore nature (cave and forest)</td>
<td>Doing extreme sport (paralayang, surfing, bike and car touring, hiking, cave), photography with the high tech camera</td>
<td>Masculine, strong, and fearless</td>
</tr>
<tr>
<td>3</td>
<td>Wonderful Indonesia 2013</td>
<td>Eating, doing spa, shopping, fitness, tour with children</td>
<td>Feminine, beauty, caring, enjoy the shopping</td>
<td>Caring the women, fitness</td>
<td>Masculine, take care of the women</td>
</tr>
<tr>
<td>4</td>
<td>Wonderful Indonesia-Bali</td>
<td>Enjoy traditional culture, enjoy café and restaurant, yoga, enjoy the beach</td>
<td>Feminine, beauty, caring</td>
<td>Swimming, surfing, enjoy café and restaurant with his woman, rafting, jumping in the river and sea, caring his woman</td>
<td>Masculine, take care of the women</td>
</tr>
<tr>
<td>5</td>
<td>Visit Indonesia-Wonderful Indonesia Jakarta</td>
<td>Same with men (yoga, biking, enjoy the beach, café, restaurant, and night life). Different with men (doing spa, shopping, beauty creature)</td>
<td>Modern, enjoy the shopping, beauty</td>
<td>Same with women (yoga, biking, enjoy the beach, café, restaurant, and night life). Different with women (caring his woman)</td>
<td>Masculine, take care of the women</td>
</tr>
<tr>
<td>6</td>
<td>Visit Indonesia-Visit Papuan 2013</td>
<td>Enjoy traditional dancing, caring the children</td>
<td>Feminine, beauty, caring</td>
<td>Doing hard sport (running in the hill), help indigenous peoples</td>
<td>Masculine, strong, and fearless</td>
</tr>
</tbody>
</table>
Ten samples of tourism advertisement was showing women as local people were imaging as caring, gentle, beautiful, domestic worker and tenacious. Local women mostly are doing work in traditional job, selling food and traditional souvenir, massager, dancer, mother, serve food, housewife, and caring children. Men as local people were imaging as serving, strong, caring in masculine way, high skill and powerful. Local women image on advertisement was described as work in traditional job, selling food and traditional souvenir, massager, dancer, mother, serve food, housewife and caring the children. Same with women image as tourist, only women were described as beauty creature who are making the tourism destination more interested (young beautiful women as opening and closing of advertisement with the beautiful face and smile). Local men image on advertisement was described as artist, cooking in masculine way (cooking with fire, heavy equipment, attraction etc.), masculine dancer, guide, driver, farmer, fisherman, king, soldier and bartender.

<table>
<thead>
<tr>
<th>No</th>
<th>Advertisement</th>
<th>Women image on advertisement</th>
<th>Gender role Image</th>
<th>Men image on advertisement</th>
<th>Gender role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wonderful Indonesia- Aceh 2013</td>
<td>Dancing with the children and traditional dancer, doing spa, enjoy the nature</td>
<td>Feminine, beauty, caring</td>
<td>Enjoy traditional masculine art and sport</td>
<td>Masculine, strong, and fearless</td>
</tr>
<tr>
<td>2</td>
<td>Visit Indonesia-Visit Central Java 2013</td>
<td>Enjoy the nature, enjoy traditional souvenir, canoeing in river, swimming, dancing with children</td>
<td>Feminine, beauty, caring</td>
<td>Rafting in river, explore forest, touring on the car, helping indigenous peoples</td>
<td>Masculine, strong, and fearless</td>
</tr>
<tr>
<td>3</td>
<td>Visit Indonesia - Visit Borneo 2013</td>
<td>None</td>
<td>None</td>
<td>Surfing, diving, explore nature (waterfall and forest)</td>
<td>Masculine</td>
</tr>
</tbody>
</table>

Women portrayed in Indonesian tourism advertisements in terms of age and work described in the advertisement. The result of analysis showed appearance of the image of women in advertising 80% described young women (under 30 years) of children and middle-aged (20%), workers / laborers (10%), customer shopping / Traveled (20%), dancers (60%), and others (10%). These results indicate that young women are more attractive to be a picture of Indonesia both as tourist travel as well as the local community. Women's work as a dancer is a job that most depicted. This shows the role of women in cultural tourism was largely seen as a traditional dancer. That has been described in Table 2 and Table 3, women as workers / laborers more described as traditional workers / laborers and domestic workers.
Role of gender portrayed the role of feminine woman (gentle, beautiful, well-maintained), hardworking (for workers/labor), domestic worker (cooking, housekeeping, child care, care of the husband) and middle-class workers who are on vacation and adventure. Women portrayed as middle-class workers only performed on women as a tourist and didn't applied on women as a local people.

Table IV. Percentage of Women Image Characteristic on Tourism Advertisement

<table>
<thead>
<tr>
<th>No</th>
<th>Characteristic</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Young women (under 30 years)</td>
<td>80</td>
</tr>
<tr>
<td>2</td>
<td>Middle-aged</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Workers / laborers</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td>Customer shopping/traveled</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Dancers</td>
<td>60</td>
</tr>
<tr>
<td>6</td>
<td>Others</td>
<td>10</td>
</tr>
</tbody>
</table>

V. CONCLUSION AND SUGGESTION

The portrayal of women as feminine, beautiful and gentle amplified by the ten tourism advertisement in Indonesia. The role of women is still defined as feminine roles, domestic (stereotypes) and if she is working, then the feminine and domestic work are not abandoned or so called double burden. Stereotypes and double burden of gender is an issue that is avoided in achieving gender equality and equity (KPPA 2009) and gender inequality (Faqih, 2004). Women at the same time stereotyped as feminine and men as being masculine. The portrayal of men as being the caring of his women also illustrates the dependency of women on men. Working women just described works in the domestic sphere and not in the realm of domestic public. This is strengthening the role of women without reducing the public role of women (double burden). At the same time the image of women that can only be described as traditional and domestic workers also marginalize the role of women in the public sphere. This role is still attached to the women, though women are portrayed as middle class as a tourist.

The portrayal of women as beautiful and interesting creatures and objects of interest in sexuality strengthen the image of women as objects and not subject. Faqih (2004) emphasizes this as one of the causes of violence against women. Many studies were showed that illustrate that the projection of women as a tourist attraction which fueled the sexual tourism and making women as objects of tourism (Dines and Humez, 2003; Chow-White, 2006; Pritchard, 2004).

The portrayal of women in advertisement are advised to be more balancing the roles of women and men in the realm of domestic and public. Emphasis on women's beauty and femininity of women has the potential to preserve injustice gender. Due to that, the use of images of women that reinforce stereotypes and women's double burden should be reduced.

REFERENCE


Development Strategy for Ecotourism Potential in Bali Botanical Garden of Candikuning Village, Baturiti, Tabanan, Bali

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Abstract—Bali is one of the most popular tourist destinations in the world. This condition supports the development of new tourist attractions especially ecotourism which includes conservation and educational programs. Eka Karya Botanical Garden or also known as Bali Botanical Garden, located in Candikuning Village, Baturiti, Tabanan Regency, Bali Province has a great ecotourism potential to be developed. This ex-situ place for plant conservation received a Cipta Award in 2011, and that achievement gives motivation for it to become a centre of innovation, information and education for ecotourism in Bali. However, this botanical garden has some shortcomings, which impede this area from developing, which are, among others, lack of public transportation to reach the place, lack of promotions to schools and companies, and inadequate infrastructure and facilities around the area. This study aims to formulate ecotourism development strategies for Bali Botanical Garden. The research was conducted in Bali Botanical Garden-LIPI using the survey method, and the data used include primary and secondary data. In formulating the strategies for ecotourism development in Bali Botanical Garden, this study made a SWOT analysis, and the results revealed that the development of ecotourism in Bali Botanical Garden should be in harmony with the social and economic conditions, and it should optimally engage the communities and local government in each of stage of the development process in order to give extensive benefits for the local people to enjoy the economic benefits of the ecotourism development in the region. In addition to that, cooperation needs to be improved with related institutions or agencies, such as travel agencies and student organizations engaged in the preservation of environment, in order to give birth to creative ideas for the development of the ecotourism area.

Keywords—Ecotourism, Bali Botanical Garden, Ecotourism Potential, Development of Ecotourism

I. INTRODUCTION

Bali is one of the favorite tourist destinations both for local and foreign tourists. The island has remarkably diverse attractions, such as natural, cultural and marine tourism. Tabanan Regency is part of Bali Province of Indonesia. Located in the south part of Bali Island, Tabanan has many popular natural attractions, one of which is Eka Karya Botanical Garden of Bali or also known as Bali Botanical Garden. Bali Botanical Garden serves as one of the natural attractions having potential as an ecotourism destination, where tourists can spend their time on vacation or do educational activities (using a guide service). In addition to that, Bali Botanical Garden is also a place to conserve plants, especially highland plants. Therefore, Bali Botanical Garden needs development strategies for its ecotourism potential.

Tourism is a temporary trip from one place to another without involving work or business activities in the visited places, but for the visitor to simply enjoy the trip, do sightseeing and enjoy leisure time with a desired
expectation [1]. Ecotourism is one of the most popular tourism concepts used to develop a tourism object. Tourist activities are expected to be able to raise awareness of and appreciation to the environment, foster understanding and knowledge and give insight into the nature and life of local communities. Ecotourism is an activity to visit an environmental site whether it is nature or not by providing inspiration and involving participation of travelers in order to protect the culture and nature conservation.

According to Maryani [2], the main characteristics of ecotourism are as follows:

1) Nature and culture are the bases of ecotourism, and the main tourist motivations are to observe and get aspiration from the nature and local traditional culture;
2) Ecotourism contains education to provide insight;
3) Generally, small-scale tourist facilities are provided by local communities;
4) It has impacts on the natural environment, society and culture;
5) Encouragement for the conservation of nature and culture is through cooperation among the government, the community and tourists.

The results of research on ecotourism in developing countries carried out by Agrawal and Redford [3] show that empirically ecotourism plays a role in four conservation indicators, namely conservation financing, conservation education, conservation ethics, and resource conservation.

Meanwhile, Lindberg [4] defines ecotourism as a responsible trip to natural areas that aims to protect and preserve the environment so as to minimize the impact on the environment and social culture, raise funding for protected areas, and to improve the welfare of local communities.

Bali Botanical Garden is one of the natural tourism areas having the potential as a place for conservation, education, and tourism that is not possessed by any other tourist attractions in Bali. This Botanical Garden was founded in 1959. However, based on interviews with the head of Bali Botanical Garden, it is known that there is a fluctuation in the number of tourist visits, and there is inadequate understanding of the public on this tourist attraction. The number of visits can be seen in the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Domestic Tourists</th>
<th>Foreign Tourists</th>
<th>TOTAL Number of Tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012</td>
<td>29,511</td>
<td>21,269</td>
<td>50,780</td>
</tr>
<tr>
<td>2013</td>
<td>20,725</td>
<td>24,855</td>
<td>45,580</td>
</tr>
<tr>
<td>2014</td>
<td>16,531</td>
<td>23,159</td>
<td>39,690</td>
</tr>
<tr>
<td>2015</td>
<td>20,745</td>
<td>25,584</td>
<td>46,329</td>
</tr>
</tbody>
</table>

Source: Information and Services Office of Bali Botanical Garden

Based on the above conditions, this research is conducted with the aim to formulate ecotourism development strategies for Bali Botanical Garden.

II. METHOD

The study was conducted in Bali Botanical Garden-LIPI, using the survey method. The collected data include primary and secondary data. This study assessed the tourism potential and market of Bali Botanical Garden as a basis for determining the development strategies in accordance with the current conditions. The collected data have covered product and market aspects of tourism, economic benefits relating to employment opportunities and ecotourism businesses as well as economic and social conditions of the people in the surrounding areas. The data were analyzed to determine the trend of the number of tourists projected to visit the location and the tourist attraction in the coming years using the following formula [5].

\[ Y_{tn} + Y_o (1+r)^t \]  

Where:
- \( Y_{tn} \) = The number of tourists in the coming years
- \( Y_o \) = The number of tourists in the beginning
- \( r \) = The growth rate (%)
III. FINDINGS AND DISCUSSION

A. General overview of the research object: Bali Botanical Garden

Bali Botanical Garden is a natural attraction which also serves as an ex-situ conservation area with an area of 157.5 hectares located in Candikuning Village, Baturiti, Tabanan Regency, Bali Province. This tourist area is commonly known as Bedugul. Organizationally speaking, Bali Botanical Garden was established as Technical Management Unit for Plant Conservation Center of Bali Botanical Garden through Decision of Chairman of LIPI (Indonesian Institute of Sciences) No.1019/M/2002, dated June 12, 2002. The area is categorized as a Forest Area for Special Purposes (Kawasan Hutan Dengan Tujuan Khusus/KDTK) for education and research as determined by the Decision of the Minister of Forestry No. 6311/Kpts-II/2002, dated June 13, 2002. Structurally speaking, Bali Botanical Garden is under the Indonesian Institute of Sciences (LIPI).

With a collection of thousands of plants that are not only from Indonesia, Bali Botanical Garden as one of the institutions of ex-situ conservation of mountain plants of eastern Indonesia is a suitable place for research, education and tourism. With beautiful natural panorama as well as diverse flora and fauna, Bali Botanical Garden has been used as a place to preserve mountain plant species. Bali Botanical Garden is an area located on the eastern slopes of Bukit Tapak (Tapak Hill), bordering the Batukaru Nature Reserve. Bali Botanical Garden is located at an altitude of 1,250 – 1,450 meters above sea level, with temperatures ranging between 18°-20° C and humidity of 70-90%, and developed into an ex-situ conservation area of mountain plants of the eastern Indonesia with its function as a place of conservation, research, education and tourism. Bali Botanical Garden also has a rich collection of plants ranging from medicinal plants, ornamental plants, bamboos, ferns, cacti, orchids, begonia, aquatic plants and plants used for Hindu religious ceremonies organized by their kinship and theme.

B. Tropical Forest Ecosystem

This type of ecosystem occupies almost all parts of the area, thus becoming the main characteristic of Bali Botanical Garden. The structure of the tropical forest is marked with plants consisting of three or four layers of the tree canopy with a diverse composition. Several dominant tree species are Bishop wood (Bischofia javanica), Manglietia (Manglietia glauca), Ficus variegata and Vernoea arbore.

With the existing ecosystem in Bali Botanical Garden, the flora and fauna in the area are also unique and different from other areas. With regard to the flora, Bali Botanical Garden has 2,403 plant species belonging to 1,078 genera and 242 families [6]. Of the 242 families, five of them which are Orchidaceae (Orchid family), Begoniaceae, Cactaceae (cacti), Poaceae (grasses), and Arecaceae (palms) are known to have a considerable number of individuals, species, and genera. As for the fauna, there are wildlife species living in the area such as doves, partridges, loriculus, green pigeons, eagles, while other animals are, among others, monkeys, deer, raccoons, squirrels and others.

C. Analysis of Ecotourism of Bali Botanical Garden

Bali Botanical Garden as one of the popular tourist attractions is not only known nationally, but it is also internationally recognized. Bali Botanical Garden is a natural attraction worth visiting. The great interest of domestic and foreign tourists to enjoy the natural attractions in Bali Botanical Garden should be supported with greater government support to offer a grand design and appropriate policies and sustainable ecotourism in order to preserve the natural beauty of Bali Botanical Garden. However, before discussing policies, the existing ecotourism conditions in Bali Botanical Garden need to be discussed with some criteria as proposed by [10]. Generally speaking, Bali Botanical Garden has fascinating natural resources to be developed as an ecotourism area. There are many factors that explain why this region is relatively better protected from natural damage, which are, among others:

1) The surrounding community is still aware of the importance of making this botanical garden as a natural tourist area such as for a camping site, and a place to gain income for street vendors and garbage collectors. This helps Bali Botanical Gardens maintain its cleanliness and safety.
2) To enjoy Bali Botanical Garden, travelers can use private cars through the hot mix streets surrounding the botanical gardens or walk through walkways passing through the forest for approximately 2.5 hours.
3) The area of Bali Botanical Garden remains used as a program area of ex-situ conservation of mountain plants in eastern Indonesia by LIPI and therefore, the natural resources existing in the area is also protected by the Government.
With this support, the development of Bali Botanical Garden as a tourist attraction should be done by the government by continually maintaining the social, environmental and economic aspects. Bali Botanical Garden as an ecotourism destination also has shortcomings, which impede this area from developing. The current problems are, among others, as follows:

1) The location of Bali Botanical Garden that is hard to reach due to lack of public transportation.
2) The infrastructures and facilities around Bali Botanical Garden (Bedugul Area) are still far from adequate.
3) Active participation of both the government and the local people to develop Bali Botanical Garden as an ecotourism destination needs to be improved. This is due to the fact that there is not any special program yet to develop the area to have a better value and quality. Even the intensive promotion of this area is done only by domestic and international travel companies, without involving the government as the primary stakeholder. Apart from it, the local people of Bedugul mainly participate only in working as local guides who accompany tourists around the botanical garden, and the people have not been developed into an active tourism community.
4) The government has yet to put efforts of conservation and strict preservation of the area. This can be perceived from the fact that there have not been any efforts to reinforce the law concerning tourists who cause damage to environment, such as littering, etc.

The potential of ecotourism areas to become attractive tourism destinations can be seen from the great interest of the local Balinese to enjoy a tourism destination that is different from what is already common, whether for outbound, training or educational requirements. Tabanan, a regency which is well known for its icon as the Rice Granary of Bali, should be able to transform Bedugul into a tourism destination for students and university students, as this type of leisure is very well-liked by the young people.

D. Policies on the Development of Ecotourism in Bali Botanical Garden

Considering all the potential that Tabanan regency has, especially the condition in Bali Botanical Garden, there are a number of things that need to be done by policy makers for the development of ecotourism in Bali Botanical Garden:

Strengthening the concept of ecotourism for the botanical garden. Bali Botanical Garden, which possesses a very attractive ecotourism potential, needs to be developed in a more serious manner by the Government. This should be done in order to enhance the economic value of this region which in turn will strengthen the economy of the local communities. However, to reduce negative impacts on the environment, a special effort is then required to mitigate them. One of the solutions that is suitable to address this problem is to develop the concept of ecotourism at the Botanical Garden. In this context, tourism development in Botanical Garden will be managed in such a way so as not to cause any disturbance, or to be in harmony with environmental conservation efforts, and to have positive impacts on the local economic development.

The local economic development is carried out, besides to support the sustainability of conservation, also to improve the welfare of the local communities. However, in developing and reinforcing the concept of ecotourism to develop the local economy, the local communities and the botanical garden management need to have a correct understanding. They need to be directed so that the botanical garden and the communities can play an active role and become stakeholders that have interest in the development of this area. One way to accomplish this is by developing economic units to meet the needs of the communities.
TABLE II. SWOT ANALYSIS FOR STRATEGY SETTING

<table>
<thead>
<tr>
<th>No.</th>
<th>Internal Weaknesses</th>
<th>Internal Strengths</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of promotions to schools and companies;</td>
<td>Support and positive response from the local communities in playing an active role in the management and development of ecotourism;</td>
</tr>
<tr>
<td>2</td>
<td>Lack of public transportation to Bali Botanical Garden;</td>
<td>Tourism is developed as an economic activity of the local communities;</td>
</tr>
<tr>
<td>3</td>
<td>The government still has not carried out any efforts of conservation and strict preservation of the area;</td>
<td>Availability of adequate facilities to support the tourism development in the region of Bali Botanical Garden;</td>
</tr>
<tr>
<td>4</td>
<td>Infrastructures and facilities around Bali Botanical Garden (Bedugul Area) are not adequate yet.</td>
<td>An area that is still unspoiled, with neatly laid gardens.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>External Opportunities</th>
<th>External Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bali Botanical Garden can be very easily accessed on the Internet and this helps promote the tourism potential;</td>
<td>There is still a problem concerning land ownership with the forestry department;</td>
</tr>
<tr>
<td>2</td>
<td>Job opportunities will be available for the people in the communities surrounding the area of Bali Botanical Garden;</td>
<td>Lack of visitors’ awareness of the environment in Bali Botanical Garden;</td>
</tr>
<tr>
<td>3</td>
<td>Tourists have a positive perception of the efforts on development of Ecotourism in Bali Botanical Garden;</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>There will be cooperation with several outbound operators and several companies;</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>There will be cooperation with the tourism department in relation to the development of tourism management, and tourism marketing will be carried out.</td>
<td></td>
</tr>
</tbody>
</table>

General Strategy

<table>
<thead>
<tr>
<th>Opportunities</th>
<th>S-O</th>
<th>Threats</th>
<th>W-T</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bali Botanical Garden can be very easily accessed on the Internet and this helps promote the tourism potential;</td>
<td>1. Build the same perception and concept of ecotourism development in the area of Bali Botanical Garden among stakeholders;</td>
<td>1. Work together with the forestry department so that the land ownership boundaries become clear;</td>
<td></td>
</tr>
<tr>
<td>2 Job opportunities will be available for the people in the communities surrounding the area of Bali Botanical Garden;</td>
<td>2. Establish an organization or forum for the ecotourism management activities;</td>
<td>2. Involve other communities and stakeholders in the efforts of environmental countermeasures.</td>
<td></td>
</tr>
<tr>
<td>3 Tourists have a positive perception of the efforts on development of Ecotourism in Bali Botanical Garden;</td>
<td>3. Develop an operational strategy for the development of Bali Botanical Garden with various tourist attractions as a prime tourist destination by prioritizing education, conservation, and economic improvement in the communities.</td>
<td>3. Work together with stakeholders and government institutions in relation to land and environmental countermeasures.</td>
<td></td>
</tr>
<tr>
<td>4 There will be cooperation with several outbound operators and several companies;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 There will be cooperation with the tourism department in relation to the development of tourism management, and tourism marketing will be carried out.</td>
<td></td>
<td></td>
<td></td>
</tr>
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IV. CONCLUSION

Some conclusions can be drawn as follows:

1. Bali Botanical Garden Bali is a tourist area that can be developed into an attractive ecotourism destination for both domestic and foreign tourists who seek to enjoy a destination with an ecotourism concept.

2. The development of ecotourism in Bali Botanical Garden should be in harmony with the social and economic conditions, and not conflict with conservation efforts that have been carried out in the botanical garden.

3. The development of ecotourism in Bali Botanical Garden should engage the communities and local government optimally in each of stage of the development process. This should be so in order to give extensive benefits for the local people to enjoy the economic benefits of the ecotourism development in the region.

4. Cooperation needs to be improved with related institutions or agencies, such as travel agencies and student organizations engaged in the preservation of environment, in order to give birth to creative ideas for the development of the ecotourism area. Apart from it, their involvement is also expected to strengthen the concept of ecotourism in Bali Botanical Garden.

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The Potency of Bali Culinary as Cultural Tourism Attractions with Resource Based Value Approach

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Abstract —This research is motivated by trend of global travelers who enjoyed the culinary as an attraction that makes one factor driving them to visit a tourist destination. Moreover, amid competition among tourist destinations requires Bali is able to show a competitive advantage that can provide added value for tourists visiting Bali. Balinese culiner has its own unique character and is able to be a differentiator with other culinary, even these differences that add to its appeal. Bali culinary with taste, very unique character has the potential to compete with other culinary-enriched culinary tour in Bali and in the world. But until now Bali culinary have not been able to achieve popularity in nationally and worldwide. Arguably Bali culinary only favored by the Balinese only. Bali Culinary believed to be the result of a copyright, taste, and imagination of the ancestors of Baliness people since many centuries ago and have high values. By using the concept of Research Based Value which emphasizes the uniqueness of its resources to create added value and a competitive advantage and in-depth interviews to the international chef, questionnaires, and observations in data collection and analysis techniques of descriptive, this research found the culinary potential of Bali as a cultural attraction between others: (i) have a distinctive taste and unique that is salty, spicy, greasy and the scent of spices typical is generally derived from the leaves of Lemo, janggar ulam (ii) have a philosophy in the making and contains noble values, (iii) contain elements usadha / preventive treatment and (iv) the name of Bali is already a strong brand in the minds of its customers and is able to create loyalty.

Keywords: Bali Culinary, Cultural, Creative and Competitive.

I. INTRODUCTION

A. Background

Bali is an international tourist destination that is the pride of the world and the people of Indonesia. The uniqueness of Balinese culture is a competitive advantage that makes Bali has its own place for domestic and foreign tourists. Most tourists visiting Bali since the first admire the art of dance, sculpture, music, and drama (ballet). But some time lately and foreign tourists began to look at the bali culinary as one of the cultural tourism attractions in addition to the already known previously.

The rapid growth of of the restaurants with Bali culinary along the streets in Denpasar, Bali culinary show that has its own fans and a place in the hearts of the people of Bali and tourists. It is strengthened by the inclusion of Balinese culinary dishes on the menu in hotels and non star with the level of popularity and high sales. The condition also showed a very good start for the bali culinary at the international level as well as supporting tourism in Bali by Balinese culture.

But on the other hand, the bali culinary is still not capable of the world and interested in part of the international community, such as the Culinary Thailand (Tom Yam Soup), Japanese (Sushi, Yakiniku, Bento), Italian (Pizza, Spaghetti and various pasta), American junk food. Even the popularity of bali culinary is still inferior to some culinary from several regions in Indonesia, such as Rendang Padang (West Sumatra), Soto Madura (East Java), Sate Madura (East Java), Ayam Taliwang (Lombok), Pempek Palembang (South Sumatra), Lumpia Semarang (Central Java), Bakpia Pathuk (Yogyakarta).

Bali culinary is to host in Bali, but it is undeniable presence culinary outside of Bali besides enriching culinary products are also a threat to the existence of Balinese culinary future. This phenomenon can be seen from the change of culinary tastes Younger Bali generation today who prefer culinary outside the grounds of contemporary and life style. Therefore culinary development of Bali as a traditional food should still continue to remain as the host, do not let the younger generation is more love culinary outside. It is very important to do given the bali culinary is part of the Balinese culture and identity into the identity of the Balinese.
Resources Based Value (RBV) is a concept that combines economic theory and strategic theory. RBV explains the competitive advantage of an industry in the long term depends on the uniqueness of its resources (Barney, 1991; Barney, Wright, and Ketchen, 2001; Grant, 1991; Peteraf, 1993; Porter, 1991; Prahalad and Hamel, 1990; Chen and Jeou, 2012). Therefore the available resources should have a resistance, difficult to imitate and replaced. In this context Bali culinary can be considered a unique resource for Bali tourism industry and should be constructed to provide added value for tourists who vacation in Bali.

B. Formulation of the problem

Based on the above, the problem can be formulated as follows:

1. What are the potential owned by Bali culinary to be developed as a attraction of cultural tourism based on the Research Based Value concept?
2. Why Bali culinary has not been able to have a high popularity as a cultural tourist attraction?
3. What efforts can be made to be able to develop the culinary culture of Bali as a tourist attraction?

C. Research purposes

This study has the following objectives:

1. To determine the potential of the Bali culinary to be developed as a cultural tourist attraction based on Research Based Value concept.
2. To determine the cause of Bali culinary has not been able to have a high popularity as a cultural tourism attraction.
3. To find out what efforts can be made to develop Bali culinary as a culture tourist attraction.

D. Benefits of research

This research is expected to have the following benefits:

1. Academic benefits.

The results of this study are expected to enrich the literature on the culinary field, marketing and cultural tourism related to science.

2. Practical benefits

The results of this study are expected to provide contributions to all tourism stakeholders, especially those engaged in the culinary field in decision-making in order to promote the Bali culinary as a culture tourist attraction.

II. THEORITICAL REVIEW

A. Empirical study

Research by Sri Sadjuni (2006), who were investigating the Bali gastronomic meals by taking a standpoint on the consumer behavior traveler/customer. By using qualitative methods found that gastronomic meals Bali already comply with the main food served to tourists. Judging from the structure of the menu, the food Bali own completeness from the appetizers, soup, main meals and desserts. Similarly, the composition of the nutritional value owned Balinese cultural already meet nutritional standards required of the human body. The findings are reinforced by the expectation and perception of tourists are very high on Balinese food. Efforts to do so as more acceptable Balinese culinary travelers is to do the right marketing strategy.

Sirtha (1998) with his studies on traditional Balinese food reveals that Bali culinary is a form of physical culture is highly valued. Bali culinary not only to meet the needs and desires of eating and drinking, more than the Bali culinary has associated with processes involving the religious and social systems (customs, banjo, Sekehe) in its processing. Traditional food is very high potential as a tourist attraction with a unique taste, presentation and cultural values contained in them. On the other hand there is no doubt that the Bali culinary has a high economic value to the welfare of the people of Bali as the Balinese culinary producer itself.

Hendrayana (2011) conducted research on Bali culinary in the Sanur area of Bali with using SWOT analysis, and QSPM found that (i) the strength of the Bali culinary lies in: the power of taste and aroma, the product quality of traditional Bali culinary, the arrangement of traditional Bali culinary served, correspondence between the costs incurred with satisfaction, the composition of traditional Balinese cuisine, appearance, attitude and friendliness of the staff restaurant serving traditional Bali culinary; (ii) Weaknesses owned among other flavors inconsistent, at
least a variation of traditional Balinese food menu selection and unavailability of traditional Balinese food specialty restaurant in the hotel; (ii) Opportunities include: (i) development of special interest tourism culinary, (ii) traditional Balinese food is varied, the support from the government to develop culinary tourism in particular to introduce more bali culinary on tourists; (iii) The threat faced, among others: (i) the increased culinary outside Bali that enliven culinary products in the Bali and (ii) the standards of hygiene and sanitation is increasing.

Sunada (2013) conducted a study on the potential of traditional Balinese food-based community as a tourist attraction in the Common Market Gianyar using qualitative descriptive method. The results showed that the potential of gastronomic traditional Balinese food sold in the Common Market Gianyar meet the criteria kunikan, orijinalitas, otentisitas, diversity, as well as an attractive appearance for tourists so worthy to offer as a tourist attraction. Efforts made by the manager of the market in the development of traditional food by involving indigenous village that villagers in the production process of supplying food ingredients, processing, sales, provision of land selling place. It is certainly intended that the benefits derived from the business activities of traditional foods as much as possible for the indigenous (local).

B. Product development

Kotler (2002: 3) The product has a broad meaning covering everything that can be offered, owned, used or consumed in order to satisfy the needs and desires of customers that includes physical, services, people, places, organizations and ideas.

Product development (Kotler, 2000: 374) is to be done by the company to face the product life cycle, where at a certain moment the product experienced a period of maturity and decline that require rejuvenation products. Product development should also be made to answer the needs and desires of targeted customers are constantly changing within a certain time.

Product development purposes, among others: (i) meet the needs and desires are not satisfied, (ii) increase sales turnover, (iii) enhancing the competitiveness and win the competition, (iv) further empower production resources, (v) save on production costs using the same raw materials, (vi) optimize the use of material remains, (vii) that the customer is not saturated with products, (viii) the simplification of packaging (Buchari, 2000: 101).

C. Marketing

Marketing is the management function that organize and regulate all business activities including predict consumer demand and changing consumer purchasing power that needs to be effective against the particular product or service, as well as bringing a product or service to the consumer or end user so that it can achieve the goals or other goals established by the company or organization (Holloway, 2004: 7)

Kotler (2002: 12) meyatakan that marketing is a social and managerial process that resulted in individuals and groups obtain what they need and want through creating products and value, as well as the exchange of products and value that distinguishes it from the other party.

D. Traditional food

Ernayanti (2003: 2) traditional food with cultural values, traditions and beliefs rooted in the local culture (local indigenous) greatly affects the food patterns tribes in Indonesia, including the selection of raw materials, the style and tradition of eating, eating behaviors and serving method. The traditional food of a region can be a mirror of civilization and culture of a region, will be presented as well as the right enjoyed by the local community as well.

Holy (1986) and Hendrayana (2011) traditional Balinese food can be defined as foods that are processed and made by local people of Bali for generations by using a combination of local herbs (base) which has a flavor and aroma that differentiates it from other regions.

E. Development of Traditional Food

Development of traditional Balinese food to pay attention to the following matters: (i) processing methods, (ii) technology is an aspect to note (iii) includes the adaptation of the presentation of the food, using the concept of French service, Russian service, American Service, Buffet service, family service , risjttafel service and (iv) improving the quality of food that includes presentation, taste and flavor, texture of food, temperature, color of food, and the character of food (Pauli, 1979; Sudiara, 1998; Ciptono, 1996 and Hendrayana, 2011)

F. Cultural tourism

Tourism is a phenomenon that consists of various aspects, such as: economic, technological, political, religious, cultural, ecological, and defense and security. Developing tourism through transparency and communication across cultures, through tourism is also growing more widespread communication between other components within the framework of relations of mutual influence (Geriya, 1996: 38)

Culture as one aspect of tourism can be used as a potential in the tourism development. This is due, in the development of tourism in a country or a region strongly associated with the potential of the region or a country.
Indonesia, for example, to capitalize the wealth of national culture backed by a unique variety of regional cultures can use culture as a tourist attraction.

Development of cultural tourism that relies on further termed cultural tourism. In other words, cultural tourism is a type of tourism that is developed based on the culture (Gerlya, 1996: 45). Culture is meant here is the Indonesian culture is built from a variety of regional cultures that exist in Indonesia. This means that, every step made in tourism development efforts in Indonesia has always relied on a national culture of Indonesia. All aspects related to tourism, such as: promotion, attractions, management, food, souvenirs, should always utilize the potential of national culture of Indonesia. Thus Indonesia tourism will have its own characteristics which can be distinguished from other country's tourism potentials others.

The above description shows how close the relationship between tourism and the national culture of Indonesia. Indonesia's tourism potential is developed based on existing national culture and national culture will evolve along with the development of tourism. In addition, the development of sustainable tourism with the concept of cultural tourism will be able to strengthen national culture of Indonesia.

G. Resource Based Value

Concepts Resource Based Value (RBV) view of the resources owned by an organization or business entity that is a source of value creation for creating competitive advantages (Chen and Jou, 2012). Furthermore, Barney (1991) mentions that RBV assumes that resources are diverse in nature and are not evenly distributed and can be used to be a competitive advantage. These resources can be categorized into (i) Physical capital resources, such as technology, equipment, geographical location and raw materials; (ii) human capital resource such as training and experience of human resources; (iii) Organizational capital resource such as organizational structure, perenanaan, control, coordination and informal group relationships.

Firm resources are strength that firms can use to conceive of and implement Reviews their strategies (Learned Christensen, Andrew, and Guth, 1969; Porter 1981), which according to the theory of RBV resources owned by the company that caused a company can outperform. The resources in question are assets, capabilities, organizational processes, firm attributes, information, knowledge, and what is under the control of companies that allow the company to implement its strategy efficiently and effectively (Daft, 1983).

Resource are the tangible and intangible assets firms use to conceive of and implement Reviews their strategies (Teece, 1980; Itami. 1987: 12; Prahalad and Hamel, 1990: 82; Barney, 2001). Development companies need resources to determine strategic market (Original M. Jay Barney and Arikan, 2001). In general, the resource may need to reduce the cost incurred by the company, but can increase the income obtained by the company in implementing its strategy (First M. Jay Barney and Arikan, 2001). The strategy itself according to Drucker (1994) "strategy is a firm's theory of how it can gain superior performance in the markets within the which it operates"

Firm performance can be efficient and effective if it cost to create it's own costs are considered too large by the company and is not feasible, and the company can not enjoy a competitive advantage due to the existing resource is not entirely a positive contribution to the implementation of the strategy.

Handszzuh (2000), Telfer and Wall (1996) in the perspective of Resources Based Theory (RBT) to a country or region, the food not only serves as an important resource for the development of culinary tourism, but also a value-added features (value added) for region or the tourist destinations. Besides food or culinary can be a sustainable competitive advantage (sustainable competitive advantage) (Crouch and Ritchie, 1999).

H. Culinary tourism

In recent years emerged a new activity in the world of tourism associated with food, where pleasure in food consumed become one of the tourist motivation in deciding to travel. Many people refer to these activities with food and wine tourism, culinary tourism, gastronomy / gastronomic tourism, food festivals and other designations (Hall and Sharples, 2003; Hashimoto and Telfer, 2006; Henderson, 2004; Ignatov and Smith, 2006; Kivela and Crots , 2005:2006; Long, 2004; Quang and Wang, 2003; Richards, 2002; Santich, 2004, Chen and Jeou, 2012).

Culinaris and gastronomy is often considered to be a word which both mean the same cooking skills, food ingredients, and food preparation skills that can enhance the culinary diversity of a destination. Ignatov and Smith (2006) defines the culinary aspects of the emphasis on tourism activities to enjoy local cuisine (food and drink) or observation and learning activities to produce food (ranging from agriculture to the cooking process) as the main motivation. Therefore culinary uniqueness should be developed through local food which is the main factor towing of a tourist destination and improve the image of the destination (and Jou Chen, 2016).
III. RESEARCH METHODS

A. Conceptual framework

Bali Culinary

Resources
Based Value

THE POTENCY OF BALI CULINARY AS CULTURAL TOURISM ATTRACTIONS WITH RESOURCE BASED VALUE APPROACH

B. Locations

Location of research at some hotels and restaurants in Denpasar, Badung and Gianyar serving bali culinary. The choice of location research based on the consideration that (i) hotel and restaurant is visited by many tourists both domestic and foreign, (ii) are managed by a chef who has the reputation in the culinary field.

C. Object

Which is the object of this research is the bali culinary which was served on a five-star hotel and restaurant in southern Bali.

D. Data collection

Data collected by the method of: (i) in-depth interviews to the chef who has a reputation and a very understanding about the bali culinary in terms of both physical and philosophical, (ii) observation, by visiting the hotel and restaurant provides bali culinary, (iii) documentation, with using written sources, the pictures of the bali culinary.

E. Data analysis

This study used a qualitative method by using a case study approach, with phases of (i) build a conceptual framework, (ii) formulating the research problem, (iii) the sample selection and discussion of research, (iv) instrumentation, (v) data collection, (vi) data analysis and (vi) the results (Miles and Huberman in Satori and Komariah, 2012: 81)

IV. DISCUSSION

A. The potential of Bali culinary to be developed as a cultural tourist attraction based on research based value concept

Bali culinary has a unique potential, taking into account the following three factors:

1) Physical capital resources (physical resources)

a) Technology

Understanding technology for culinary objects, can be likened to cooking methods. Bali Culinary Cooking methods can be done in many ways such as culinary archipelago or other international cuisine. Balinese food processing methods are quite varied among Nguling or international culinary Guling or so-called open spit roasting, ngukus (Steam) nyat-nyat or (braising / presto) traditional cooking methods using firewood will add culinary delights and uniqueness of Bali.

b) Equipment

Equipment used for cooking Bali culinary is very flexible and dependent on the circumstances. However, to create a natural flavor cooking utensils should use the tools that come from nature. For example, for cooking, it is better to use a furnace with fuel derived from dry wood that comes from the gardens, fields or forests. Similarly, the equipment for mixing it is advisable to use materials derived from bamboo or wood. Containers should also culinary uses coconut shell with paved with banana leaves. The equipment used will greatly affect the taste. Cooking appliances for Bali culinary such as: Bamboo (to suit / spatula, chopsticks / Tong clay to make Payuk / bowl and Jalikan (tradional Balinese stove), wood cutting board or cutting board made from the wood is thick enough and the heat energy is used firewood (wood fire). However, the use of traditional tools can be adapted to the hotels and great restaurants without reducing the flavor, aroma, color of the food. Principles of hygiene and sanitation are also background for the use
of modern tools in the cooking process. Eg cutting boards made of wood is rarely used with less hygiene reasons. Similarly, the use of firewood to be replaced with a gas burner in order efiktifitas and work efficiency.

c) Geographic location and raw materials

Location Bali is located on the equatorial and tropical regions, of course, have a diversity of flora and fauna typical. This diversity is certainly a unique resource in the development of bali culinary. Principles in Balinese culinary namely: (i) All ingredients are natural / Natural in the sense that all the easily obtainable in the land of Bali, (ii) materials such food in fresh condition, and (iii) Foodstuffs Bali many related to health / Usada (Jukut Ares good for the health of hair, and leaves Janggar Ulam good for treating cholesterol). Beberapa fabrics Identics with Balinese food, among others Bebungkelan (rempah2 of tubers), Jejaton (Base wangen), Lemo fragrant leaf and Lemongrass.

2) Human capital resource

Bali culinary can be developed by all people around the world. Flavors generated by each cook for Balinese culinary depends to whom they learn. However, the names of the Balinese used in marketing Bali culinary remains an image of himself that strengthens originality and distinctiveness.

If we associate with other cultures, such as dance, sound art (pesantian), sculpture, etc. It is true that everyone around the world can learn the art and culture of Bali, but art and culture will be alive when performed by native people of Bali, particularly the Balinese people who were born, lived and raised in Bali and are in the ring in Balinese culture. The specificity and the character will be difficult to replace.

3) Organizational capital resource

Balinese culinary development is strongly supported by the traditional village which is a traditional social organization has an organizational structure, with a management function (planning, direction, control, coordination). The function of the Village People is managing Balinese life in order harmony with God, fellow human beings and nature by implementing the teachings of Shiva Shidanta (Hindu Dharma). In the concept of worshiping God, and pay debts (Yadnya) to the gods, the sage, the ancestors, the government and people must not be separated with bal culinary. For example, for piodalan in Pura Pusah required offerings of Babi Guling, for teeth cutting ceremony / mepandes usually invite guests needed Balinese dishes like Jukut Ares, Peleceng, Sate Lilit, Sate Be Celeng, Jukut Nangka, Be Kecap and kerupuk babi, Be Siap Mesitsit, Tum Be Siap, Be Wild boar, Urutan, Lawar Barak, Lawar Putih etc.

B. Factors that cause Bali culinary has not been able to have a high popularity as a cultural tourist attraction

Based on observations, it can be seen some of the causes of bali culinary dont have high popularity as a cultural tourism attractions:

1) Not many Balinese people life outside of Bali and abroad, not comparable with the Minang tribe, Madura, Java, China.

When compared with other tribes in Indonesia who life throughout Indonesia and the world, the percentage of people of Bali who wander included in small quantities. It is undeniable that the colony had a big hand in raising local culinary. Kuliner Minang or Padang cuisine able to grow across the country, even the world because it is supported by overseas- Minang located anywhere. They make unity (community) to each other assist in the development of culinary Padang both in terms of finance, human resources and marketing.

2) Bali Culinary connotes not Halal

This condition causes the Balinese culinary difficult to penetrate the Muslim market. Currently the community is composed of 85.00% Muslim (Yudhasmara, 2015). However, if the non-Muslim market glanced globally amounted to 77.57%, the Balinese culinary opportunities to penetrate the global market is widely open.

3) Bali Culinary has a very strong character (extreme)

The flavor and character of Balinese culinary spicy, salty and typical of an obstacle for an acceptable rating. Travelers with oriental and continental culinary culture unfamiliar with the character of the food is soft, not too spicy, not too salty and flavorful do not sting. To illustrate these conditions comparable Italian cuisine (pasta: spaghetti, lasagna, fetucine, pizza) with betutu, tum, salad sauce, boiled, bulung passage and various other Balinese culinary. Not easily accept the bal culinary and it takes time to for a fan. Even for those who are not accustomed to, and for the first time can enjoy Balinese culinary experience digestive problems.

4) Do not have standard recipes that taste is different and depends on the skill of cook

Not many restaurants and hotels serving bali culinary has a standard prescription food processing. This causes the culinary flavors of Bali produced varies and depends on the skill of the chef who cultivate. The condition
causes disappointment for tourists who enjoy the Bali culinary, not necessarily because they get a Bali culinary with aroma, flavor, and the same portion in enjoying the Bali culinary.

5) Hygiene and sanitation

Most Balinese culinary sold in the market, particularly in small and medium enterprises are still not implementing good sanitation hygiene in food processing. For example if you buy lawar or suckling pig in small restaurants, often merchants receive payment, holding money and then handling food with their hands to serve another buyer without washing hands first. Similarly, when washing eating utensils and drinking often using soap and chlorine. This situation will certainly make the tourists feel free to try the Bali culinary small traders in particular sold.

C. Efforts should be made to develop the culinary culture of Bali as a tourist attraction

1) To disseminate the potential of Bali culinary to the Balinese people who life throughout Bali and Indonesia with an emphasis on the business potential that can be developed. Currently Bali culinary already started to demand by people outside of Bali. In addition keep maintain the tradition of Bali overseas, for example ngelawar during Galungan day. In Jakarta, Bali culinary such as Nasi Campur Bali, Ayam Betutu already present in one big shopping center in South Jakarta called kasablanca (kokas).

2) In order to be acceptable to the Muslim market, can be reached by seeking the halal certificate for culinary Bali that do not use pork as a raw material.

3) In order to be acceptable international market, need creativity in adjusting the taste is acceptable internationally.

4) Standardize the Balinese culinary recipe needs to be done, so that tourists can enjoy the culinary Bali with the same taste.

5) Provide counseling to Bali culinary entrepreneurs about the importance of hygiene and sanitation to health and is a fundamental requirement for tourists.

V. CONCLUSION

1) Based on the concept of value-based research, culinary Bali has a unique potential and can be developed as a cultural attraction. This potential can be seen from (i) the physical resources that include traditional cooking methods, such as Nguling and Nyatnyat; traditional equipment, and raw materials (ii) human resources Bali with the customs and culture will add culinary peculiarities of Bali, and (iii) customary village as social organizations that maintain and develop culinary Bali.

2) The cause Culinary Bali has not been able to have a high popularity as a cultural tourist attraction, partly due to (i) Compared to other tribes, not many Balinese population living outside Bali, (ii) Balinese culinary connotation is not kosher, (iii) has a very strong krakter (extreme), (iv) do not have a standard prescription, (v) the procedure for processing and presenting yet meet the standards of hygiene and sanitation.

3) Efforts to do to be able to develop culinary Bali as cultural tourism attractions among other things: (i) reproduce Balinese food festival activities, (ii) the government requires every five-star hotel to provide culinary Bali on a five-star hotel, (iii) the government to pay more attention professional associations related to local culinary / Bali, (iv) prepare the culinary center of Bali with a good standard, (v) increase the awareness of young people going to culinary Bali.

VI. SUGGESTION

1) The Government should collaborate with the private sector to increase food festival Bali,

2) Through the relevant agencies require that any five-star hotel to include Balinese food on their menu either in the form of Authentic or Fusion,

3) The existence of government attention in professional associations such as Cook (chef),

4) Prepare Culinary Area or center that has a standardization of the cleanliness and presentation of food

5) Increase the awareness of young people about Bali culinary by holding Balinese cook competitions between senior high school.

BIBLIOGRAPHY


Gadjah Mada University Yogyakarta Indonesia as an Education Tourism Destination:  
Tourism Socio Cultural Aspects

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Abstract— Education tourism as an option into developing more sustainable mass tourism. Indonesia especially Yogyakarta can increase their tourism earnings by tapping into this growing market phenomenon. Educational tourism, a growing part in the world tourism market, has attracted great attention because of its direct impact on the community and as an alternative strategy for poverty alleviation. Tourism is considered as one of the main industries and sectors highly contributing to economic development in Indonesia especially in Yogyakarta, this region can be an ideal case for studying the issue of educational tourism in Universitas Gadjah Mada. Education Tourism is a means to empower academics, local community, local businesses, and to improve the economic welfare. The aims of this study are to identify the socio cultural potential of education tourism in Gadjah Mada University and to identify attractions that will have an impact on social economic development in the area. This study uses methods, namely focus group discussions, direct observation, survey and best practice method. This study concludes that there is a positive relationship between attitude, environmental impact, economic impact, and socio-cultural impacts and practice in the field when the potential is seized. The findings incorporate insights into the socio-cultural and economic potential of education tourism and practices related to community development at the University of Gadjah Mada, Yogyakarta Indonesia by designing an Education Tourism Packages that will suit the needs of tourist from the identified attractions. Education tourism can create sustainable development for local communities, academic society, universities and stakeholders.

Key words: educational tourism, UGM, socio-cultural aspects, social and cultural impact.

I. INTRODUCTION

Tourism is one of the largest industries in both the developed and developing countries. The development of tourism has triggered the development of the community who want to enjoy leisure time in harmony with the income and the desire to get out of the routine through the nice things that can be done by local and foreign tourists.

Definition of tourism under the Act number 10 of 2009 "Tourism is a wide range of tourist activities and supported by variety of facilities and services provided by the public, employers, Government and Local Government"

Developing countries are faced with economic conditions and problems in society. The civil war that protracted political instability, and a decline in prices for agricultural and mineral exports be one reason for the decline in the economic ability of developing countries have. These countries are saddled with a large debt load resulting from borrowing abroad. As a result, scarce resources needed for economic development are diverted to the service of international loans.

Tourism education or often referred to as edu-tourism refers to any "program in which participants travel to the location as an individual or group with the primary purpose involved in the learning experience is directly related to the location" (Rodger, 1998, p. 28).

The idea of traveling for the purpose of education is not new (Gibson, 1998; Holdnak & Holland, 1996; Kalinowski & Weiler, 1992) and its popularity in the tourism market is only expected to increase (Gibson, 1998; Holdnak & Holland, 1996). Indonesia can increase their tourism revenue by entering into this growing
phenomenon. Educational travel, or edu-tourism, has been gaining popularity as a new trend in the world of global tourism. According to scholars, the concept is very broad scope of educational travel and tourism has continued to change as a tourism concept itself.

With the increasing public awareness of the need traveled to Yogyakarta which is a tourist destination that is desired then the need for tourism businesses that allow it to be opened and promoted the market share that has not been or is less processed and where possible can have a positive effect on the work done on the basis of society. So in addition to introducing a tourist destination is not yet known, this course also will accelerate the realization of equitable distribution of income and opportunities for local communities.

Therefore, one effort is to develop alternative tourism to promote tourism based on interests owned by the travelers themselves. These days tourists who travel to Yogyakarta also tend to have a special interest. According Pitana and Diarta (2009) that tourism to special interest is expected to be the development trend of future tourism potential tourists because tourism has been advising the type of focus, which is able to meet the specific needs of tourists like to learn while traveling. This market segment is very pleased with the product differences which lead to the development of rating a particular interest include Tourism Education that offers products, services and extensive experience.

Education tourism activity was determined by some factors such as tourist motivation and destination attractiveness. Tourist motivation to do touristic travelling is influenced by pushing factor of original local and attractiveness of destination area. The promoting factor is job prospect offered and more expensive educational cost in domestic (Lam et al., 2011). Pevzner and Nikolaeva (2013) state some factor supporting tourist do study abroad such as learning about other country, learning foreign language, opportunity to achieve international career. Ritchie (2003) describe education tourism motivation in some traveling motivation category; physical, cultural, social, spiritual, and phantasy. Educational tourism motivation promotes increase of international student in university. Main goal of education tourism is to get learning experience in art, culture, history, technology and so on.

Based on the description in the background, it should be examined how the condition of Educational Tourism in the University of Gadjah Mada and what socio-cultural aspects in it, so that tourists can also help preserve the culture and environment of Yogyakarta. Therefore, in this paper the critical questions can be formulated as follows: What is the Educational Tourism condition and locations featured in the University of Gadjah Mada? What socio-cultural aspects in Educational Tourism at the University of Gadjah Mada?

II. RESEARCH METHOD

This study took place in Gadjah Mada University (UGM). Justification is as follows: (1) established brand name as one of the best university in Indonesia; (2) adequate infrastructures to accommodate visitors, and (3) visitors are growing rapidly and steady which create impacts to economic, social and environment.

Based on the background of the problems posed in the chosen research approach is qualitative research. The qualitative data obtained from interviews with respondents to obtain a picture of the perceptions of stakeholders, in this case is the Gadjah Mada University Public Relations on the implementation of the Tourism Educational programs and also through the study of literature. While the lack of quantitative data from Gadjah Mada University Public Relations as they have not seen the campus as a tourist destination so there is no specific data that captures the potential of tourism.

A qualitative approach is used in order to collect data which is basically using guided interviews and observation. Some of the PRA (Participation Rural Approach) methods are also used in this study (Baiquni, 2001):

a. Literature Study is conducted by collecting data through books and journals which is already available. The function of this method is to obtain information on the study theme and area. Further, it gets theories which is relevant to the research and information that can be used as supporting data.

b. Observation: the model chosen observation is participant observation, the researchers involved in the community activity. When conducting observation, researchers documented the community, the manager and the tourist behaviours. Observations are also done with examining the situation and conditions of the study area.

c. In-depth Interviews have been conducted to get detailed data from keypersons who serves as a resource person. The method in selecting keypersons are purposive sampling and snowball sampling to those who can be involved in tourism development efforts.

d. Documentation in the form of photos and videos used to get a visual picture of the situation at the sites. The documentation required to provide picture on a specific event or situation that complement the research information.
III. LITERATURE REVIEW

Tourism is temporary movement activity of individuals to destination beyond their domicile and working place and does activity in the destination and preparing facility to keep their needs (Mathieson and Wall in Pitana and Gayatri, 2005). Education tourism has different characteristic with other tourism activity. Education tourism activity are various, from introducing school, custom, language, to seminar activity and research (Yuan, 2003 in Wang and Li, 2008). Main objective of education tourism is education and research, so selected destination is popular school or university and historical sites (Wang and Li, 2008). Most education tourism is student using their holiday for stroll and obtaining knowledge.

International education has become a significant industry globally with approximately one out of every five students leaving his or her home country to study (UNESCO, 2009). Whilst international students cite education as their primary reason for studying abroad, they may also be motivated by the prospect of travelling prior to, during or on completion of their studies (Weaver, 2004). The growth and resilience of the phenomenon over the past decade would suggest that there is potential for the tourism industry to connect actively with the interests and activities of this prospective market. However the role that travel and tourism plays as part of the international student experience is poorly understood.

Education tourism activities consist of conference, research, national and international student exchange, school visit, language school and study tourism organized formally and non-formally with natural and artificial tourism destination (Ritchie, 2003). Tourist doing tourism travelling by visiting education tourism destination and do tourism activity related to education and learning is stated of doing education tourism activity.

Education tourism product is production give active learning experience, as main objective obtained in educative tourism. According to Cohen (2008), there are two aspects of education from educative tourism program that is experience and interactive including three elements of curriculum, text and teacher. Tourism product is mix of different goods and services offered as an experience for tourism (Gilbert, 1990 in Cooper and Hall, 2008). Tourism is experience based product, so it is necessary comprehension on consumption and production elements in understanding tourism phenomena. Tourism experience value was determined by consumer and producer as result of tourism product consumption (Cooper and Hall, 2008).

Education tourism product has three dimensions by adopting Kotler (2000) including main product, real product and additional product. First, main product is product offer educative experience and learning as main benefit and tourist want to buy, namely, tourism attraction. Second, real product is main product packaged in a tourism package and offered to meet tourism needs, including feature, trademark, quality and packaging. Third, additional product required in tourism activity including all additional tangible and intangible service.

Character of educative tourism demand is combination of various services to meet learning experience need in education tourism activity. Special demand in tourism activity was determined by some factors such as price, attractiveness, accessibility, pre travelling service, information and image. Tourism demand is very influenced by motivation of the tourist.

Education tourist is individual doing long travel from original city or country and at least stay one night, where education and learning is secondary objective but it is considered as important way to filling spare time (Ritchie, 2003). Ritchie divided market segment of educative tourism into three groups. First, adult and older tourist include tourist of over 50 years and have learning motivation. Second, elementary through intermediate student from 5 to 18 years old. The third is university student of 18-30 years old with different population in age, social, culture, education and economy aspects.

IV. DISCUSSION

Universitas Gadjah Mada, abbreviated UGM, is a state university in Indonesia which was established by the Government of the Republic of Indonesia on December 19, 1949 under Government Regulation No. 23 Year 1949 on Regulations About Merging Colleges a Universiteit December 16, 1949. UGM located in Yogyakarta, is the first university founded by the Government of the Republic of Indonesia after Indonesian independence. Judging from history, the University of Gadjah Mada was a merger and the re-establishment of various centers of education, high school, college in Yogyakarta, Klaten and Surakarta.

The name Gadjah Mada begins with the establishment of the Higher Education Council composed of Gadjah Mada Faculty of Law and the Faculty of Literature. Establishment Malioboro KNI announced in the House on March 3, 1946 by Mr. R. S. Budhyarto Martoatmodjo, Ir. Marsito, Prof. Dr. Prijono, Mr. Soenario, Dr. Soleiman, dr. Boentaran Martoatmodjo and Dr. Soeharto.

According to Ritchie (2003) the right approach is the adaptacy approach and developmental approach. Adaptacy approach can be seen from the effects of tourism in which can be controlled from the commercialization of culture into a culture of learning for tourists. Developmental approach can be seen in terms of education and learning can be tailored to the circumstances of the host society. When students conduct field practice and stay at local resident houses, student can study the social aspects of the environment and

257
culture. The interaction between the host and guest can happen, and of course the host will get something positive from the students, for example: payment of room and direct communication can be done in a foreign language.

Learning consists of several sub staple including ecotourism, cultural heritage tourism, rural tourism or agriculture, and the exchange of students between educational institutions. So it can be concluded that Educational Tourism is a program where the tourists who want to travel and to improve their education according to their interests. The other side must be considered in the world of education is educational tourism. Rodger (1998) stated that edu-tourism intended as a program in which the participants of travel to travel to a particular place in a group with the main objective to get the learning experience is directly linked to the sites visited. Education tourism program can be eco-tourism, heritage tourism, rural tourism / agriculture (rural / farm tourism), community tourism and student exchanges between educational institutions.

Australia has successfully gained a positioning as a well-regarded destination for quality education and training. There were almost half a million international students in Australia on student visas in 2009, increasing 13.3 percent on 2008 figures and 17.2 percent between 2007 and 2008 (AEI,2010). International education is one of the relatively few service.

Industries which remains strong through periods of social, political and economic uncertainty (Weaver, 2004) and International education now contributes $17.2 billion in export income annually and is Australia’s largest service-based export industry. The growth and resilience of the international student market over the past decade suggests that it offers potential opportunities for Australia’s tourism industry. Attending graduations appears to be an important motivation to travel to Australia for the parents of the students.

Gadjah Mada University currently has 8488 students of diploma, 33,647 undergraduate students, 18,832 graduate students (UGM Public Relation, 2014). The data above are active student data in 2014. In addition, UGM has 7,580 employees, 2,409 teachers, 1528 active professors and lecturers (UGM Public Relation, 2015). Judging from the number of ‘resident’ UGM, the opportunity to make UGM as a tourist destination is very large.

As the first state university in Indonesia that was established in 1949, it is easy to find a lot of historical buildings on the campus. UGM Central Building (Gedung Pusat) has its own historical value from the first President, because it is the result of the idea of Soekarno-inspired by Ancient Greece architecture. The building architect is Ir. Hadinagoro, a prince of the Yogyakarta Palace. The building is known as the Hall of UGM, huge pillars make this building looks magnificent to date. In the vicinity of the building, there are simple gardens with grass and pine trees. This makes it convenient area for discussion or just sit around enjoying the atmosphere of a European-style campus. In addition, several buildings on the campus are also still using the old building, such as the Vocational School Building and the Central Library UGM.

Since the beginning of developing a master plan development of UGM Central Building is placed following the concept of Tri Hita Karana. This concept describes the imaginary line connecting the cosmological Mount Merapi in the north, Keraton Yogyakarta in Central and South Sea in the south in a straight line. Location of UGM Central Building axis parallel to the imaginary line cosmology. UGM imaginary axis and the axis implies a harmonious relation between man and God, man to man and man to nature. Nature is represented by Fire (Gunung Merapi), Land (Keraton and Ngayogyakarta), Water (South Sea).

Gadjah Mada University Center Building also become the houses Pancasila as advised by Ir. Soekarno in his inaugural speech that UGM Central Building is the "House of Pantjadrarma" or home of the five dharma. UGM and this building have a great meaning as the center for struggle, development and a symbol of national Indonesian identity as Soekarno said 'Pantjasila is the content of Gadjah Mada, the contents of this University, and I ask all professors and lecturers that the spirit of Pantjasila inflamed among the students".

As the first modern building in Indonesia, UGM Central Building stores identity of Indonesia. And now the building was still stout and strong not only as a historic building but also sturdy as a guard, heir and transmitter of the noble values of Pancasila. UGM Central Building, a modern building that has presented the first piece of enlightenment and a beam of hope for the people of Indonesia.

Purna Budaya Yogyakarta UGM is an art building owned and managed by the University of Gajah Mada. Purna Budaya Yogyakarta is located in front of UGM Graha Sabha. As the name implies, Purna Budaya often used for activities that are art and culture. This location is often used to show the art of music, seminars, exhibitions and other activities. Despite being in the complex, Purna Budaya visitors often comes from the general public.

On 14 April 2007, the Cultural Center UGM change its name to Koesnadi Hardjasonoamantri Cultural Center. This renaming is related to the death of former Rector and Member of Team Eleven in the Garuda plane crash on March 7, 2007 at Adisucipto Airport. To honor his significant services in developing the University of Gadjah Mada and his dedication in promoting and preparing the establishment of the Cultural Center UGM, finally the Rector establishes the official name of the Cultural Center UGM into Koesnadi Hardjasonoamantri Cultural Center (Bulletin of Yogyakarta Biennale IX-2007, Neo Nation, published Taman Budaya Yogyakarta, page 08.).
UGM Mosque architecture is a mix of Nabawi Mosque architectural styles, Chinese, India, and Java cultures. The architectural style of the Prophet's Mosque is clearly visible on the arches of the main building with ornate calligraphy inscription meaning to glorify the Creator. The area was previously a Chinese graveyard, inspired by the Chinese architectural style. Inspiration is realized on the ornaments around the mosque which is dominant in pink and gold color which is the typical color of the ethnic Chinese. Indian influence is visible through the arrangement of the mosque yard adopting Taj Mahal. Structuring the yard beautifully, such as planting various kinds of trees around the mosque, making the pool equipped with fountains, lotus flower and plants around the pool.

Java architecture is clearly visible in the main building and the dome of the mosque. The mosque pyramid-shaped dome as a representation of the traditional house-shaped Yogyakarta Joglo with a pyramid roof. High dome structure up to 32 meters with a width of 21 meters. Dome and roof of the mosque is supported by a steel frame. The dome is made of a transparent material and aluminum Polycarbonate imported from Korea. In the middle of the room there is a chandelier made of brass with bulb number as many as 32 pieces. These lights are controlled manually as well as using a remote to lower it. The chandelier weight of nearly 1 ton.

Roofing materials and the dome is made transparent in order that sunlight can enter and illuminate the room of the mosque. The entire architecture of the mosque was done by UGM students of architectural engineering. In addition to the typical ornaments, the mosque also has a 99-meter tower. Tower height to resemble the Divine Name (Asma’ul Husna), which amounted to 99 names. From the top of this tower the visitors can see the landscape of the region of Yogyakarta. Undeniably UGM Mosque become the pride of UGM academic community. One of the existing facilities at Masjid Campus UGM is at the same meeting room that can serve as a place of discussion and other activities. In addition, the courtyard of the mosque were also made very spacious with parking facilities are also spacious.

According Pendit (1999:25), Mice interpreted as convention tourism, with restrictions: a business convention, incentive travel and events exhibition is an effort to provide services for a meeting of a group of people (statesmen, businessmen, scholars, etc.) to discuss problem- issues related to the common interest. Meanwhile, according to Kesrul (2004:3), Mice tourism as an activity whose activity is a combination of leisure and business, usually involves a group of people together, a series of activities in the form of meetings, incentive travels, conventions, congresses, conferences and exhibition.

The presence of new hotels in Yogyakarta continues to grow. City that is known for its exotic culture and art became a destination for convention activity. UGM campus in Yogyakarta has the potential to become MICE destination as it provides adequate infrastructure. For example, in Graha Sabha Pramana, University Club UGM, and Wisma Kagama. Big field in front of the Graha Sabha Pramana (GSP) can also be used as an open space exhibition. Magnificent building which is part of the University of Gadjah Mada is often used in a variety of academic events such as graduation. Besides being used in a variety of academic events, this building was used as a concert convening several national musicians.

Scientific Tourism in essence is one manifestation of this development with the primary objective is to travel at the same time broaden the knowledge of science for tourists. Yogyakarta has long been recognized as a tourist city for its natural beauty, hospitality of the population, air-conditioned comfort as well as many historical relics and works of art in Yogyakarta. The scientific potential is also quite numerous and diverse as the presence of various research institutions, universities and others. University course not separated from tourist potential academic, at the University of Gadjah Mada, there are few places that offer educational tours. For example, the Museum of Biology at Jalan Sultan Agung No. 22, Yogyakarta, contains information about the biodiversity that could be a reference for all. It is indeed separate from the area of the campus. But the Museum of Biology may become an alternative destination as it provides thousands of collections of Indonesian flora and fauna.

UGM Museum be an effective and efficient way to transform the identity of UGM, nationality, culture, and based on Pancasila. Therefore, UGM Museum can be utilized as for learning the values of national character through the museum. Given the community's desire to see and understand closely at UGM. Based on that idea, UGM is encouraged to be able to answer why the UGM Museum should act as a window to UGM sustainable identity.

V. CONCLUSIONS AND RECOMMENDATIONS

Gadjah Mada University in collaboration with tourism stakeholders, should produce programs for educational travel. The program will be divided into two parts, namely the classroom experience and experience in place / location. Scheduled program must specify the length of the segment class and practical experience on site. Governments, through their policies they will provide the resources to manage infrastructure at various sites. These centers will have experts on tourism attractions and learning materials. In addition, the centers will have a link to the university's technology. Education Tourism can be delivered through distance learning, internet and email. Learning can take place in two phases. In the first phase, participants will spend some time in university classrooms associated with community centers. This arrangement makes it possible to provide participants the
knowledge-base and view the perception of what is involved in the next phase. The second stage is the experience in a place where the participants travel to the site to actively participate and acquire skills that will strengthen the knowledge acquired in the classroom.

In the study also noted that tourism is the sector that touch all aspects of the business community, government services, natural environment and culture as well as local communities. Furthermore, the results of the study found that, if local communities are involved from the start and were given the opportunity to express their aspirations, then they will be more eager to support tourism development efforts, and in the end they will be willing to support activities related to tourism such as split information about tourism in the region.

As input, the study also details the stages of preparation and planning that needs to be done to improve the participation and motivation of community involvement in the development, in order to obtain clarity of their involvement both at the stage of implementation, decision making and monitoring and control. Thus expected to emerge a sense of ownership and responsibility in society to the development of tourism, including education tourism around the University of Gadjah Mada.

Learning of the things done in Australia, there are several condition that have to be prepared to ensure the success of tourism education, namely:

1. Grouping of tourism products in the UGM to support each other’s efforts. By identify attractions and destinations that match their interests and interests of the target market so that visitors get maximum satisfaction and results in accordance with their purpose.
2. Strong commitment to work together in order to develop education tourism in UGM. Cooperation between members of the community with the other elements in the national and regional levels. Community participation in the planning of tourism in the neighborhood UGM.
3. Financial resources are sufficient to initiate public and private sector builders. Whether it's from private investors, alumni, local communities and institutions that have an interest.
4. Commitment to provide an authentic experience through interaction and direct involvement of citizens and academics. That would promote respect for the cultural values that already exist in the vicinity of UGM.
5. A commitment to maintain and rebuild and enhance the historical and cultural resources already owned by UGM.
6. Development of human resources through increased awareness, education and training. With a vision to ensure continuity into the future while maintaining the integrity of the resource is the main attraction.

UGM can work with local schools and other universities to find out what is of interest to visitors. While the site's history is an important part of the educational tour, but do not overlook other aspects. For example, combining local science laboratory to the list of tourism visits. Provide information on how to work with faculty or other universities to teach athletic or other skills. Skill enhancement trips are a great way to relieve stress while learning new skills or enhance science that is already owned.

UGM can choose experts who are willing to teach visitors a variety of skills or convey some form of knowledge. These experts can be a local attraction in the tourism industry and can help them to earn extra money at the same time. UGM can also give information to the conference planners that UGM can offer local educational experiences as a way to enhance the conference experience. Offering local experiences to conferences and seminars which adds professional knowledge and personal growth. Shows that UGM is also willing to accommodate family members who may also be attending the conference. One of the best ways to promote educational tourism is to increase community involvement, particularly local communities. Educational tour then comes in various formats, UGM should strive to improve the tourism product of their education but must first consider who their market and what they provide should be unique and other than others. Educational tour is a way to better use the facilities already provided.

Trends in mobility in education brings new opportunities for stakeholders across the tourism industry in the form of the emergence of new markets and new players, such as an educational tour operator, which is currently owned by Gadjah Mada University (UGM Public Relation interview, 2015). According to the World Youth Student and Educational Travel Confederation, young travelers represent 20% of international tourism. Demand for education travel very wide and growing every year. Educational tourism can become a major educational paradigm in the near future, creating value in society, both in the form of increased education levels and create new economic opportunities as a result of the knowledge gained for traveling. In addition, the educational tour will provide a platform for life learning education for all without distinction of age. The content of educational trips and travel, as such, needs to be result-oriented, giving visitors the packages of knowledge, which they can then use. The concept of education will gradually change with alternative educational methods are offered in the form of an educational tour.
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The Process of Making Tempe Benguk as Tourist Attraction in Kulon Progo Yogyakarta

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Abstract—This research discuss the process of making tempe with benguk bean (Mucuna pruriens) as the raw material that can be developed into a form of cultural tourism attractions which aims to improve the income level of the local community in the area of Kulon Progo Regency, Yogyakarta. The used of Benguk bean based on its originally that only can be found around this region and can not be treated carelessly due to contain toxic compounds which must be removed. The process and method of cooking is still done in traditional ways, it begin by washing the benguk bean, boiling to fermenting and transform into edible food. The makers still using the traditional stove with firewood or old coconut leaf, bamboo strainer, using ashes, yeast, and banana leaves or teak leaves. This study uses a qualitative study approach. The data used are primary and secondary data collected in several ways including observation, in-depth interviews, documentation and literatue study. This study will focus on the activities done in the process of making tempe benguk as a tourist attraction using Mix activities: the nature of activities in tourism destination.

Keywords: Tempe benguk, cooking process, cultural tourism, attraction, tourist activity.

I. INTRODUCTION

Kulon Progo is a district located in the western part of the Yogyakarta province, Indonesia, which still dominated by a strong culture that continues to be maintained ingrained in society. Variety of cultures could be found at the local food that is still maintained. Food is the main determinant factor of human identity, because food is a culture [12]. One among these Kulon Progo specific foods is made from Benguk bean, commonly called Tempe benguk. Tempe is kind of food made from soybean, and tempe benguk use benguk bean as the main ingredients replacing the soybean. Its unique taste and texture make it become the most wanted specific food in Kulon Progo. But unfortunately still not develop well due to less attention from the goverment to maintain the sustainablity of this food.

UNWTO 2012 stipulates that 30% of revenue comes from gastronomic tours; 40% of tourist spending is for food and beverages; 50% of revenue comes from the restaurant rating. Gastronomy Indonesia on a large scale accounts for a sizeable revenue, ie 30% of total revenue Indonesia Tourism [12]. ICOMOS Charter for Cultural Tourism, Draft April 1997, define that the cultural tourism is mentions and highlights not just the man made attractions connected to cultural tourism, but the surrounding physical environment as well providing a wider spatial scope to this form of tourism [11]. Means the food or culinary is also became the object of cultural tourism. The cuisine or food plays a role in satisfying of the tourist experience and as part of the cultural heritage of the destination [6]. Food become an unseperated way of life of local people. It shows their culture, their preference, their pure customs, and can also become an attraction to attract people to come to one destination.

An attraction is any object, person, place, or concept that draws people either geographically or through remote electronic means so that they might have an experience. The experience can be recreational, spiritual, or otherwise [19]. To get the experience, tourist shall do activities. Without activities there will be nothing to remember. The activities dimension of destination attractiveness appears to be growing in importance as the traveller increasingly seeks experiences that go beyond the more passive visitation practices of the past [14].

Thats the reason why activities is important, because without any activities in a place, there will be no experience. Based on the description above, the problem in this research can be formulated as below:

1. How is the process in making tempe benguk in Kulon Progo, Yogyakarta?
2. Is the process of making Tempe benguk could become a tourism cultural attraction in Kulon Progo, Yogyakarta?
3. What can the government do to support this activities to be a competitive cultural tourism attraction?
Based on those explanation, the purpose of this research is to analyze the activities occur in the process of making tempe benguk based on the nature of activity in tourism destination to be a cultural tourism attraction in Kulon Progo, Yogyakarta.

II. METHODOLOGY OF RESEARCH

This research is located in districts Temen, Kulon Progo, Yogyakarta. This study uses a qualitative method. Qualitative data includes: information, opinions, ideas, expression, impression, hope, praise, and criticism that comes from the makers and sellers of tempe benguk to be able to provide a holistic description of the potential cultural tourism attractions in the process of making tempe benguk in terms of the mix of activities.

Primary data are derived from the makers and sellers of tempe benguk, while secondary data are geatherd through the study of literature, and other previous studies. In this research using data collection techniques as follows:

1. Observation, direct observations in the field about the process of making and selling tempe benguk.
2. In-depth interviews based on guidelines interviews with the makers and sellers of tempe benguk at the time of the study. Through this interview we will get deeper information and detail on the problems studied
3. Documentation, documented in photos and videos
4. Literature, take the theory and the results of previous research and writings which can be used in this research is based on any kinds of references.

The technique used to analyze is a descriptive technique, is all the collected data is analyzed and searched the threads with the theories provided so as to Interpret and draw conclusions based on the value of the tourist activities in the process of making tempe benguk, so it can be said that it could be a cultural tourism attraction.

III. WHAT IS TEMPE BENGUK?

Benguk is still similar with snow peas or beans. This plant vines such as lentils and beans. These plants do not really need a lot of water. In fact, this plant can grow in almost any place. Generally in this area this plant is not grown specifically and intensively. It onlyy become an additional plant or filling wasteland or intercropping in the rice field therefore, these plants are found along riverbanks, rice fields, and the slope of the mountain slopes. Benguk bean contain toxic cyanide (HCN), the content of cyanide in fresh seeds is about 11.05 mg / 100 g and after soaking 3 days stay 0.3 mg [9]. Seeds contain 10% moisture, 23.4% protein, 5.7% fat, total carbohydrates 59.5%, N-free extract 51.5%, fiber 6.4%, ash 3%, 0.18% Ca, P 0.99% and K1.36%. Each 100g contains vitamins A 50IU, 0.50mg thiamine, riboflavin 0,20mg and niacin 1.7 mg. Content of total digestible nutrient 81.7% and 19% digestible protein. The amino acid content in mg / gN:


Referring to [8], this plant has some advantages such as:

1. Able to reduce the trembling tremor symptoms of Parkinson.
2. As a food ingredient that is processed into tempeh benguk
3. As the material of the pharmaceutical industry in the United States. For example, Benguk bean extract capsule brands most popoler in the US, namely Dopa Bean, which is marketed by Solaray, Mucuna by Physician Formulas, Inc., and L-Dopa by Unique Nutrition.
4. As a substitute for Viagra, used by pharmacists of Chao Phya Hospital Abhaibhubejhr in Prachinburi Thailand.
5. As a cure. The sap from the stem is used to stop bleeding from minor cuts

Tempe is a food made from soybean as raw materials and fermented using some types of fungi. The price of soybeans always increasing day by day, and this benguk bean can be an alternative materials to replacing soybean. Tempe benguk si made from benguk bean (Mucuna pruriens), which has a long and fairy difficult process, and require extra attention due to the toxic compounds contained therein [17]. Beside, the fermentation process of benguk bean become tempeh also can eliminate cyanide, in tempe, HCN content has been completely lost so that it can be stated that the tempeh surly safe for consumption[9].

Tempe is one of the most popular food in Indonesia. It consumed by any social class of society. It is in their blood. Many Indonesia said if tempe is main food on Indonesia. It can not be separated and closely related to the daily life of a society. The study by Ritche and Zins shows that the gastronomy or style of food preparation particular or the region is one of the component of the culture [16]. Cooking is the skill or activity of preparing
and heating food to be eaten [5]. So we can say that cooking process is a stage of cooking food that is not edible to be worth eating (edible).

![Diagram of the cooking process of Tempe Beguk](image)

**FIGURE 1:** The cooking process of Tempe Beguk

Fig.1 will help in understanding the steps in making tempe benguk. The process of making tempe benguk starts with washing the benguk bean thoroughly, then boiled using traditional fire hearths and firewood as fuel. Boil until the hunk of the Benguk Bean can be separated from seeds. Then the next process is the separation of bean husk of the seeds that are still done manually which is separated one by one using hand. After clean from hunks, the benguk bean are soaked for approximately 3 to 4 days and replaced the water twice a day, to eliminate the toxic substances contained therein cyanide. Toxic compounds, including HCN will be lost by boiling and soaking for 3 days with replacement of water per day [18].

After a few days soaked, benguk bean are sliced into small parts, it should be 2nd boiling then cooling. The process of soaking, slicing and mashed seeds, and can cause hydrolysis, thus freeing cyanide in Benguk bean. Than loaded into a large container and flat made of bamboo which is commonly called the ‘tampah’ to be cooled. After no longer steam coming out of the stew benguk bean, the next process is the provision of yeast that occurs naturally in the chemical process of fermenting beans into tempe benguk. Once evenly mixed with yeast, the next process is the packaging process or wrapping the surly seeds using banana leaves or the teak leaves, and tied with string also derived from dried banana leaves. Keep it in room temperature for at least two days for the perfect fermentation process and the beans are covered by a white membrane indicating that beans have become Tempe benguk and ready to be processed into a wide variety of foods.

IV. ACTIVITY AS TOURIST ATTRACTION

This process of making tempe benguk will provide an experience for tourist as a form of attraction. According to [19] Some people might include the experience as one of the tourist components, but no product can provide an experience, only an opportunity to have an experience. Activity will last in tourist mind. Weather they like it or hate it. To get the experience, they need to stayed at a place for some time. Taking a tour means taking service, and when a person buys a service, he purchases a set of intangible activities carried out on his behalf. But when he buys an experience, he pays to spend time enjoying a series of memorable events that a company stages—as in a theatrical play—to engage him in a personal way[2].

In FIG 2, the experience contain of esthetic, escapist, educational and entertainment. Esthetic are what makes tourist come,environment ( inviting, interesting, or comfortable), creating an atmosphere that makes tourists feel free. Escapist is all aspect that can draw the tourist in activities. Educational is active participation to get involve in the process of making tempe benguk, to engage them in the exploration of knowledge and skills. Entertainment provide for them to enjoying and laughing at experience. Some tourist will be laughing while they having difficulties in using some traditional tools while making this food.
Attraction is a very important factor in setting up a destination. Without attraction, there will be no tourist will come. The core resources and attractions are the fundamental reasons that prospective visitor choose one destination over another [15]. The real reason for visiting a destination is to do things-to actively participate in activities that stimulate for the moment, and then to leave as a participant who has vibrant memories of what he or she has done [16], without attraction there will be no tourist come to visit the destination, why? because there is nothing to do. Factors of core resources and attractions fall into seven categories: physiography and climate, culture and history, market ties, mix of activities, special events, entertainment, tourism suprastructure [15].

The range or mix activities within a destination represents one of the most critical aspects of destination appeal. While the activities within a destination may be defined to a large extent by physiography and culture, there is nevertheless considerable scope for creativity and initiative [15]. Referring to [19], every visitor experiences an attraction, but how they experience depends on the activity they select. It makes the activity as the stressing point as the core of attraction. Experience can be created and develop. It just a matter of timing and oppurtunity.

From destination point of view, activities can be categorized in many ways. One form of classification [16] could be seen in Fig. 3. Based on wide range of activity characteristics contained in that process, now we need to observe what is important is that the destination managers attempt to provide a board mix of activities [16]. This mix is however, should observe the following principles:

1. Consistent with the nature and topography of destination.
2. Consistent with the values of the local population.
3. Observe the local regulations and legislation
4. Provide activities that are complimentary
5. Offer activities that are uniquely appropriate

Based on observation, the activity characteristics classification in Fig.3 can be interpreted as follows:

<p>| TABLE 1. The Activity characteristics in the process of making Tempe benguk in Kulon Progo, Yogyakarta |
|---|---|---|---|</p>
<table>
<thead>
<tr>
<th>No</th>
<th>Characteristics</th>
<th>Dimension</th>
<th>Indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adventure</td>
<td>1. Soft Adventure</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>2. Hard Adventure</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Space</td>
<td>3. Outdoor</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>4. Indoor</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Season</td>
<td>5. Winter</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>6. Summer</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Track</td>
<td>7. Leave track</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>8. Leave no track</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Involvement</td>
<td>9. Passive</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>10. Active</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Complexity</td>
<td>11. Shopistcated</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>12. Simple</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Cost</td>
<td>13. High cost</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>14. Low cost</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Purpose</td>
<td>15. Educational</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>16. Recreational</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Market</td>
<td>17. Family Oriented</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>18. Adult Oriented</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Access</td>
<td>19. Difficult Access</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>20. Easy Access</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Nature</td>
<td>21. Relaxing</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>22. Demanding</td>
<td>✓</td>
<td></td>
</tr>
</tbody>
</table>

Source: Observation and Interview

Based on Table 1, we can found that almost all activities (14 out of 22 characteristics) are already in the process of making tempe benguk. All of the important mix activities are inside the process of making tempe benguk. This process can be seen (the process) and made (the tempe benguk) by tourists within a period of 40 minutes to 1 hour. It’s quite takes time to gather the experience for the tourist. The details of each Mix activities are as follows:

1. Adventure (Soft Adventure)
   a. No need hard effort or energy in doing this activity

2. Space (Indoor)
   a. Most of the activities are in the kitchen area, so in any kind of season, this activity still can be done

3. Season (All Seasons)
   a. The raw material is always available in all season.
   b. The activity is indoor, so the process can be done throughout the year

4. Track (Leave no track)
   a. activities that do not leave traces that could disrupt the balance of the environment
   b. all of material already provided by the tempe maker.

5. Involvement (Active)
   a. arequires the active involvement of the tourists.
   b. Breaking the Benguk shell
   c. Washing the Benguk bean
   d. Boiling the Benguk bean on the soil stove
   e. Using and adding more firewood as the main source of fire
   f. Soaking the beans in the water
   g. Wraping the Benguk bean with banana leaves and teak leaves (wrap with specific folds)
   h. Placing Tempe benguk in storage area.
   i. Taking picture in all process
   j. Taking video in hole process
k. Taste the ready to eat Tempe benguk
l. Buying the ready Tempe benguk

6. Complexity (Simple)
a. All the tools used are very simple
b. Simple flow activities

7. Cost (Low Cost)
a. Using local material
b. Some materials are in the nature

8. Purpose (Educational and recreational)
a. Knowing what is tempe
b. Knowing how to make tempe
c. Knowing how to remove toxins in a Benguk bean
d. Natural Atmosphere to relieve stress
e. Feeling the local culture
f. Finding natural environment

9. Market (All segment, either family or adult)
a. This activity suit for all ages. Can be done individually or group.

10. Access (Easy Access)
a. The workshop of tepe maker easy to reach.
b. not too far from major roads
c. available public transport

11. Nature (Relaxing)
a. Making Tempe benguk should not in hurry, it won’t be tempe if the process not done trough the steps carefully.

V. CONCLUSION

Tempe benguk is one of specific food from Kulon Progo, Yogyakarta. For Kulon Progo’s people, it is in their daily life to eat and consume tempe benguk. Benguk beans (Mucuna pruriens), is a substitute ingredient in making tempe. Kulon Progo contours is rather dry and a little heat is a perfect area for a benguk bean to grow. If treated well, if we compare with soybeans, in the same piece of land it can produce greater than soybeans. So viewed from the economical side, then this Benguk Bean has a high economic value anyway. Based on the analysis, in table 1, we can get a clue that the activities (the process in making Tempe benguk) already get 14 out of 22 items characteristics activity in it, means it can be a cultural tourist attraction in Kulon Progo, Yogyakarta.

It consistent with the nature and topography in that area, raw materials gathered from the surrounding area of Kulon Progo which is rather sandy and less rainfall. This benguk bean grows in sandy loam to silty loam [17], and most of people there consume it in their daily life. It also consistent with the values of the local population. Simplicity, familiarity and maintain the natural balance is retained by using natural raw material that is used only as needed, as well as the manufacturing process entirely without the use of additional chemicals.

This activity in accordance with the Local regulation and legislation of the region, Kulon Progo regent has his own vision to developing regional food security by consuming local food [3]. In the process in making tempe benguk, a lot of unique activities offered. Using traditional tools could provide great experience for tourist. Crack or open Benguk shells, cook on a stove made of soil and maintain a stable flame using bamboo, separating the benguk bean with husk, steaming using a bamboo steamer, wrap with banana leaves or teak leaves and others.

This activity can be done throughout the year regardless of the season. Whether it's the rainy season and dry season, this is because this benguk bean can be plant throughout the year regardless of season [7].

This activity has economic value if well developed when assisted by the government and the private sector for packing and marketing. When tempe benguk have been made, it can be sold either raw or processed into other comestible.

This process can be a cultural tourist attraction because it contains of cultural items (gastronomy/food) and all important mix of activities needed for a potential tourist attraction. To make it happend, it would require the participation of a wide range of parties among which.
1. The Government
   a. So its time for the government to develop this tourist attraction by promoting this activities to all tourism stakeholders.
   b. Giving information to the local society regarding to the positive effect that can be gain with this activities.
   c. Giving them training regarding the higenity, durability and packaging of the product made from tempe benguk so it can be compet with moderen food.

2. The Local Communities
   a. Plant this benguk bean consistently
   b. Have a willingness to follow the training conducted from goverment or other organization to develop the quality of the product.

3. The stakeholders
   a. They can include a visit to the village temon as part of a tour package offered,
   b. Promote this activities using social media
   c. Make a review of the activity of making tempe surly as a new tourist attraction

VI. REFERENCES
Mepantigan as a Sustainable Tourism Family Package

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Abstract—There are numerous attractions and tourism objects available in Bali. The vast choices available in Bali make this island a strong magnet for tourists to come. New and creative ideas have been proposed to attract different segments of tourists to come to Bali. Mepantigan is a new attraction available in Bali in the form of games played in the muddy rice field which includes various cultural activities based from the Balinese tradition. The activities are suitable for all ages therefore every member of the family can participate. Regardless of how this activity benefits the locals and participants in various ways, there is a concern whether this is just another form of commodification of Balinese culture tailored for tourism or not, thus this research is conducted to answer that concern.

This is a qualitative research based on the platform of sustainable tourism. To obtain data for this research, observation and deep interview are used. The informants for the interview are the operators and also the participants of Mepantigan. This research is still ongoing which later will answer the hypotheses of this research, which are Mepantigan is able to introduce values of the Balinese tradition; it is a sustainable tourism family package, and participants are satisfied of the package.

Keywords: Mepantigan, Balinese tradition, sustainable tourism

I. INTRODUCTION

The island of Bali is always an interesting subject to discuss. Bali’s renown is the result of its fame as a “tourist paradise”, a reputation built on the vestiges of an orientalist vision of the island as a “living museum” of Indo-Javanese civilization, an enclave of Hinduism at the heart of the largest Muslim country on earth (Picard, 1996: 11). Bali being a part of the tourism industry has developed from being a small island of a few hundred thousand people being farmers and fishermen to be one of the most recognized and visited tourism destination in the world. There are lots of demands for tourist facilities and also attraction. With the numbers of tourists coming to Bali increasing each year, there is an opportunity for those with a sharp eye to do something about this situation and make the most of it. The development of tourism in Bali is expected not to lead to saturation tourist and still be able to compete with local and other tourist destinations (Anom, 2010: 3).

“Tourist seeks, as much as anything else, an experience. It could be an adventure, a taste of history or tradition, living in style for a while, or simply a total escape from the familiar through a change of surroundings and activities” (Canadian Government Office of Tourism in Yoeti, 2005: 84). The kind of experience that tourists seek will give more value if it is different, never been done before, and give a sense of joy. There have been tourist attractions built to meet the demands of tourists coming to the island. Some built to meet most expectations but there are some that are made different. One of those attractions is Mepantigan.

Mepantigan is a new form of attraction created by Putu Witsen. The idea of creating such attraction came from past experience in martial arts activities. He has practiced Taekwondo since his earlier childhood years. He pursued Taekwondo and participated in competitions to test his ability. But as deeper as he learned, he became curious about the authentic martial arts from Indonesia. After he returned to Bali, he studied various forms and styles of traditional martial arts in the village of Kekeran, Banyuatis, Angantelu, and other villages in Bali. During that time, Putu Witsen also came to learn Judo, which later inspired him to create Mepantigan.

In the beginning of Mepantigan, it was done on the beach. Since the main activity is slamming bodies, the beach came as a good media at the time. There was the effect of sand sticking in the body that adds that unique spectacle. Beside of the activity itself, with sand covering the bodies of each player makes it a unique object to photograph. As the development of Mepantigan is always searching for a better method, media, and ideas for activities, the introduction to mud or lumpur had it changed place to do it. It is since then the mud in the rice field is used as the media for Mepantigan.
II. RESEARCH METHODOLOGY

This research uses a qualitative method approach. “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” Creswell in Sugiyono (2014: 14). To obtain data for this research, observation and deep interview are used. The informants for the interview are the operators and also the participants of Mepantigan.

III. FINDINGS

A. The form of Mepantigan

The word Mepantigan comes from the Balinese language. The root word is pantig which means to fling, to beat (Wojowasito and Wasito, 1980; Anandakusuma, 1986). Thus Mepantigan means to fling down or to strike down. The main idea of this activity is how to throw your opponent in the mud. Mepantigan is a series of activities that is packaged as an attraction that can be done by anyone. The activities carried out are described below.

1) Welcoming

This activity is the first thing that is enjoyed by the participants after arriving at the venue. It is a form of a performance played by nine people who plays Balinese musical instruments which are kendang, ceng-ceng, klenang, and tawa-tawa. This set of instruments is a small part that makes up the baleganjur ensemble. The adjustment was chosen in accordance with the needs of the show. The participants are not actively participating in this performance; they are just watching. The welcome reception ends with the joining of other Mepantigan instructors and co-performers to perform a dance that is similar to the Haka dance of New Zealand. Haka dance is performed with the position stance where the legs are bent, and hands bent inward, one on top of the other and situated in front of the chest. Then several words of the Balinese language are yelled such as "Katos", “Sing Kenken” while sticking out his tongue after taking the word.

2) Dry Mepantigan

At this stage, the participants will be asked to wear a cloth with a plaid white, red, and black. In Hindu philosophy, the three colors are a symbol of Tri Marti, namely Shiva, Brahma and Vishnu. During this Dry Mepantigan there will be activities originating from the culture of Bali and also others that support the Mepantigan later on in the mud. The first step will be taught the movements that are used during Mepantigan such as the basic stance which is called agem, dancing like a Balinese dancer movement named ngigel, and there are movements like the Haka dance that appears when welcoming was also taught to the participants. After those movements, there is a stunt where one person will be a platform for another person to stand on him. The person being the platform will stand with bended knees, which will be the place for the other person to stand. The second person will stand on the thighs of his partner and will dance freely during that time. Both persons will dance freely for some time and this stunt is then ended by the top person jumping to the front and oversteps his partner.

Besides from martial arts movements in Mepantigan, there is also a tradition that Balinese did in past years call nyeret. This is basically drinking water right from the container but done in a different way. To drink from it, the holder of the ceret lifts it a high as he can and pours the water into the mouth.

A traditional game played at this stage is called bambu goyang or rocking bamboo. This traditional game uses four bamboo rods that are arranged so that two bamboo are placed horizontally and the other two vertically so it resembles a plus sign. There are four people as the bamboo player which served to open and close the bamboo. With the steady rhythm of a musician giving musical illustration, the bamboo are opened and closed and the participants starts to jump into the inside parts of the moving bamboo and trying not to get the feet captured by the closing bamboo. All participants that are capable of such physical activity will join.

Just before entering the mud puddle in the rice field, the body of participants is painted with white, red, and black color; same as the cloth they are wearing. The instructors will paint the body of the participants. The application of these colors is not following any pattern but rather painted freely. After every participant has been painted, then they are ready to the mud.

3) Mepantigan basah/ Wet Mepantigan

In this stage, the participants move into the rice field where an area of only mud or lumpur is available. It is in this spot that the actual Mepantigan takes place. What have been learnt during the dry Mepantigan is applied here. The dancing, martial arts movements, and some games are played in here. Additional games that weren’t taught during the dry Mepantigan are racing to one point to another, chasing a person that is the target, and also having a duck standing on your head. There is a difference doing the same thing on the mud and not on the mud. The participants experience a slight difficulty doing the things instructed. With the movements of the participants, water and mud sticks to their bodies.

4) Washing Off the Mud
After approximately two hours of doing the activities, with bodies covered in mud, the participants then head off to a nearby stream to wash off the mud and dirt. The water of the stream that has been carefully taken care of washes the mud and dirt. The washing off the mud in a stream is another highlight of the whole Mepantigan activity. This is just to rinse the dirt and mud. An actual bath is done after this.

B. Values of Balinese Culture in Mepantigan

Mepantigan focuses on the Tri Hita Karana concept. The phrase Tri Hita Karana (THK) originates from the Sanskrit words: tri (three), hita (prosperity), karana (cause). THK signifies three causes of prosperity produced by balanced and harmonious relations in one whole unity between human and God; human and society; human and nature (Peters and Wardana, 2013: 40). This concept is then broken down into the activities done in Mepantigan.

The relation between human and God are practiced by the Mepantigan crew by giving daily offerings to God. Everyday whether there is Mepantigan or not, the offerings never stop to be offered. “And although they range from modest to extravagant, most offerings contain just what Krishna specified – leaves, flowers, fruit, and holy water – and all presented with devotion” (Eiseman, 2000: 216). Participants are also informed about this so they are also aware what has been done prior to their coming to the Mepantigan venue.

Human and society relationship can be seen throughout the Mepantigan activity. Before conducting it, instructors try to build a friendly relationship with the participants. Do’s and don’ts are delivered to everybody involved in the activity. Smile and laughter can be heard as long as Mepantigan is conducted. The mutual respect for each other, whether it is instructor to instructor, instructor with participants, or participant to participant is a strong indication of how everybody wants to enjoy the activity.

Being it an activity done in the outdoors, the crews have taken care of the environment and surroundings of the Mepantingan area. Planting more trees, keeping the area clean, and also using ecofriendly materials for the activity is a good indicator of how this concept is important for everybody.

C. Mepantigan for All Ages

Being based from a mixture of martial arts form, there is a concern that this can only be done by teenager and young adults. But in reality, anyone can participate in Mepantigan. Small children can join in as long as they follow the instructions. Older adults can also enjoy the activities in Mepantigan. According to instructors Komang and Ucik, in every activity, before it starts, there will be an introduction and explanation about what are going to be done and how to do it. The instructor then demonstrates it to give a better understanding of the activity. It is after this step the instructor will ask if there is anybody unwillingly or even can’t participate in this particular activity.

Young children, older adults or those having particular health conditions will tell the instructor about their limitation. The instructor himself understands and modifies the activity in order to make everybody experience the same thing. With adjustments and modifications to cater every participants needs, it is clearly enough to say that Mepantigan is suitable from any age.

D. Satisfied Participants

The feedback after the activity is finished is positive. Every participant enjoyed doing the series of activities in Mepantigan. During this research most of the participants are first timers in Mepantigan. They didn’t expect that this would be a lot of fun; really different from what they have expected. Positive comments, happy facial expressions, and energetic body language indicate that they really enjoyed Mepantigan. “The real product of tourism is a satisfying experience. As such, it is difficult to see and the measure. But, nonetheless, it is the product and providing it become the key objective of the industry” (Taylor in Yoeti, 2005: 126).

They were also asked if they recommend this to friends and family. All of them answered yes. They recommend this to anyone. So far, according to the instructor, every participant participating in Mepantigan is safe. No one was ever hurt badly or caused health problems because of Mepantingan.

IV. CONCLUSION

The magnet of Bali for tourists is getting bigger each year. The number of tourists coming is increasing which also gives a challenge for all stake holders to be able to provide them with facilities as well as attractions in order to make them come and stay longer. With lots of variety in attraction, Bali is becoming a one stop destination for vacation and leisure activities.
Mepantigan is an alternative for tourists who want to experience a non-uniformed experience of normal tourists. The activities in Mepantigan have its roots from Balinese culture with a mixture of other cultures that support Mepantigan. Tri Hita Karana is the main concept used in the activities. The relationship of human with God can be seen from the daily offerings offered to Him; the relation between human and its society is obvious and can be seen from the warm interaction between instructor and the participants without looking at their backgrounds; and the human and nature relationship can be seen from the tools and instruments that they use, the use of animals in certain activities, the stage and venue which are in open spaces, and maintaining the cleanliness of the whole area. Mepantigan is packaged in such a way that on one side it is an activity with roots from Balinese culture but it is also tailored for tourism. The values of the Balinese culture are delivered in a fun, attractive and interesting way thus making the activity suitable for everyone.

An advantage about Mepantigan is that it can be done by anyone regardless of their age. Young and old can do Mepantigan but caution needs to be practiced. Since this activity is very physical, extra attention and awareness is needed. If all the rules are followed, there will be no problem for anybody to do Mepantigan. Happiness can be seen from their facial expression and comments. Each participant is pleased and satisfied about what they have done in Mepantigan. They also recommend Mepantigan to others, which is a good sign that Mepantigan is a fun attraction to do.

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Destination Development for Rural Tourism Area in Wanayasa, Purwakarta, West Java, Indonesia

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Abstract – This purpose of this paper is to elaborate the understanding of destination development of rural tourism in Wanayasa, Purwakarta, Jawa Barat. It has a rich potential for the rural tourism prosperity. Then author incorporates destination development through Butler’s Area Life Cycle. Research was conducted in August 2015 with qualitative approaches i.e. interview and focus group discussion to 120 respondents which comprises representation from several different group. In addition, some of data also produced from secondary sources such as government regulation and official website. Findings show that Wanayasa possessed their ability in developing aspect of internal factors, attractions and accommodation facilities. Apart from that quality, it is obvious that their rural tourism development is lack of destination management and chaotic strategy marketing formulation as a result of disorganized planning processes. With those conditions, it will be tough for them to formulate the true competitive advantage as a basic foundation of their tourism development. This paper illustrates a detailed analysis of the destination’s strengths and weaknesses, and a more distinctive understanding of what facilitates a destination’s competitive position.

Keywords: Destination Development, Life Cycle Tourism, Rural Tourism Development, Wanayasa

I. INTRODUCTION

According to Cunha & Cunha (2005), tourism sector is clarified as an industry associated with travel and leisure. Tourism sector is also considered as one of the top and fastest growing sectors in the world which remarkably contributes to the economic growth of the country along with the economic benefits of local communities (Osman & Sentosa, 2013). In the past few decades, tourism experienced enormous growth as visitors are seeking for relaxant and release their stress (Lin&Yeh, 2013). Tourism is one of the primary contribution for national income in Indonesia. In 2013, tourism sector supported US$ 10.05 billion for national GDP of Indonesia, as well as it was the biggest contributors, after oil and gases, coal, and palm oil (Tempo, 2014). According to the World Economic Forum reports in 2015, Indonesia is ranked 50th among 141 countries listed (WEF, 2015, p.xvi). Many scholars have agreed that tourism is a promising sector to promote and support the rapid progress of developing country.

Rural tourism has been quite a favourite form of alternative tourism in Indonesia over the last few years. Beeton (2006) defined rural tourism as various activities that take places in nonurban settings, ranging from natural or manmade attraction, amenities and facilities, transportation, marketing to information system. Also, rural tourism has attracted increased attention from governments, non-governmental organizational (NGO), and
industry players because it plays an important role in leading economy activity and help in an increase in communities’ income (Egbali, Nosrat & Alipour, 2011).

Rural tourism is defined as being the tourist capitalization of rustic areas, of the natural resources, of cultural heritage, of cultural buildings, of village traditions, of agricultural products for an adequate response to the needs of recreation in the modern society. As a tourist destination, rural tourism has a rich potential for its visitors. The tourist product is a complex ensemble of environment, both natural and created by humans (patrimony, culture, activities and services for visitors).

Regarding to this matter, Cracolici et al (2006) mentions that tourism sector has become very competitive, and therefore, organisations need to be successfully use their resources to develop appealing and competitive tourism product to attract domestic and international tourists. While Wilde and Cox (2008) states that to assess the competitiveness of a tourist destination, it is important to consider the principles of comparative and competitive advantage and how they interact with each other. Due to this, the analysis of the competitiveness in rural tourism development is important.

Figure 1. Map of Wanayasa
Source: purwakartakab.go.id

Wanayasa is tourism development area (TDA) in the Purwakarta Regency which is a living rural landscape area with enormous potential of natural and cultural resources. It is a district comprising three Desa or villages, which are Desa Kiarapedes, Desa Wanayasa and Desa Bojong. The main priority for tourism development is Desa Wanayasa and followed by Desa Bojong and Desa Kiarapedes. According to Tourism Master Plan of West Java, the key elements for tourism development in Winayasa are nature tourism, ecotourism and health tourism. Wanayasa also has high potential to be developed as a cultural tourism which are considered based on its historical places and strong local identity. However, there is very limited research done on the competitiveness of Wanayasa Village in Purwakarta as a rural tourist destination. The objective of this study is to assess how competitive rural tourism in Wanayasa and its contributions to the development of destination competitiveness.

II. LITERATURE REVIEW

In this chapter we will discuss the main concepts of this study. The literature review consists of three sections. In the first section, we will take a closer look at the rural tourism development. In Section 2.2 we will examine on the ways in which the butler’s area life cycle of destination development stage is linked to the various determinants in the destination area. In Section 2.3 we will see the integrated tourism for rural area.
A. Rural Tourism Development

Rural tourism is simply defined as a type of tourism which takes place in the countryside or outside of urban areas. It is characterized by enjoyment of a tamed nature or highly modified landscape (Aref and Gill, 2009). According to ROUTES (2008), rural tourism can be defined as:

"Rural tourism is defined in the overall economy of tourism as the economic use of the countryside, natural resources, cultural heritage, rural habitat, local tradition and local produce through certified products and services illustrating regional identity. It responds to the needs of consumers for accommodation, catering, leisure activities, entertainment and other services. It supports local sustainable development and meets the leisure demands of modern society through a new social solidarity of town and country."

There are a variety of terms used to describe tourism in rural areas, including farm tourism, agro-tourism, soft tourism and even ecotourism (Simkova, 2007). Irshad (2010) also mentioned the diversity of attractions included within rural tourism is ranging from heritage tourism or cultural heritage tourism, nature based tourism, agritourism, as well as partnership-based approaches, such as scenic byways and heritage areas. In the rural tourism context, the “progress” of regional development is the transformation of the stagnating circumstances of people in the countryside to a lively and exciting one (Ajala, 2014).

Rural tourism becomes very popular both in the developing and developed countries as it has many potential benefits for rural areas. Studies conducted by researchers have found that many rural communities have adapted their local economy to tourism for poverty reduction (Choi and Sirakaya, 2006; Prabhakaran et al., 2014). It is economically and socially positive impact which allows local community to benefit additional financial sources and create new job positions (Simkova, 2007). Rural tourism also implies economic restructuring in order to accomplish the primary needs of the community and to boost their level of participation in the development process (Ajala, 2014). Hence, the development of rural tourism is necessary to advance living standards of the majority of the world’s poor living in the rural areas, create a self-sustaining development and keep productive population (Lele, 1979).

B. Destination Development Stage through Butler’s Area Life Cycle

Many researchers have found several theories about destination development. According to Plog (1973), the changes in the tourism market are related to the dynamic circulation in a destination. Doxey (1975) have mentioned that the residents’ attitudes influence tourists in destination. On the other hand, Berret (1958) found that resorts’ development, markets incorporate the dynamic of tourism activities in destination. Researchers have largely got paradigm about destination development from product area life cycle, where products are described through the evolution of attributes and characteristic through time (Rink, 1979).

A popular destination development model inspired by above mentioned studies is Butler’s Area Life Cycle model (Butler, 2006). This model has enable the researchers to analyse destinations, rural areas as well as also islands and provided inspiration for destinations to clarify a tourism area. Butler area life cycle model explains destination development through evolving stages (Butler, 2006). Stages are described through different indicators. Butler (2006) argues that tourist area are dynamic and they experienced their advance and modification in a course of time. It means that there is an evolution in the destination which influenced by factors such as the changes of their population, and their contribution to the facilities and attractions. Destination development is affected by internal and external factors. Butler (2006) explains that the evolution of a tourist area is up to the intention of local and foreign accomplices towards development. Partners involved to tourism activity determine characteristics of destination development. According to Butler (2006) “tourism development in destinations evolves via the stages of exploration, involvement, development, consolidation and stagnation, followed by either decline or rejuvenation” (Figure 2).

Butler (2006) starts that in exploration stage the tourist number is not high, there are individual travel orders and not many specific services provided for visitors. Connection with inhabitants is intensive (Butler, 2006). Still the social and economic circumstance of an area is unchanged by tourism and tourists have little effect to the characteristics of a destination (Butler, 2006). A destination is becoming recognized among inhabitants as a tourist destination. The citizens start to realize the potential for tourism development and become interested in promoting an area. They offer a small degree of tourism service besides their main field of activity.

In the involvement stage, Butler (2006) mentions that inhabitants become involved to tourism development and in this phase perception from outside appears. An area becomes recognized among foreigners. At this stage some level of organization in tourism planning is anticipated, and government and public agencies are taking steps to better transport and other facilities (Butler, 2006). Inhabitants are more organized in different fields of tourism catering (Butler, 2006). They start to discuss with each other about how to offer tourism service more effectively. Inhabitants start to demand external organizations to find support and cooperation (Butler, 2006) and
an area becomes well-known also among foreign stakeholders. Still, tourism is managed mostly on local level and decisions are made between local entrepreneurs.

For the development stage, Butler (2006) argues that local participation in tourism service will reduce, and the number of tourists will presumably be similar or cross the local population. Inhabitants are still involved in tourism development, but are largely influenced by external forces (Butler, 2006). Changes in the area are noticeable and not all of them may be accepted by inhabitants (Butler, 2006). At this stage conflicts between inhabitants may emerge because different opinions towards tourism development. Supposedly there will also be conflicts between inhabitants and external stakeholders because of not considering each other’s interests and intentions.

In the consolidation stage, the rate of increase in numbers of visitors will decline, although total numbers will still increase, and total visitor numbers cross the number of constant residents and the economy is largely depending on tourism (Butler, 2006). At this stage, the area is starting to lose popularity (Butler, 2006). Visitors are getting bored from a destination and they are starting to look for other attractive places to go. Butler (2006) argues that in the stagnation stage the top numbers of visitors is achieved and a destination faces environmental, social and economic problems. Other destinations will outbid an area with more attempting attractions for tourists.

Butler (2006) explains that in the decline stage the area is not able to emulate with newer attractions and it does not enhance to tourists much. Attractions are becoming out of date and no longer offer excitement to visitor any more as much as before (Butler, 2006). Competitors from other regions, which are in different Butler area life cycle stages will take over attracting tourist flows. On the other hand, rejuvenation may occur if there are changes in the attractions (Butler, 2006). A market is undergoing competition from other markets and needs to find new ways to differentiate itself from rivals (Butler, 2006). This means that a destination needs to start developing again from another perspective.

Every destination is unique and each tries to develop a tourism style that is socially acceptable and economically compatible in order to reach the next stage of development. Therefore, it is essential to make development plans according to characteristics of a place. There are numerous studies done about destination development and its relation to Butler’s Area Life Cycle.

C. Integrated Tourism for Rural Areas

In order to understand tourism’s potential for contributing to rural development, the concept of ‘integrated tourism’ must be included (Oliver and Jenkins, 2005). Traditionally, the tourism literature has tended to define it in terms of the extent to which tourism is integrated into broader economic and social development contexts, goals, and decisions. However, in more recent literature, the importance of local participation and control is emerging, with integration defined according to the percentage of local people employed, the type and degree of participation, decision making power and ownership of resources in the local tourism sector (Mitchell and Eagles 2001 in Oliver and Jenkins, 2005).

Integrated tourism can be defined as tourism that is explicitly linked to the economic, social, cultural, natural and human structures of the localities in which it takes place. In practical terms, it is tourism which has clear connections with local resources, activities, products, other production and a participatory local community. In
their research about integrated tourism in Europe’s Rural Destinations, Oliver and Jenkins (2001) found seven indicators which have been identified as being significant in integrated rural tourism development. These include:

1. Networks: the ability of people, companies and agencies in the settlement to work together on the development and management of tourism
2. Scale: the level of tourism in one area as regards the distribution over time and geographically, bearing in mind all the thresholds related to the carrying capacity of the area
3. Endogeneity: the extent to which tourism is recognized as it is based on realistic resources of a region
4. Embeddedness: the role of tourism in politics, culture and life of the whole area and the population as a local priority.
5. Sustainability: the extent to which tourism does not harm and possibly improves the environment and environmental resources in the area
6. Complementariness: the extent to which tourism provides funds to those who live in the local area, although they are not directly included in tourism
7. Empowerment: a measure of political control over the tourism industry through ownership, law or planning, especially the control implemented at the local level.

III. RESEARCH METHODOLOGY

A. Data Collection

The research is initially the community service activity in the framework of 2013 to 2016 which funded by the research grant of Ministry Higher Education of Indonesia. The study area covers 3 villages that are purposed for rural tourism development: Kiarapedes, Wanayasa and Bojong which conducted in August 2015. Participants were selected from database of tourism industry stakeholders in Purwakarta Region with total 120 respondents which comprises representation from 6 (six) different groups, including village headman of Kiarapedes, Wanayasa, and Bojong, local authorities in Purwakarta Regon, representative of local entrepreneurs, tourism institution, educational institution, and local communities. Participants identify the important indicators of destination competitiveness falling under the main elements of the destination competitiveness model. The interview provides rich source of knowledge about the resource attractions and facilities.

B. Data Analysis

A qualitative content analysis was chosen to analyse many words of texts, which are transcribed from interview and focus group discussions. Content analysis is a technique for compressing large amounts of data from the interviews, field notes, and various types of sources into systematic and fewer categories of text which is based on specific rules of coding (Steve, 2001). Many previous studies have shown that content analysis can be a useful method for allowing researcher to discover and describe the focus of individual, group, institutional, or social attention (Weber, 1990). In this study, the crucial process in content analysis is categorising some key words from the given texts into certain themes.

IV. FINDINGS & DISCUSSION

In recent years, Wanayasa has become a focus of rural tourism development and an alternative to mass tourism in the region, especially since the local governments have successfully developed Purwakarta regency as tourism destination that attracts many more tourists in West Java. In addition to the attractiveness of its landscape, Wanayasa Lake is a popular attraction for some people and also one of the culinary centres in Purwakarta. However, it is considered as a tourist destination and compared to the tourism potential of other surrounding rural territories, Wanayasa has some barriers that make it difficult to grow and compete. From the Butler’s Area Life Cycle, the destination stage in this area is development stage.

The changes are largely influenced by external parties. For the natural element, Wanayasa area has the famous lake, which is the leading tourist destination in the area and it is very phenomenal and iconic. In addition, it is often visited only on the weekends and with repeated visitors. Second, although equipped with a variety of natural features, yet nothing special from any of it, there are the tea plantations, hot springs and the bicycle tracks. Indeed, some of the most visited attractions in the region belong to other territories. Third, it is difficult to be fascinated by their cultural resources as it is hardly distinctive with other culture. Fourth, the difference between expectation at the top level with the reality at the grassroots level indicates that there is a wide gap in terms of tourism management.

Wanayasa rural region has natural attractions, cultural and man-made. Natural tourist attractions has the countryside, Wanayasa Lake, Burangrang Nature Reservation, Ciracas hot water resource, pine forests, Cibeber Lake, and Cimalaya river (Tokbray waterfall). Cultural tourist attractions has Garacina Japanese Cave, Kampung
Tajur tourist village, and Sundanese culture as Pencak Silat, Calung, Kasidah, Sisinaiang, Terbang, Mulud, Hajat Luar (Balarik), Tutunggulan, and Sundanese community tradition. The attraction of man-made objects in Wanayasa is Giri Tirta Kahuripan Resort, Cihanjawar Waterboom, Jaya Tirta Abadi swimming pool. Created resources consists of human create activities like water based activities, visitor’s accessibility to natural areas.

For the accessibility in Wanayasa, There is a number of access to reach Wanayasa rural region. The first access is through Purwakarta. Access from Jakarta is through the direction of toll Ciganeka that can be directly Pasar Rebo towards using public transport is available from 4am until 16pm. To reach Wanayasa rural region at night is a bit difficult unless using private vehicles. From Bandung, Wanayasa rural area can be achieved through Lembang towards Subang. This trip passes Cikole, Tangkuban Perahu, Ciater, and the Cagak street. From Cagak street towards Wanayasa pass Sagala Herang and Serang Panjang. The access facilities for Wanayasa region is still lack of adequate because of the limited transportation. Also, the availability of transportation is only towards Wanayasa Lake and Jaya Tirta Abadi swimming pool. So, it makes very difficult situation for doing tourism activities is not using private vehicle. However, the condition of roads in Wanayasa region is good, not damaged and very congestion is rare in this region. In addition, there is lack of transportation in Wanayasa rural region, there is still no road sign for tourist attraction and no information center.

In the context of tourism development, indicators are information sets which are formally selected for a regular use to measure changes in assets and issues that are key for the tourism development and management of a given destination. According to Inskeep (1991:38), there are four indicators to do the assessment considering the tools for the tourism development observation in Wanayasa rural region. They are tourist attraction, accessibility, amenities and ancillaries. To determine the priorities of development based on the observation in field, scoring has to be done. According Mikkelsan (1995), the use of scoring means put something in the order and scoring (preparation according to the quality). Tools such as ranking, it can produce basic information that can help focus the question. This method is also useful to obtain information sensitive and can also accelerate the acquisition of an understanding of the opinion vary among the participants. This concept is intended to see how major priority tourism development in Wanayasa rural region using quality assessment.

The assessment from the aspect of tourism products proposed by Inskeep (1991: 38), he states that the overall tourism product is a service that obtained and felt or enjoyed by tourists since he left his original place, until the area has been chosen for travel destination and back home in where he set out originally. Tourism products is divided into three tourist attraction (nature, culture, artificial), facilities (facilities tourist attraction) and infrastructure (availability of electricity, water, state roads), and accessibility (tourists access reached destination). In addition to obtain the feedback from the market on the superior region, the location of observation evaluates the readiness of each tourist attraction. To make an assessment or assessment of the use of tools or observation checklist used by surveyors.

V. CONCLUSION

Rural tourism could be a strategy for sustainable development for rural areas and also could be a tool for product differentiation for area that at stagnation stage of the Destination Life Cycle model of Butler (1998). Repairing, structuring and developing the tourism destinations based on local culture and environmental sustainability is the best strategy to develop tourism development. This strategy consists of tourist attractions development, variety activities, improvement of infrastructure, accessibility, and organizes the events. In addition, environmental conservation and cultural approaches are also included in this strategy. Although potential, Wanayasa needs a special breakthrough and a lot of improvement in order to be competitive and highlight all of its advantages as a rural tourist destination. Does not mean that the three village development plans in Wanayasa are completely failed (proven there are some elements that are already qualified). Tourism planning must not only focus on how community involvement or projections of the local government, but how it is holding on the formulation of a more qualified to centre the internal and external analysis. In addition, the proposed vision and mission should also be the same, either from the provincial government, district, village and also at the elite level of society. In fact, these flaws can also be easily examined from integrated models for rural tourism. That is, it should be evaluated on rural tourism development plan in Wanayasa which has been running. Only with such measures appropriate strategies can be formulated for the development of rural tourism as Wanayasa.

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The Influence of Traditional Culinary Industry in the Development of Tourism in Lopati Village, Yogyakarta

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Abstract—Ecotourism development, particularly rural-based tourism, has been growing rapidly in Indonesia. The unique characteristic of the village is a tourist attraction, one through traditional culinary industry. Lopati village is a village with a thriving tourist industry relying on traditional food craft as a tourist attraction. This study aims to discover the influence of the existence of traditional culinary industry in the development of rural tourism related to the environment and local communities. This research using Participation Research Action methods to explore the data related to community involvement as an actor and object of the industry in the context of rural tourism. The results are environmental impacts on physical and non-physical aspects that affected the development of traditional culinary industry as a tourist attraction in Lopati village, Yogyakarta.

Keywords - tourism village, traditional culinary industry, rural tourism, tourist attraction

I. INTRODUCTION

Ecotourism is a relatively new tourist development developed in Indonesia, although internationally since October 1999 as in [1], it is an encouragement to the countries in the world to develop sustainable tourism. Yogyakarta as a tourism city are also affected by this "new trend". Forms of activity-based tourism or ecotourism and culture began to appear in Yogyakarta, especially around Bantul. Bantul district has 32 villages that have grown and been recorded. [2]

In the implementation of ecotourism includes supporting sectors of tourism activities in general, including beach and sun tourism, rural and agro tourism, cultural tourism, or business travel. Hal This is in line with what is affirmed as in [3] that ecotourism rests on rural tourism, nature tourism and cultural tourism should be understood as an effort to maintain a balance of environmental carrying capacity. Culture-based tourism offers activities if the result of creativity, taste, and imagination of mankind as a culture subject, both tangible and intangible. Yogyakarta in particular, has a cultural diversity that shape people's identity as a form of local identities that inspire life and interaction among communities. Culture is the embodiment of folk traditions and way of life and are illustrated in food, rituals, dances, festivals, sculptures, building design, religion, dressing and other practices. [4]. Culture is based on a mosaic of places, food, tradition, art, ritual and experience of someone [5][6].

Traditional culinary industry is one of the tourist attraction that can be typical attractions of the tourist village-based culture. Traditional industries initially drives the rural economy can be developed through tourism. This condition can slowly lead to the transformation of traditional village. This is particularly true if we focus on the complexity of rural tourist development. Rural areas are now increasingly seen as places for entertainment, leisure activities, second homes and as an alternative to urban residential areas. These developments are closely connected with a redefinition of local rural identity. They reflect a cultural interest in rurality and locality in the
larger society, which encourages new customs, practices and social demands. At the local level these new demands and images are incorporated into the construction and identification of new local identities [7].

The influence of traditional culinary industry looks at the physical changes, especially dwelling. Traditional culinary industry based on home based entrepreneurship (HBE) is the uniqueness of Lopati village. Tourist can interact directly with the local people who are owners of HBE with local peculiarities of rural communities. This study aimed to identify the influence of traditional culinary industry to the development of tourism, especially rural tourism. That influence can be seen through the physical changes that appear through HBE dwelling condition before and after becoming a tourist village, where the function of the supporting tourist accommodation is accommodated in HBE. While the change in non-physical look of improving the welfare of local residents.

Tourist attractions, local-based activities such as production of traditional handicrafts contribute to the change of community’s perception. The efforts of society adapt to increasing prosperity made through Home Based Enterprises (HBEs) finally become a tourist attraction which attracts tourists. Home Based Enterprises [8], has distinctive characteristics, i.e (1). Size and space Working area; a large number of houses are not allocating HBs activity in a separate space, (2). The frequency and distribution of each type of HBS has its own market conditions, require resources, and blend with a competitive environment, (3). profitability; HBE income was supported by other income, (4). working conditions; the work done by their own because they do not have workers who are authorized, (5). worker; HBE tend to depend whether there is any additional worker, or there is free to calculate the number of workers. HBE, which has become a tradition, ultimately requires the change according to the needs of tourist attractions. Changes as a result of tourism activities is anticipated with providing tourist support facilities such as homestay. This condition will directly affect the village changes caused by tourist developments.

II. METHOD

This research used a comparative method based on data from field observations. Data collecting used participatory methods involving community action research as a research object [9]. Flow chart of discussion in this research are described according the following scheme.

These research indentify the influence elements from traditional culinary industry that involve the development of tourism in Lopati village. Result from this research are catagorized to physical and non physical element, so we can use it as indicator for rural transformation specially in tourism frame which have traditional culinary industry as main tourist attraction.

III. OVERVIEW OF LOCATION

The location of this research is in D.I.Yogyakarta province focusing on Bantul districts, namely Lopati village in Bantul regency. This village is well known as industrial village, which still use the local tradition to run the industry. The uniqueness of this village is the traditional industry that use local material such as bamboo, cassava, soya bean and greenbean. The local resident use this tumbuhan as daily traditional food i.e bakpia (traditional cookies made from greenbean), mie lethek (traditional nodle made from cassava) and tempeh (traditional food made from soyabean). They also use bamboo for traditional handicraft. This local product became industry base on home. This home based industry became their main income. Inline with rural tourism as a new trend to develop rural area, Lopati decide to become tourist village. In 2007, Lopati officially became a tourist village. The main attraction for the tourist is traditional industry.

Culinary is the most attractive industry because it has various kind that use local material. This attraction can be seen as figure below.
FIGURE 2: Traditional industry in Lopati (a. bakpia industry, b. mie lethek industry, c. tempeh industry, d. bamboo handycraft industry). (research doc. 2015)

Lopati tourist village located in the Hamlet Lopati, Village Trimurti, Srandakan, Bantul which is about 25 km to the southwest of Yogyakarta near Pandansimo beach. The location can be seen through the map below.

FIGURE 3 : Location of Lopati Village (research doc.2015)

IV. RESULT AND DISCUSSION

Lopati tourist village has an area of 36 acres which is a hamlet consisting of three (3) smaller territories. Such as in areas close to the coast in general, Lopati village has a tropical climate with low humidity and the condition of the soil mixed with sand which resulted in the agricultural sector do not develop properly, so many local residents have livelihood of craft and trade. Tourist attractions in the village Lopati, in general is the craft and household industry, by type as in [10] is divided into: (1) attractions of handicraft industry: bamboo batik, “krondo” a bamboo basket, chicken coops, bribig, traditional furniture, and traditional hat call “caping”, (2) Attractions of the culinary industry: “bakpia” a traditional mungbean cake, “geplak” a traditional sweet coconut snack, tempeh, tofu, traditional noodle call “mie letek”, salted eggs, bread and cakes, and herbs, (3) Cultural attractions: traditional performance like “jathilan and reyog”, traditional religious performance “slawatan” and shadow puppets. The most famous attraction in Lopati is culinary industry because it has various kind that use local material. As a home base industry, local resident modified their dwelling to a home industry to produce their local product. Inline with the development of tourist village this modification grown with the addition of a supporting function as tourist accommodation homestay. This condition influence the changes that occur in the village Lopati. That influence can be identified by changes in the layout as a physical factor and improves the welfare of society as a non-physical factor.

A. Physical influence of the culinary industry in the development of rural tourism Lopati

The physical influence of traditional culinary industry to the development of village tourism in Lopati seen from the development of buildings owned by citizens, which was originally already accommodate the industry as HBE then grow with existence homestay for tourists. As the main attractions being tourist attraction, the existence of traditional culinary industry is attracting tourists not only feel the unique taste of the food but also learn the manufacturing process. Homestay packages with the material process of making traditional foods became a mainstay. This condition spur the community to provide better services by providing homestay in their HBE location. This development became one of the forms of community participation to be involved in the tourism development. Based on observations mapping, this change to be an element that can be identified physically.

Type of residential development residents who are HBE as well as providing homestay can be identified as follows.
### TABLE I.  CATEGORIES OF THE SPATIAL CHANGE IN LOPATI’S DWELLING

<table>
<thead>
<tr>
<th>NO</th>
<th>Categories</th>
<th>Schematic layout</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Re function of space</td>
<td><img src="image1" alt="Schematic layout" /></td>
<td>- Existing homestay, living room became communal area for the hostess and tourist&lt;br&gt;- Used Private bedroom became homestay area&lt;br&gt;- Use one access</td>
</tr>
<tr>
<td></td>
<td><img src="image2" alt="Example" /></td>
<td>Example for first category dwelling transformation in Lopati (house of Mr. Japon, owner of the &quot;bakpia&quot; traditional culinary)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The addition of the building is in the rear area</td>
<td><img src="image3" alt="Schematic layout" /></td>
<td>- Additional area at backyard and above main house&lt;br&gt;- Separate access for the workshop area and hostess area&lt;br&gt;- Living room as communal space</td>
</tr>
<tr>
<td></td>
<td><img src="image4" alt="Example" /></td>
<td>Example for second category dwelling transformation in Lopati (house of Mrs. Sri Indarti as owner of the milk product traditional culinary)</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The addition of the building in front and side area.</td>
<td><img src="image5" alt="Schematic layout" /></td>
<td>- Additional area at in front of main house and side of the main house&lt;br&gt;- Main Access to access the house but split in the corridor to the homestay area and to the main house&lt;br&gt;- Living room as communal space</td>
</tr>
<tr>
<td></td>
<td><img src="image6" alt="Example" /></td>
<td>Example for third category dwelling transformation in Lopati (house of Mr. Suwarji, owner of the bamboo handicraft)</td>
<td></td>
</tr>
</tbody>
</table>
From this data, we can identified that physical transformation that involved by the traditional culinary industry had modified and adapted by the home based industry. Position of additional function is separated and the common area is used for homestay zone. The common area, which is usually living room, is the area that tourist can interact with the hostess. This is interesting concept because the hostess also owner of the home based industry. Tourist can interact not only when they learn how to produce in the local industry but also interact with the local resident daily life. A number of studies have looked at the intangible and tangible aspects that impact evaluation and perception of service products in the tourism and hospitality industry [11]. Inline with this condition, homestay as a service product and traditional industry as main object of tourist attraction combine with the local daily life are the best way to develop the Lopati tourist village.

B. The influence of non-physical culinary industry in the development of rural tourism Lopati

The influence of the culinary industry in the development of village tourism Lopati is observable from increased welfare of villagers. If the income of residents originally supported by the results of traditional industries, especially the culinary, with its tourist village, local residents can earn additional income through attraction that is sold in the form of travel packages. This package is in the form of training of traditional food-making once the facility to stay.

These conditions indicate the participation of local resident to engage in the development of rural tourism. Villagers Lopati involved as a manager of a tourist village are aged between 23-90 years. Amounted to 69.6% own their own home, while 30.4% still use the family-owned house. The walls their house, as much as 4.3% are still using “gedhek” a traditional bamboo wall, while 17.4% use concrete brick and own 78.3% were using bricks. Home flooring materials, 42.9% still using stucco, while 57.1% had a tiled floor, and no dirt floors. Total land area owned ranging from 70m² up to 5,100 m², with an area of the house between 36 m² to 570 m². This indicates the economic condition of the welfare of residents in the Lopati village, already well. The existence of a tourist village residents have to raise their income by selling tourist attractions, especially those associated with traditional industry. Data rates involving a tourist attraction in the village of traditional culinary industry Lopati can be seen in the following table.

<table>
<thead>
<tr>
<th>No</th>
<th>Tourist Attraction</th>
<th>Price</th>
<th>Time for activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Making “geplak” traditional cokies</td>
<td>Rp. 15,000.00</td>
<td>6 hour</td>
</tr>
<tr>
<td>2</td>
<td>Making “bakpia”</td>
<td>Rp. 15,000.00</td>
<td>6 hour</td>
</tr>
<tr>
<td>3</td>
<td>Making “bolu bread”</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>4</td>
<td>Making “kokis bread”</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>5</td>
<td>Making traditional herbal drink</td>
<td>Rp. 5,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>6</td>
<td>Making “galundeng” bread</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>7</td>
<td>Making traditional bread</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>8</td>
<td>Making “mie lethek”</td>
<td>Rp. 20,000.00</td>
<td>8 hour</td>
</tr>
<tr>
<td>9</td>
<td>Making tofu</td>
<td>Rp. 15,000.00</td>
<td>6 hour</td>
</tr>
<tr>
<td>10</td>
<td>Making milk product</td>
<td>Rp. 5,000.00</td>
<td>3 hour</td>
</tr>
<tr>
<td>11</td>
<td>Making traditional egg salted</td>
<td>Rp. 6,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>12</td>
<td>Making “peyek”</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>13</td>
<td>Making “tempek”</td>
<td>Rp. 8,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>14</td>
<td>Making batik bamboo</td>
<td>Rp. 20,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>15</td>
<td>Making batik</td>
<td>Rp. 55,000.00</td>
<td>4 hour</td>
</tr>
<tr>
<td>16</td>
<td>Making “krondo bamboo”</td>
<td>Rp. 25,000.00</td>
<td>8 hour</td>
</tr>
<tr>
<td>17</td>
<td>Making traditional coconut carchoal</td>
<td>Rp. 7,000.00</td>
<td>6 hour</td>
</tr>
</tbody>
</table>

Sumber: Survey 2015
Traditional culinary products in the village Lopati using locally available raw materials, such as sticky rice and brown sugar to make cookies "Satu", the green beans to make "bakpia", and cassava as raw material for making "mie lethek". Sample traditional cuisine in the village Lopati can be viewed through the following figure.

Lopati resident involvement in the tourist village serves as a guide (5%), rent homestay (37.5%), involved in artistic attractions (2.5%), food industry (25%) and craftsmen (4%). Based on job, the managers of the tourist village has a primary job as private employees (4.3%), entrepreneurs (78.3%), farmers (4.3%), pensioners (8.7%), while other jobs (4 , 3%). The participation of local resident in the village Lopati on travel activity consists of participation in the management of rural tourism by participating as a tourist village board are 20 persons, while the development of the industry, consisting of 17 types of businesses with participation of 47 employers. 34 people participated in the provision of homestay for tourists mostly at the same time are also as business owners. 2 people who have a homestay but did not have any business. Homestay in the village Lopati Rates are Rp 80,000 / person / day. If the average of each house having 2 to 4 rooms, then the average income from the rental room homestay are Rp 240,000 to Rp 480,000 per day residence time of tourist.

![FIGURE 4 : Traditional Culinary in Lopati village (a) Kue Satu (traditional cookies made from sticky rice and palm sugar), (b) bakpia (traditional cookies made from greenbean), (c) Mie lethek (traditional casava noodle). (sumber dok. Riset)](image)

### TABLE III. INCOME CATEGORIES BASED ON TRADITIONAL INDUSTRY IN LOPATI VILLAGE

<table>
<thead>
<tr>
<th>No</th>
<th>Type of Traditional Industry as HBE</th>
<th>Amount of HBE owner</th>
<th>Traditional Industry Income</th>
<th>Income from tourism attractions</th>
<th>Income from homestay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Geplak industry</td>
<td>1</td>
<td>Rp 1,200,000</td>
<td>Rp 600,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>2</td>
<td>Tempeh industry</td>
<td>2</td>
<td>Rp 1,000,000</td>
<td>Rp 300,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>3</td>
<td>Bakpia industry</td>
<td>7</td>
<td>Rp 4,000,000</td>
<td>Rp 600,000</td>
<td>Rp 480,000</td>
</tr>
<tr>
<td>4</td>
<td>Peyek industry</td>
<td>2</td>
<td>Rp 800,000</td>
<td>Rp 300,000</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Traditional bread industry</td>
<td>2</td>
<td>Rp 800,000</td>
<td>Rp 300,000</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Mie lethek industry</td>
<td>1</td>
<td>Rp 4,000,000</td>
<td>Rp 300,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>7</td>
<td>Traditional herbal drink industry</td>
<td>7</td>
<td>Rp 800,000</td>
<td>Rp 300,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>8</td>
<td>Milk product</td>
<td>2</td>
<td>Rp 1,500,000</td>
<td>Rp 300,000</td>
<td>Rp 480,000</td>
</tr>
<tr>
<td>9</td>
<td>Salted egg industry</td>
<td>2</td>
<td>Rp 1,000,000</td>
<td>Rp 300,000</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>Tofu industry</td>
<td>2</td>
<td>Rp 1,500,000</td>
<td>Rp 600,000</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Batik bamboo industry</td>
<td>2</td>
<td>Rp 800,000</td>
<td>Rp 600,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>12</td>
<td>Bamboo handicraft</td>
<td>6</td>
<td>Rp 1,500,000</td>
<td>Rp 700,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>13</td>
<td>Furniture</td>
<td>4</td>
<td>Rp 3,000,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>14</td>
<td>Coconut charcoal industry</td>
<td>1</td>
<td>Rp 1,000,000</td>
<td>Rp 300,000</td>
<td>-</td>
</tr>
<tr>
<td>15</td>
<td>Tempeh koro industry</td>
<td>3</td>
<td>Rp 1,000,000</td>
<td>Rp 300,000</td>
<td>Rp 240,000</td>
</tr>
<tr>
<td>16</td>
<td>Bamboo krono industry</td>
<td>2</td>
<td>Rp 1,500,000</td>
<td>Rp 700,000</td>
<td>-</td>
</tr>
<tr>
<td>17</td>
<td>Leather handicraft</td>
<td>1</td>
<td>Rp 1,500.00</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>18</td>
<td>Homestay</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>Rp 480,000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>49</td>
</tr>
</tbody>
</table>

Sumber : research survey, 2015

Schematically, the distribution of citizen participation in the development of rural tourism can be seen in the following chart.

![FIGURE 5: The number of entrepreneurs from household handicrafts industry and homestay as a description community participation (a) chart entrepreneurs and owner of the homestay (b) chart of the relationship entrepreneurs and owner of the homestay. [13]](image)
Most of the people involved in the management of rural tourism are the entrepreneurs. Di besides that they still have a side job as farmers, craftsmen, self-employed. The increase in income residents can be seen in the chart below.

![Chart showing increase in income from tourist attraction and homestay in Lopati Village](image)

Of the 49 people who have a traditional industry, the distribution of earnings improvement can be identified that the increase in income occurs between 25% - 80% of the income derived only from the traditional culinary industry. The data indicate the presence of a tourist village that relies on tourist attractions in the form of traditional culinary industry a good effect on the welfare of local resident. This condition is non-physical influence on the development of tourism in the village Lopati.

V. CONCLUSION

The influence of traditional culinary industry in the development of tourism in the village Lopati seen on improving the welfare of citizens is reflected through changes in the physical environment of the building and the village. Several things that can be inferred from this study are:

A. The traditional culinary industry became the main attraction of rural tourism

Traditional culinary industry is a major attraction in the tourist village Lopati. This attraction is a characteristic rural tourism based vocational education. The existence of traditional culinary industry that had an additional income citizens can be upgraded to have a sale value of the attractions for tourists.

B. The tourist need that can influence changes in HBE as a base of traditional culinary industry.

The development of tourism village demand improvements in the quality of service one through the provision of homestay as a means of accommodation by local residents. The existence of this homestay eventually converge in residential property of local resident who are already evolving into home industry. Local Residents who previously only use the remaining land to accommodate industrial activities eventually add more functions on the other homestay. The pattern of change of land use can be explained as follows:

- Home based Enterprise (HBE) before became tourist village

Local residents previously relied on traditional industries as a side income. This income ranges from Rp 800,000 - Rp 4,000,000 per month, to improve the welfare of local resident. The pattern of residential development, with additional functions schematically industry can be described as follows:

![Diagram of workshop expansion for traditional culinary industry](image)

From that diagram, we can identified that the expansion of worksop area can be in front of, rear or back area. This condition depend on kind of traditional industry type and space availability on plot. Acces can be separate or not.
• Home Based Enterprise and homestay after became tourist village.

Local residents were originally only rely on traditional industries as a side income residents can earn extra income through sale of tourist packages and accommodation homestay. Earnings were originally ranges from Rp 800,000 - Rp 4,000,000 per month increased by an additional Rp 300,000 - Rp 1,000,000, -. This condition greatly help improve the welfare of the villagers. The pattern of residential development with additional industrial functions, schematically described as follows:

Direction of the expansion connected with the main house specially at the livingroom as communal space

Direction of area expansion (traditional industry workshop and homestay area)

Main street

From that diagram, we can identified that the expansion of homestay area can be in front of, rear or back area. This condition depend on space availability on plot. Acces can be separate or not.

Traditional culinary industry involve some physical condition of the local dwelling. This transformation based on two type, which are:

- No change, in other words, buildings were re-functioned it’s rooms.
- Changing with the development of the building to the front, side, rear and vertically upwards. This additional function as homestay is separate with the traditional culinary workshop area.

C. C. The increase in the welfare of the villagers

Improving the welfare of rural communities due to earn income from 2 field, the result of industrial production and rental of traditional culinary attractions. The addition of increased with the addition of tourist functionality, integrated with traditional industries

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Exposing International Students to Social Entrepreneurship Concepts Enriched with Cultural Experience

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Abstract—This paper discusses the conceptual framework of educational tourism (“edutourism”) developed by synthesizing various literatures and placing the concepts of cultural tourism and study abroad experience at opposite ends of a spectrum, in which edutourism exists in the middle and combines the other two concepts. From the framework, the objectives of edutourism is elaborated, as well as a set of competences to be developed in such program. Further, this paper describes and analyzes an edutourism program in Dhyana Pura University Bali aptly termed “Intrapreneurship in Another Perspective” (IAP) in terms of the edutourism conceptual framework in an intersection between cultural tourism and study abroad experience. IAP is designed as a semester-long program to expose international students to the concepts of social entrepreneurship in a unique study abroad experience with Bali as the setting for cultural enrichment. Using intrapreneurship and social entrepreneurship as its foundations, the program explores the contemporary ideas such as meta-economics, spirituality, small business management, prosperity without growth, mystery of capital, and triple bottom line—while providing real-world examples of entities in Bali closely related to the ideas being explored through planned excursions. This program, at least in part, has met the criteria of edutourism as developed in the conceptual framework in this paper.

Keywords - cultural tourism, edutourism, educational tourism, social entrepreneurship, study abroad

I. INTRODUCTION

Cultural tourism can be defined as the movement of individuals as travelers who visit certain a destination with the purpose of gathering information, acquiring knowledge, and satisfying cultural needs [1]. As such, cultural tourism attractions in a destination should become a motivation for the tourists to visit and become a valuable resource for the local communities [2]. Cultural tourism offerings enrich a destination’s appeal, as they allow tourists to explore the unique characteristics of the destination and provide stimulating tourism experiences, while simultaneously reduce the seasonability of tourism development and increase regional attractiveness [1]. Direct cultural experiences in terms of arts, heritage, language, religion, and local customs allow tourists to appreciate the culture of a destination.

One form of cultural tourism exposure is educational tourism (“edutourism”), specifically designed for certain target markets, i.e. students, young adults, and adults seeking to study in a destination different than their own, to be immersed in a different context for learning, or looking for learning opportunities through enriching experience. Edutourism seeks to integrate education and tourism features in a series of organized activities that meet the aims of the educational provider and the requirements of the curriculum, while exposing participants to different situational experiences than their own or immersing them in a different culture altogether. Edutourism emphasizes the formation and development of certain individual qualities for its participants that can be regarded as universal, general, and specialized competences [3].

Often, edutourism is linked to or conducted within the context of a study abroad program. As the name implies, study abroad is an opportunity for students, adult and life-long learners to gain educational credits by completing course(s) in a different country. Thus, learners get to experience a new setting, new culture, new classmates, new instructors, new activities, and new travel experiences outside of their initial comfort zone while gaining requisites for their chosen course of study [4]. Study abroad experience, as an integral part of
educational internationalization, allows learners to improve interpersonal and communication skills, increased sensitivity towards other cultures while reflecting and understanding of one's own, and has shown positive effects on self-confidence, adaptability, assertiveness and independence [5].

The main purpose of this paper is to construct a conceptual framework to organize the concepts related to edutourism in relations to cultural tourism and study abroad experience, based on and combining existing literatures. Then, the paper shifts to analyzing the conception, development, and current implementation of an edutourism program conducted in Dhyana Pura University Bali based on the developed framework. Finally, the paper concludes with some elaboration of practices and strategies implemented in Dhyana Pura University’s edutourism program termed “Intrapreneurship in Another Perspective.” In preparing this paper, the authors combine reviews of literature to draw a conceptual framework on edutourism, then use the implementation of the edutourism program at Dhyana Pura University as a case study for empirical analysis.

II. CONCEPTUAL FRAMEWORK FOR EDUTOURISM

Educational tourism exists in the middle of a continuum, in which tourism and education exists on the opposing ends [3]. More specifically, the authors have narrowed the opposing ends as cultural tourism on one side and study abroad experience on the other. Thus, the concept of edutourism is built upon and combines some features of the other two concepts. As such, the objectives of edutourism include forming universal, general, and specialized competencies for the participants, in addition to the satisfaction of tourists’ needs and development of local community objectives of cultural tourism or the satisfaction of students’ needs and curriculum requirement objectives of study abroad programs [3]. However, a well-planned and well-implemented edutourism program should also be able to meet the abovementioned cultural tourism and study abroad objectives. A good edutourism experience meets its three aspects of competences, while at the same time satisfies the needs of its participants as tourists and help the local community to develop its regional attractiveness on one end, as well as satisfies the needs of the participating students particularly in terms of meeting the curriculum requirements for their chosen course of study. Table 1 illustrates the relationship among the three components, namely cultural tourism, edutourism, and study abroad program as well as their objectives.

<table>
<thead>
<tr>
<th>Components</th>
<th>Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objectives</strong></td>
<td>Satisfaction of tourists’ needs and development of local community ← Forming universal, general, and specialized competences → Satisfaction of students’ needs and curriculum requirements</td>
</tr>
<tr>
<td><strong>Features</strong></td>
<td>Universal/Cultural Competences: • Cultural understanding • Cultural sustainability • Experience is worthwhile, satisfying, and enjoyable • Host community involvement • Benefit for the host community • Natural and cultural heritage protection and enhancement</td>
</tr>
<tr>
<td><strong>Principles</strong></td>
<td>Cultural Awareness: • Awareness of superficial or visible cultural traits • Awareness of subtle and contrasting cultural traits • Awareness of deeply rooted cultural traits • Awareness of another culture’s point of view</td>
</tr>
<tr>
<td><strong>Practices</strong></td>
<td>Lectures, modules, handbooks • Hands-on cultural interactions • Inter-cultural discussions • Intellectual cultural analysis • Cultural immersion • Field trips and excursions</td>
</tr>
<tr>
<td><strong>International Exposure</strong></td>
<td>Development of personal identity and self-image • Intellectual growth • Deeper understanding of global issues • Adaptability and acceptance • Understanding of one’s own cultural biases</td>
</tr>
<tr>
<td><strong>Social Entrepreneurship</strong></td>
<td>Mission driven endeavor • Entrepreneurial mindset • Culture of innovation and openness • Social, ecological context • Towards a financially independent organization with earned income</td>
</tr>
</tbody>
</table>

Table 1: Integrated Conceptual Framework for Edutourism
Further, the competences to be developed by a well-run edutourism program should at least partially encompass three features: universal competences (which also refers to cultural competence), specialized competence (which relates to specific aptitudes or features of the program), and general competences (which also refers to educational competences). More specifically, the feature of universal or cultural competences in an edutourism program should consist of mutual benefits for participants (i.e. visitors) and the local community such as [6]:

1) Cultural understanding: participants should be able to experience and understand the material and spiritual nature of cultural and heritage tourism, to appreciate the significance of the culture to which they are being exposed, as well as to encourage high level of awareness and support for long-term survival of a destination’s natural and cultural heritage.

2) Cultural sustainability: participants should be made aware that the relationship between tourism development and the place in which it exists is a dynamic one, and thus are encouraged to understand and help protect cultural diversity, social context, and ecological integrity of the cultural tourism destination. It is essential that participants experience the authenticity of the cultural experiences.

3) Experience is worthwhile, satisfying, and enjoyable: participants should be able to experience heritage and culture at their own pace, as welcomed guests who respect the values and lifestyles of the host community.

4) Host community involvement: the local community should be involved in the development of cultural tourism and understand their rights and responsibilities within the context of cultural and heritage tourism.

5) Benefit for the host community: benefits should be equally distributed and contribute to the improvement of all levels of socio-economic development, including but not limited to the opportunities for education, training, employment, and business development that supports cultural tourism.

6) Natural and cultural heritage protection and enhancement: it is paramount that cultural tourism development create realistic expectations and responsibly inform participants of the specific heritage characteristics of a place or host community, thereby encouraging them to behave appropriately, in order to maintain authenticity and enhance the cultural experience.

Meanwhile, some features of study abroad to be developed as general or educational competence should include some or all of the following [4]:

1) The desire to learn something new, particularly in a new setting, with new course mates, new instructors, new activities, and new context in which all of the exist.

2) The desire to step out of one’s comfort zone. One study of study abroad program by an American university with European host countries found that the level of discomfort was higher in students who choose not to study abroad, and lower in students who participated in study abroad programs. Therefore, it can be inferred that students who choose to study abroad are more willing to step out of their comfort zones.

3) Interpersonal improvement, including the improvement of communication skills in general and specifically how to handle interpersonal interactions with people who are different in terms of culture and attitudes.

4) Cultural sensitivity, including developing appropriately sensitive responses to challenging situations such as language and cultural barriers, increased tolerance and the capacity to coexist in a different culture.

5) Independence, including the ability to plan and manage one’s own resources—away from family and friends.

6) Shared experience and bonding. Study abroad opportunity, through its abundance of shared experience amongst participants (even from different cultures and countries), has a great potential for bonding and to form lifelong friendship. Upon completion of study abroad experience, participants often feel they have made a group of new friends with whom they have shared experiences, and they feel these people to be close friends and even lifelong friends.

Lastly, some specialized competencies in a well-designed and well-implemented edutourism program should include [7]:

1) Perspective consciousness: the capacity to constantly question one’s cultural assumptions and ethical judgment, along with the underlying foundation on which they are based, thus creating the habit of seeing through other people’s point of view.

2) Ethnographic skills: the capacity to carefully observe social behavior, manage stress, and establish cross-cultural friendship, while exploring globally significant issues, documenting learning, and analyzing data using relevant concepts.

3) Global awareness: realization of how the world works, global outlook, ideologies and quality of life.

4) World learning: direct experience with divergent political, social, economic, demographic, environmental, and attitudinal landscape based on immersed interaction with other cultures.
5) Foreign language proficiency: a certain level of ability and comfort in interacting using the local language(s) and other language(s) used by other participants.
6) Affective development: the capacity to express emotive qualities such as empathy, flexibility, humility, and initiative within the context of local culture.

III. PRINCIPLES OF EDUTOURISM AT DHYANA PURA UNIVERSITY

As depicted in Table 1 above, there are several principles related to cultural tourism, study abroad experience, and edutourism, which serve as a guideline for the development and implementation of edutourism program at Dhyana Pura University. These principles are derived from the objectives and features of cultural tourism, study abroad experience, and edutourism. Firstly, the principles of cultural tourism include the following four levels of cultural awareness [8]:

1) Awareness of superficial or visible cultural traits, including stereotypes, which can be learned from textbooks, natural and cultural periodicals, as well as audio/visual media.
2) Awareness of subtle and contrasting cultural traits that can be markedly different from one’s own, to be learned from case studies of cultural conflicts and certain situations such as cultural debates, which put participants (at least temporarily) out their comfort zones.
3) Awareness of deeply rooted cultural traits, to be learned from deep intellectual analysis on cultural features and differences.
4) Awareness of another culture’s point of view, which can only be learned through direct immersion in the specific culture.

Then, the principles of study abroad experience for students, adults, and lifelong learners should involve the following [9]:

1) Development of personal identity and self-image.
2) Intellectual growth, including intercultural competence.
3) Deeper understanding of global issues.
4) Adaptability and acceptance, which reduces prejudice and improve the acceptance of opposing points of view.
5) Understanding of one’s own cultural biases, which lessens ethnocentricity.

Lastly, the main governing principles for the specialized study of social entrepreneurship with the Balinese cultural context developed by and implemented in Dhyana Pura University highlight the main features of for-benefit enterprises or social entrepreneurship as follows [10]:

1) Mission driven endeavor. The social entrepreneur is driven by the mission to create meaningful social impact or social change, and the efforts taken place in the endeavor reflect this social and/or environmental mission. The mission that drives a social entrepreneurship endeavor should be embedded in the DNA of the organization and not merely an afterthought.
2) Entrepreneurial mindset. The social entrepreneur possesses the mindset of a true entrepreneur such as innovation, dedication, capacity to take on calculated risks, courage, leadership, the ability to capitalize on opportunities, persistence and commitment.
3) Culture of innovation and openness to accept others, to initiate change, and to strive for a better future.
4) Social and ecological context, which provides a backdrop for the development of for-benefit enterprise that pays attention to triple bottom line: net income, net influence on people, and net effect on the earth.
5) Towards a financially independent organization with earned income, which means that the for-benefit or social entrepreneurship entity should strive to have sustainable revenue stream through earned income (thus not solely relying on donations), leading to self-sufficiency.

IV. PRACTICES AND IMPLEMENTATION OF EDUTOURISM AT DHYANA PURA UNIVERSITY

The edutourism program in Dhyana Pura University was developed in 2008 and has been running since. The program is titled “Intrapreneurship in Another Perspective” (IAP), which according to its founder refers to the capability and willingness to think and to act innovatively, in a responsible economic way and to contribute significantly to a sustainable, peaceful environment, in which humanitarian equity, respect and subservience are essential features[10]. In essence, IAP draws from the main concept of entrepreneurship and provide an alternate way to elaborate on the concepts of social entrepreneurship. The main foundation of IAP, called “the four anchors of IAP” include:

1) Spirituality, in terms of being acquainted and becoming aware of one’s own internal compass.
2) Going on your own strength, which refers to seeking internally for the potentials that one has in order to develop creative ideas, innovation, and an impactful study abroad experience.
3) Meta-economics, which refers to the study and implementation of economic principles as if people mattered and as such not just treating people just as any other disposable resource.
4) Small business, which allows students and future industry professionals to maintain their relevance and importance within an organization.

In recent years, there had certainly been various modifications and improvements throughout the implementation of the program, most notably the handover of the entire program management and implementation from its initial European developer to Dhyana Pura University as full operator (not just co-host) as well as the involvement of Indonesian and other Asian students in the 30 ECTS program initially designed to meet the course requirements of European university partners.

Today the program is a 20-week cultural immersion experience that provides a minor for students with European credit standards (30 ECTS) recognized through mutual cooperation between the host and sending universities. The details of the 20-week semester program include:

1) Weeks 1 and 2: Introduction, explanation about the details program within five months, including, lectures, excursion, Balinese culture, Bahasa Indonesia, and accommodation.
2) Weeks 3 and 4: An introduction of the concept of Intrapreneurship in Another Perspective with the group assignment, presentation, evaluation, and planning for action of literature study supporting the project that students need to be accomplished.
3) Weeks 5 to 8: Students are learning further ideological exploration on Intrapreneurship in Another Perspective and start on individual project. Mentors/facilitators take an active role to lead and support students on the beginning of the project.
4) Weeks 9 to 11: Class discussion on further concept of Intrapreneurship as the ideas application in daily life in Bali. Further ideological exploration through a follow-up of literature study, by fieldwork or tasks.
5) Weeks 12 to 15: Implementation of the results of the individual project through the applied research methods, conclusions and recommendations of the concept feasibility study. Application and implementation of the plans. Study literatures and Bahasa Indonesia final assessments.
6) Week 16: One week break given for students to explore Indonesia independently.
7) Weeks 17 to 20: Further implementation of the ideas and finalizing the individual projects followed by the presentation on students’ individual project, project feedback and assessment, and farewell.

In its practice, IAP employs various learning strategies to incorporate the cultural competences in the program and to expose its students to the cultural context of Bali that enriches the learning experience. These strategies include: (a) Lectures, modules, handbooks, (b) Hands-on cultural interactions, (c) Intercultural discussions with local Dhyana Pura students, (d) Intellectual cultural analysis, (e) Cultural immersion in local host families and with local buddies, and (f) Field trips and excursions. In terms of ensuring that the study abroad experience meets students’ educational needs and curriculum requirements in their respective higher educational institutions, the following learning strategies are utilized: (a) Lectures, modules, handbooks, (b) Presentations and debates, (c) Assessments, (d) Case studies, (e) Learning the native language, and (f) Field trips and excursions. Finally, in terms of proper edutourism experience, IAP program also employs the following strategies to engage its participants: (a) Lectures, modules, handbooks, (b) Case studies, (c) Action research, (d) Individual projects, (e) Guest lectures and site visits, and (f) Field trips and excursions.

The next step is to analyze the implementation of the IAP edutourism program using the features and principles found in the conceptual framework as set forth in Table 1 above. Firstly, in terms of cultural tourism features, IAP program has accomplished the following:

1) Cultural understanding: students get to experience first-hand the material and spiritual nature of Balinese culture and heritage, including religious ceremonies, performing arts, visual arts, and local customs. The cultural immersion program not only exposes the students but also allows the students to partake, participate in, and practice some cultural features of Balinese life such as playing musical instrument, dancing, culinary (cooking) experience, making batik, and making customary decorations for ceremonial and exhibition purposes.
2) Cultural sustainability: students are made aware of the cultural diversity even within the Balinese culture itself, for instance being exposed to the different interpretations of the local culture from the perspective of different religious groups in the island. Students also discuss in depth the sustainability of Balinese culture in light of tourism development in the island.
3) Experience is worthwhile, satisfying, and enjoyable: program facilitators always ensure that students participating in the program always feel like welcomed guests who also have the responsibility to respect the values and lifestyles of the host community.
4) Host community involvement: this feature is especially enhanced through the increased involvement of local Dhyana Pura University students in the program itself. Indonesian students not enrolled in the program can still be involved through bi-weekly intercultural discussions and other events organized throughout the semester by the IAP program.
5) Benefit for the host community: students from the program often choose research topics, social entrepreneurial assistance projects, or community service projects that directly benefit local businesses, local non-profit organizations, and local communities.

6) Natural and cultural heritage protection and enhancement: students participating in the program are given extensive understanding of Balinese culture and heritage, as well as the necessary precautions to be taken to protect the natural, cultural, and societal heritage present in the local Balinese communities.

Certainly, in terms of study abroad experience, international students joining the IAP program have shown and developed the following competences throughout their five-month immersion and learning in Bali:

1) The desire to learn something new, particularly about social entrepreneurship, triple bottom line, social change, *meta-economics*, societal prosperity without growth, the mystery of undercapitalization in the developing world (including Indonesia), etc.

2) The desire to step out of one’s comfort zone, as proven by the willingness of international students, particularly Europeans, to gain understanding on how to conduct business in Bali, how to respectfully interact with the local, and how to go several steps beyond the comfort zones.

3) Interpersonal improvement, including the improvement of students’ communication skills in general, the acquisition of the native language at the basic level sufficient for everyday interactions, and specifically how to handle interpersonal interactions with people who come from completely different spectrums of cultural dimensions (e.g. direct vs. indirect approaches to a problem, individualism vs. collectivism, etc.).

4) Cultural sensitivity, including students’ ability to develop appropriately sensitive responses to challenging situations such as language and cultural barriers, increased tolerance for local culture (such as the value of time and virtue of waiting), and the capacity to coexist in a different culture.

5) Independence, including the ability to plan and manage the students’ own time, financial resources, and meeting the course requirements while still be able to independently travel throughout Bali and Indonesia.

6) Shared experience and bonding. This is particularly felt upon the completion of each term, as students from different countries involved in a particular term, including the local hosts and buddies, are able to reflect from their shared experience and increase their bonding as lifelong friends.

Finally, in terms of specific edutourism competences to be developed, students joining the IAP program at Dhyana Pura University has shown the capacity in developing the following:

1) Perspective consciousness: particularly with the direct involvement of local Indonesian students in the IAP program, both the local and international students are increasingly able to reflect on their respective world view and create a habit of seeing through other people’s point of view.

2) Ethnographic skills: students are able to practice careful time management and stress management (with various assignments and projects given throughout the semester), as well as to establish cross-cultural friendship between local and international students, while exploring globally significant issues, documenting learning, and analyzing data using concepts relevant to social entrepreneurship, triple bottom line, action research, and sustainability management.

3) Global awareness: international students are becoming more aware of how the world works, particularly in a setting so different than their own, grasping the complexities and growing pains of a developing nation, as well as unearthing potential solutions for local problems found in Bali from the various projects over the years such as waste management, water management, agricultural supply chain management, efficient use of public space, development of localized branding, etc.

4) World learning: students directly experience different political, social, economic, demographic, environmental, and attitudinal landscape based on immersed interaction with the local culture in Bali.

5) Foreign language proficiency: international students learn the basics of Bahasa Indonesia, useful for daily conversations and interactions with the local communities.

6) Affective development: students have shown the ability to better express themselves in terms of empathy, flexibility, humility, and initiative within the context of local Balinese culture.

V. CONCLUSION

The twenty-week semester abroad program implemented by Dhyana Pura University, specifically titled Intrapreneurship in Another Perspective, seeks to expose international as well as select local students to the interdisciplinary concepts of social entrepreneurship, triple bottom line, and sustainable economic development. This program is based on the concept of edutourism, supported by cultural tourism and study abroad immersion experience concepts. The objectives of the edutourism program is three-fold: universal/cultural, general/educational, and specific/specialized. Through its implementation, Dhyana Pura University’s IAP program has shown great potential in realizing the various features/competences that become the objective of an edutourism program. This program should be maintained and further developed, keeping in mind its edutourism
objectives as well as its ability to satisfy the cultural tourists’ needs and students’ curriculum requirements to maintain and even increase its attractiveness for other students and partner institutions.

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Marketing Penetration Strategy for Traditional Culinary of Cianjur, West Java

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Abstract – Background. Cianjur as one of the favorite tourist destinations, it is unfortunate not been able to empower the cultural wealth of the community as a tourist attraction. Empowerment Traditional Culinary of Cianjur (TCC) expected to increase incomes of local people and improve the opportunity for tourists to recognize the local culture. The existence of traditional culinary as one of the regional identity would be preserved if the behavior of the local people make the traditional cuisine as part of life. Aim. This study aims to 1) analyzing the existence of TCC, and 2) elaborating a market penetration strategy. Methodology. The study was conducted through existence TCC analysis and elaboration phases of marketing strategy with SWOT analysis approach and Quantitative Strategic Planning Matrix (QSPM) method. Results. The level of public knowledge of the TCC is high category (78.10%), but the level of knowledge is relatively low category (34.50%). Demographic factors (gender, age, and marital status), level of education or community work did not significantly affect the TCC knowledge of society and tourists. TCC knowledge level of society strongly influenced by ethnicity, but the level of TCC knowledge on the tourist strongly influenced by the experience in recognizing TCC. The result of SWOT and QSPM analysis shows that the most appropriate strategy to enhance the traveler experience in recognizing the TCC is doing a publication/dissemination TCC through various media by involving local communities.

Keywords: Cianjur, traditional culinary, tourism.

I. INTRODUCTION

A. Background

Cianjur as one of the favorite tourist destinations, it is unfortunate not been able to empower the cultural wealth of the community as a tourist attraction. Cianjur have properties of society like art of “mamaos, ngaos, and maenpo” [1], and also various types of indigenous communities and their traditional culinary variety. The diversity of traditional cuisine is very typical to have great potential to be developed as a tourism supporting even as the main tourist attraction. In the perspective of tourism, culinary is one of the strategic component because at this time the culinary started to evolve into a form of special tourism, known as culinary tourism. Culinary products are major components [2]) and especial tourist attraction on tourism[3].

Traditional culinary development has a high economic opportunities in tourism because of tourist expenditure to meet the needs of culinary reached 38.48% of the total expenditure [4]. Through the development of traditional cuisine in support of tourism activities is expected to increase the empowerment of communities and increase opportunities for tourists to recognize the local culture. If local communities receive economic benefits expected they have the motivation to protect existing resources [5].

The existence of traditional cuisine as one of the regional identity would be preserved if the behavior of the local people make the traditional cuisine as part of his life. Tourist as a target market of traditional culinary products expected to make traditional cuisine as part of a major tourist destination. Many things that cause these
conditions have not been created, one of which is caused by media, where "more often a person to see, hear, or read non traditional food advertisements will lower the traditional eating habits" [6]. In fact, foreign culinary promotion through various media are strong than the traditional culinary promotion.

Culinary penetration in a region with a vulnerable culture could result in the loss of traditional culinary, so that the existence of traditional cuisine is very important in preserving the culture. Along with the opening of information and transparency in the trade in food products, traditional culinary will be eliminated when they lose in the competition. Lack of information and marketing of various types of traditional culinary allegedly causal factors culinary not develop optimally.

B. Purpose
This research aims to:
1. Analyze the existence of traditional culinary of Cianjur.
2. Elaborate of a market penetration strategy.

II. METHODOLOGY
A. The place and time of the study.
The study was conducted in the district of Cianjur.

B. Method:
1) Existence of TCC
   a) Existence of TCC in view of Cianjur society
      Respondents in this analysis is a native of Cianjur and those who live in Cianjur at least 3 years in line with those already know/understand the culture and the various types of TCC that exist in the local community. Criteria respondents were divided into 3 groups of indigenous people Cianjur, Cianjur descendant communities, and community non Cianjur. The three groups distinguished by age and origin of the parents. Cianjur native communities are people who were born and raised in Cianjur of Cianjur original parents and be at least 65 years. Cianjur descendant communities are young people who were born and raised in Cianjur by parents that one of them original Cianjur. Non Cianjur society is a society that was born and raised by two parents who are not native but has been living in Cianjur for at least 3 years. Each group respondents were asked to identify the type name TCC has been prepared based on the previous study. Analysis of Cianur society knowledge level of the TCC done statistically (ANOVA) by using statistical software Minitab 14.
   b) Existence of TCC in view of tourist
      Respondents in this analysis is tourists who visit sites in the area Cipanas, Cianjur on holiday, with consideration of the location and time of the most visited by tourists. To obtain information rating on TCC knowledge, respondents were asked to write each of the 5 types of culinary categories of main meals, snacks and drinks. Analysis of tourist knowledge level of the TCC done statistically (ANOVA) by using statistical software Minitab 14.

2) Market penetration strategy
Preparation of strategic alternatives conducted referring to the analysis results TCC existence both in terms of markets and supply approach. The analysis was performed with the SWOT and QSPM analysis approach.

III. RESULTS
A. Existence Traditional Culinary of Cianjur
1) Knowledge society towards TCC Cianjur
   a) The level of TCC knowledge generally
      The level of public knowledge in the various groups in the high category with 78.10% proved that the TCC is generally known by the respondents. In detail the level of knowledge of the TCC is presented in Figure 1.
Makanan utama = maincourse; Camilan = snack; Minuman = drink

Figure 1. Percentage of respondents’ level of knowledge in general TCC

Based on these data it can be seen that the level of knowledge of the traditional drinks much higher than with other types of cuisine. Results of ANOVA analysis showed differences in the level of knowledge TCC with groups of respondents. In detail the results of ANOVA analysis between the level of knowledge TCC against groups of respondents are presented in Table 1.

<table>
<thead>
<tr>
<th>Komponen TCC</th>
<th>Anova analysis result*</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Drink</td>
<td>A¹</td>
<td>K¹</td>
<td>N¹</td>
</tr>
<tr>
<td>Snack</td>
<td>A¹</td>
<td>K¹</td>
<td>N¹</td>
</tr>
<tr>
<td>Maincourse</td>
<td>A¹</td>
<td>K¹</td>
<td>N¹</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment
A: Cianjur indigenous people; K: Cianjur Descendants communities; N: community non Cianjur

Based on the results of ANOVA analysis of the three types of TCC known only snack that produces the effect of a different level of knowledge among groups indicated with P = 0.004 (<0.05). The condition shows that nibbles at least known by the public. This is likely due to the many variations of the traditional snack that is not produced/market. The condition can also be caused by a number of new and emerging snack at this time so that the traditional snacks tend to miss out.

b) The level of TCC knowledge of society based on the demographics (ethnic, age, sex) parameters.

Based on the Anova analysis, it is known that the general level of knowledge of the TCC is not influenced by demographic parameters of both ethnicity, gender, and age of the respondents. In detail, the results of ANOVA analysis of the TCC knowledge based on demographic parameters are presented in Table 2.

<table>
<thead>
<tr>
<th>Demographic Component</th>
<th>Anova analysis result*</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic</td>
<td>S¹</td>
<td>NS¹</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>L¹</td>
<td>P¹</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>B¹</td>
<td>C¹</td>
<td>D¹</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment
Ethnic: S = Sunda; NS = Non Sunda; Gender: L = Male; P = Women;
Age (years): B = 12-25; C = 26-45; D = 46-65; E >= 65

Based on the analysis of ANOVA between ethnics (Sundanese and non Sunda) against TCC produces a P value of 0.029 (<0.05), which means there is a real effect. Sundanese people tend to know more about the TCC compared with non sundanese respondents. It is very reasonable considering Cianjur is part of Sundanese, which some cultures tend to no resemblance to the Sundanese tribes from outside the district of Cianjur. Gender does not affect the TCC knowledge as shown in the results of ANOVA analysis with a P value of 0.743 (> 0.05), which means there is no real influence. ANOVA analysis results between the age group of respondents to the TCC also showed no relationship between the age group of respondents with knowledge TCC indicated with a P
value of 0.216 (> 0.05). However, the levels of public knowledge tend to be more familiar with the original Cianjur TCC compared to other respondents.

c) **The level of TCC knowledge of community based education and past work**

The results of study showed that the experience and education of the respondents did not affect the respondents' knowledge of the TCC. In detail, the results of ANOVA analysis between the respondents' knowledge of the TCC based on education and experience are presented in Table 3.

<table>
<thead>
<tr>
<th>Komponen</th>
<th>Anova analysis result(*)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Education</td>
<td>B¹  C¹</td>
</tr>
<tr>
<td>Last job</td>
<td>A¹  B¹  C¹  D¹</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment

Education: A = < Junior school; B = junior -high school; C = Diploma-S1; D = S2-S3

Job: A = Student; B = Entrepreneurship; C = Employee (public/private)

Based on the ANOVA analysis of the last education produces a P value of 0.300 (> 0.05), which means no significant effect on the respondents' knowledge TCC. The same thing happened at the last work component that produces a P value 0.790 (> 0.05). This indicates that the entire community Cianjur with educational background and work of any kind have sufficient knowledge of the TCC.

2) **The existence of TCC in view of tourist**

a) **TCC Knowledge of Tourist Respondents in General**

The existence of traditional culinary of Cianjur (TCC) in view of the rating is very low, as indicated from the results that respondents only know TCC as many as 59 types of culinary products (34.50%) of the total 171 types of TCC. Some respondents even mentioned some foreign food (hot dogs, brownies, ice cream), traditional food of other regions (“soto mi Bogor, Warung Tegal, pecel lele, mie ayam, tahu Sumedang”), and mention the brand name food (Pulpy, Aqua, Pocary), as well as to mention the variety of culinary trending in Cianjur (“seblak, nata de coco, soup durian”). When calculated as the average of all respondents, each respondent is only able to name the type of TCC as much as 1.02 types. The research data shows that the traditional drink of Cianjur most widely known by tourists (59.09%) compared to the maincourse (30.14%) and snack (31.58%). The detailed data is knowledge of respondents to TCC presented in Figure 2.

![Figure 2. Data Knowledge Respondents TCC](image)

Makanan utama= maincourse; Camilan= snack; Minuman= drink

b) **TCC Knowledge of Tourist Respondents Based on Demographic Parameters**

Demographic parameters is an important factor affecting the development of TCC especially in tourism. In this study, demographic parameters were analyzed based on the components of ethnicity, gender, age, and marital status. In this study, the respondents came from several areas around the Cianjur district with the highest number of regions 16% came from Sukabumi, followed by Jakarta and Bogor respectively 13% and the rest coming from other regions. Most tourists were women (63%) with the largest age distribution between 12-25 years (78%). Sundanese tribe dominate the visit in Cianjur compared with non Sundanese rate (51%).

Based on the Anova analysis for all parameters demographics, it is known that the general level of knowledge of the TCC did not affect by demographic parameters. In detail, the results of ANOVA analysis of the TCC level of knowledge based on demographic parameters are presented in Table 4.
The results of data analysis between ethnicities (Sundanese and non-Sunda) against TCC produces a P value of 0.066 (> 0.05), which means there is no effect on the rate of knowledge TCC. However, respondents were more likely Sundanese tribes know about TCC compared with non-Sunda respondents. This condition indicates that the rating does not make TCC as a destination in tourism activities for both tribal and non-Sundanese. This condition can occur because of the number of tribes in Indonesia consists of 1,300 tribal [7] which has a diverse culture, even very likely that travelers carry each other's culture in tourism activities.

Statistical analysis between the sexes against TCC produces a P value of 0.675 (> 0.05), which indicates that gender did not affect the TCC knowledge. Female respondents in this study is more dominant (63%) than male respondents in the study (37%), but in fact male respondents were more likely than female respondents know the TCC.

Age rating is known not affect the TCC knowledge based on the results of statistical analysis that produces a P value of 0.791 (> 0.05), which means that respondents aged 16 years to 50 years in this study was not significantly different in recognizing the TCC. In this study, age classes are divided into four groups, namely A =<11 (0%) year, B = 12-25 years (78%), C = 26-45 years (20%) D = 46-65 years, (2%) and E => 65 years (0%), but respondent categories A and E in this study does not exist. Although statistically known that age class are not significantly different, but there is a tendency that the higher the age the greater the level of knowledge of the TCC.

Marital status did not significantly affect respondents' knowledge TCC, as shown in the results of statistical analysis that produces a P value of 0.948 (> 0.05). Both respondents were married (21%) and unmarried (79%) both have the same knowledge of the TCC, although the average knowledge TCC respondents to the group of respondents who are not married is higher than that of married respondents. This is presumably due to the tendency of people who are not married are more likely to explore various types of cuisine.

c) TCC Knowledge Level of Respondents by Education and Experience

Education and experience in general can influence a person's individual competence in various fields. The results showed that the experience and education known to strongly influence the respondents' knowledge of the TCC. In detail, the results of ANOVA analysis between the respondents' knowledge of the TCC based on education and experience are presented in Table 5.

The experience of respondents to the TCC in this study is divided into three groups, namely 44% of respondents claim to know and consumption TCC (A), 22% said that only know TCC (B), and 34% did not know about TCC (C). The results of statistical analyzes of the three respondent obtained P value (0.000) <0.05 which indicates that there are significant differences between the experience with the level of knowledge of the TCC. Respondents who claimed not to know about TCC significantly different from the other respondents. Respondents who claim to know and never mengkonsumsi TCC and respondents cited only know about the TCC was not statistically significantly different. The data showed that both groups of respondents had a good knowledge of the TCC, although the average knowledge level of respondents who claim to know and consume TCC tend to be better than the respondents who expressed only know TCC.

The experience can be gained through a variety of ways including through activities to enjoy, hear, or read (either through electronic or non-electronic media) related to the TCC. However, until now there is no information about different types of TCC issued specifically either in the form of books and other digital tools.

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**TABLE IV. RESULTS OF ANOVA ANALYSIS BETWEEN THE LEVEL OF TCC KNOWLEDGE AGAINST DEMOGRAPHIC PARAMETERS**

<table>
<thead>
<tr>
<th>Demographic Component</th>
<th>Anova analysis result*</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic</td>
<td>S</td>
<td>NS</td>
</tr>
<tr>
<td>Gender</td>
<td>L</td>
<td>P</td>
</tr>
<tr>
<td>Age</td>
<td>B</td>
<td>C</td>
</tr>
<tr>
<td>Marital status</td>
<td>K</td>
<td>T</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment

Ethnic: S = Sunda; NS = Non Sunda; Gender: L = Male; P = Women;
Age (years): B = 12-25; C = 26-45; D = 46-65; E => 65; Marital status: K= married; T= unmarried

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**TABLE V. RESULTS OF ANOVA ANALYSIS BETWEEN THE LEVEL OF KNOWLEDGE ON EDUCATION AND EXPERIENCE**

<table>
<thead>
<tr>
<th>Component</th>
<th>Anova analysis result*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>A</td>
</tr>
<tr>
<td>Experience</td>
<td>A</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment

Education: A = < Junior school; B = junior -high school; C = Diploma-S1; D = S2-S3
Experience: A = Know and consumption; B = Just know; C = Didn’t know
information. Based on this, the important thing to do to improve the knowledge of tourists to the TCC is to provide education, either directly or indirectly to the tourists.

The result study of education level showed a marked influence as shown in the statistical analysis with \( P = 0.002 (\leq 0.05) \). Respondents with post-graduate education (S2-S3) showed significant differences by education underneath. However, the analysis needs to be reviewed because the proportion of respondents classified as post-graduate education in this study was very small (1%). The results of further analysis it is known that these respondents claim to know and consumed TCC, thus allegedly not only because of the high level of education but rather because the respondents had a good experience of the TCC.

d) TCC Knowledge Level Respondents Based Employment and Income

This study showed that the employment and income did not affect the respondents' knowledge of the TCC. In detail Anova analysis results between the respondents' knowledge of the TCC based employment and income are presented in Table 6.

<table>
<thead>
<tr>
<th>Component</th>
<th>Anova analysis result*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employment/job</td>
<td>A' B' C' D'</td>
</tr>
<tr>
<td>Income</td>
<td>A' B' C' D'</td>
</tr>
</tbody>
</table>

*) The same number on the same line indicate that there is no significant difference between the treatment

Employment/job: A = Student; B = Entrepreneurship; C = Employee (public/private)
Income (million rupiahs): A = < 2; B = 2 - < 5; C = 5 - < 10; D = >= 10

Statistical analysis ANOVA between the type of work (students, entrepreneurs and employees/employee) to knowledge TCC showed a P value of 0.511 (> 0.05), which means that the level of knowledge of the TCC is not influenced by the work of the respondents. Lack of knowledge TCC in groups of learners/students showed that the material TCC is not taught in them. The condition is almost the same as the group of employees, although most government agencies are already implementing existing one day in one week using local traditional clothing, but have not touched on raising awareness of the traditional cuisine. Based on the results of the analysis, strongly suspected to date knowledge of traditional cuisine, especially TCC less socialized.

Anova analysis results between earnings and the respondents' knowledge of the TCC indicates a P value of 0.376 (> 0.05), which means that the level of knowledge of the TCC is not influenced by the respondent's income. This condition is consistent with the analysis of the work, both of which do not provide a real impact on respondents' knowledge TCC. Nonetheless, based on that analysis showed that the level of knowledge of the TCC tend to increase at higher incomes.

e) Knowledge Level Respondents Based on Tourism Motivation

The most motivation tourists visiting Cianjur is the exploration element in Cianjur travel (49%), as well as memories factor (36%) and because of economic factors (12%). The third motivation was not significant effect on TCC knowledge, as shown in the results of statistical analysis with a P value of 0.330 (> 0.05). The condition shows that the culinary is not a priority of respondents in the tour. Despite this effort to motivate tourists to get to know and make a culinary tourist destination becomes important to remember that all respondents expressed interest to return to Cianjur traveled in time to come.

B. The marketing strategy TCC

Based on identification of various factors affecting the existence TCC both by society and tourists, the marketing strategy is focused on improving the experience/knowledge rating to TCC. Involving local communities is an important and strategic step in view of the results of research which states that local communities have the ability to know the TCC properly. The involvement of local communities as a marketing agent either directly or indirectly is very important.

The study of the existence of TCC indicates that the problem of the existence of TCC strongly influenced by the experience of travelers in the know TCC. Therefore TCC marketing strategy should be focused on improving the experience to know and consume TCC. Based on the SWOT analysis gained four alternative strategies: 1) Provide a typical TCC as needed; 2) Improve the performance and image of the TCC; 3) To educate about the importance of TCC for local communities; and 4) Conduct publication / dissemination TCC through various media by involving local communities.
Further analysis of the alternative strategy used QSPM method resulted in the decision that the most appropriate strategy to enhance the marketing of TCC is doing a publication/dissemination TCC through various media by involving local communities. Publication of the community can be done through various media both electronic and non-electronic media. The power of information through the media is expected to provide enough information for the public and tourists in particular. However, to increase customer satisfaction then the strategy of improving the performance and image of the TCC really need to be applied. To implement these strategies necessary role of government, employers and the community are to be required to enhance and empower the TCC.

IV. CONCLUSION

1. Most TCC can be recognized by the people of Cianjur in various age groups, but only a fraction TCC familiar/known by tourists.

2. The level of TCC knowledge of Cianjur residents not influenced by age, gender, level of education or community work, but is influenced by ethnicity.

3. The level of knowledge TCC tourists are not affected by demographic factors, as well as employment and income tourists, but influenced by the experience of travelers in recognizing TCC.

4. The most appropriate strategy to enhance the marketing of TCC based on the results of SWOT analysis and QSPM is doing publication/dissemination TCC through various media by involving local communities.

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Myth, a Local Wisdom to Maintain the Sustainability of Tourism Destination in Bali
(Case Study Jatiluwih and Sangeh)

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Abstract — This paper discusses how the myth can keep the sustainability of tourism destination area in Bali. The myth is one of the oral tradition that delivered from generation to generation, it is a story in which could be a guidelines for a group of people in interaction with others or to the nature. In Bali, many region or villages has a myth that are still believed by their community. The myth is a local wisdom that influenced the behavior of their community. In Jatiluwih and sangeh there are a myth that still believed and obeyed by its local community. Jatiluwih has been known by its rice terrace scenery and has been assigned as one of the world cultural heritage, and Sangeh has been known as a monkey forest. The myth in Jatiluwih and Sangeh pushed the local community to maintain the sustainability of the nature in which this nature then become a tourist attraction.

Keyword: myth, sustainable, tourism destination

I. INTRODUCTION

The term of Sustainable Tourism has attracted attention both from academics and practitioners who realizing the impacts arising from the development of tourism may threaten the sustainability of tourism itself (Weaver, 2006; Mowforth at all, 2015). The island of Bali which have cultures and natural resources as a tourist attraction, fears of damage to its resources exploited due to the development of tourism is also a very serious concern among academics and practitioners in Bali. Moreover, local government has set a type of tourism development in Bali is cultural tourism. Cultural tourism is a type of tourism that emphasizes Balinese culture that inspired by Hinduism, as a main tourist attraction. According to Ritchie and Zin there are 10 cultural elements that can attract tourists which are; language, traditions, crafts, food, art and music, history, way of life, religion, architecture and traditional clothing (Sharma, 2005). Of the various elements of the culture, the culture of Bali seems indeed to be the main attraction of tourists to come to Bali (Ardika, 2002; Suradnya, 2006) although Bali also has natural attractions are quite diverse and interesting place to visit.

Balinese Cultural as main tourist attraction can not be separated from the natural resources of Bali. The culture of a society strongly influenced the natural resources owned by the community (Altman and Martin, 1984). Similarly, local Balinese culture is influenced by its natural resources. The elements of the Balinese culture is an adaptation to the natural environment, and there are tradeoffs that are balanced to keep the preservation of an environmental nature. Many traditions that developed in the community as a form of protection to the preservation of the natural environment. It was concluded that the regional culture of Bali which became a tourist attraction dominant in tourism development can not be separated with a wealth of natural resources it has, so that in the discourse of sustainable tourism development in Bali the sustainable development cultural tourism mean the development of tourism by preserving the culture and at the same time preserve the nature of Bali.

One element of Balinese culture in the form of local wisdom that inspired by Hinduism is Tri Hita Karana (Pitana, 2010). Tri Hita Karana is an attempt to maintain the balance of Balinese people and community life by keeping the harmonization of Human's relationship with God which called Parhyangan, Human to other humans which called Pawongan, and humans with the natural environment which called Palemahan. From the last few
years The concept of Tri Hita Karana is believed to be a concept that is in line with the concept of sustainable tourism development (Dalem, Sukertha at all)

The concept of Tri Hita Karana is passed down from generation to generation in many ways, one of them in the form of myths that is believed by the community. Various myths believed by the Balinese community are generally aims to maintain the harmony of nature and the environment that implements the concept of Tri Hita Karana.

Jatiluwih and Sangeh is a tourist destination in Bali which rely on the preservation of natural resources as an attraction for tourists. Various myths in these two regions is still believed by the surrounding community so that the around nature is still preserved

II. DISCUSSION

Jatiluwih is famous by its rice terrace views . Jatiluwih peasant culture community has formed a beautiful landscape of rice fields , long before Jatiluwih become into a tourist destination. Despite the development of tourism in Jatiluwih continues to grow, but the local culture is still maintained to this day.

The word Jatiluwih came from the word Jatayu, which is a bird in the story of Ramayana, where the Jatiluwih village's history is told there was a sage named Ida Bhujangga Bijak Canggu was on sacred journey and saw a bright light coming from an area called Alas Abasan. Ida Bhujangga then invite people around the village to clear the area of Abasan pedestal and during the proses one of the people find very large bones in the form of a bird's beak which is estimated Jatayu's beak so that those area then called Jatayu who later became Jatiluwih

Jatiluwih is the uplands with land predominantly mountainous / hilly ground height 500-750 meters above sea level. Jatiluwih village is located on slope of Mount Batukaru which have hilly Topography with slopes up to 60 ° so that the rice fields are generally made in the form of tiered terracing. Most of the population Jatiluwih livelihood as a farmer, relying on soil fertility and the availability of abundant resources of water . Agricultural is still done traditionally either of the systems and equipment used. Traditional irrigation system called Subak is a cultural heritage passed down for hundreds of years has remained existence.

Preservation of natural and cultural by the society of Jatiluwih is inseparable from the existence of various myths. Myth or story that is still very trustworthy by the Jatiluwih community and influencing the mindset and attitude of the Jatiluwih people. The myths that exist in Jatiluwih generally take the subject of the gods, humans, animals, plants or an object and tells the story of the universe, the existence of prohibitions or obligations that must be implemented by Jatiluwih society. The Myth is a form to guidance or instructions for people Jatiluwih to implement the concept of Tri Hita Karana.

Various myths believed by the people Jatiluwih which is an implementation of the concept paryangan in the Tri Hita Karana such as (1) The myth that Pura Luhur Petali which is a temple that is very sacred by the people Jatiluwih guarded by the presence of Tiger and Dragon are not visible to the human eye so that people do not dare to pollute the sanctity of the temple, (2) there a god who control various pests and diseases in the fields, such as: a mouse, stinky , leafhoppers, caterpillars, and others that leads people to pray before go to work,(3) also there are offerings that must be provided from the local resources so that people Jatiluwih keep preserve the availability of ingredients such offerings.

Implementation of the concept pawongan in the form of myths believed by the people Jatiluwih, by not saying rude words while in the forest or a temple, maintaining good relations with Cokorda tabanan which is still regarded as the leader of the people because there are some myths that Cokorda tabanan must be involved in some ceremonies such as ceremonial or ritual Rain request for pests of rice plants. While the implementation of the concept in the form of myths Palemahan there lot of restrictions for people Jatiluwih in farming procedures, treatment of plants and animals as well as pets.

Jatiluwih community strongly believes to the myths that has passed down by their ancestors. They do not dare to violate and ignore many of these myths, even though there is no scientific research to prove the truth of these myths. The strength of this myth has affected the attitude and mindset of the people Jatiluwih in living her life both as farmers and as a society members that keep the surrounding natural environment.

Sangeh is a nutmeg forest area with an area of 14 hectares that inhabited by hundreds of monkeys that is very consecrated by the local community. Slightly different from the Jatiluwih, where myths in this tourist destinations aims is to conserve the nutmeg forests which is home to hundreds mongkeys.

Sangeh is derived from the word "Sang" meaning people and "ngeh" which means to see or recognize. Has been Told that the nutmeg tree supposedly can run and on their way from Mount Agung (East Bali) to West Bali in somewhere there are people who see it and on that place the nutmeg trees stops, then the place was named Sangeh.

In the middle of the nutmeg forest there is a temple called Pura Bukit Sari which was built by Anak Agung Anglurah Made Karang Asem Sakti, the son of King Mengwi. The existence of Pura Bukit Sari adding the
sacredness of the nutmeg forest along with hundreds of mongkeys therein. Sangeh community strongly believe that the Forest of Sangeh and the mongkey it is not something haphazard and its existence can bring prosperity and safety in the area.

In Sangeh the myths are more associated to conserve the sanctity and sacredness of the temple and forest area. Some myths that are believed by the local community include: the prohibition to disturb or hurt the monkeys even though there are several monkeys were to come into the local settlements near the forest, the villagers also refused to go into the forest area when in a state "cuntaka" (when there death in the family, a women who just give birth and women in menstruation period) and this prohibition also applies to any traveler who wants to visit Sangeh. The local community believe that those who violate these rules can be caused a misfortune such as injured by tree branches or attacked by the mongkey. Local communities around the area Sangeh also did not dare to cut down trees in the forest areas especially nutmeg trees. For those who need woods from the forest, usually for the construction of the temple, they should not cut down existing trees directly but must deliver to the request by bringing offerings in temples of Batur Sari then wait until there is a fallen tree in the forest by itself.

III. CONCLUSION

Myth is a local culture that shape the attitude and mindset of the people. myths that exist in Jatiluwih and Sangeh has formed the local community attitudes in maintaining the natural environment. The values contained in the myth is a form of implementation of the concept of Tri Hita Karana and the concept is in line with the discourse of sustainable development, especially in the field of tourism.

Myth as local wisdom that becomes part of the culture of society has taught the local community to preserve their environment. Myth in Jatiluwih and Sangeh show that the values of local wisdom is able to contribute in the preservation of nature.

As a local wisdom that has value positive value in preserving the environment, the myth itself can actually be introduced or delivered to the tourists so that these cultural values are not only understood by the local community, but also can be understood by tourists so that raises awareness to help preserve the environment by thus the sustainable tourism can be achieved.

REFERENCE

Family Foundation, is it an Innovative Strategy?
The Case of Cultural Heritage Tourism in Toraja, Indonesia

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Abstract - Toraja has been considered as the icon of tourism in South Sulawesi province, Indonesia. As the number of tourist decreases and one tourism attraction belongs to many members of family, there is an expectation from stakeholders that innovative strategies should be implemented to develop tourism. To achieve this goal, yayasan keluarga (family foundation) has been established to manage tourism in Toraja. A qualitative study in 2016 was employed to understand the conduct of tourism and how the family foundation works to develop tourism. The study reveals that although family foundation has been the option to develop tourism and is an innovative strategy in managing tourism attractions, stakeholders believe that Toraja tourism should be developed together with the existence of the family foundation based on the principle of collaborative work. High demand on the role of the regional government in developing tourism exists although the family foundation is the main organizer of tourism attractions. Similarly, the regional government believes that the family foundation is a choice from the community and thus, it is the role of the family foundation to implement activities for tourism development in Toraja. This paper suggests that cultural heritage tourism in Toraja can be developed if the family foundation implements innovative strategies as well as strengthens relationship (synergy) and collaborative work with other stakeholders in Toraja.

Keywords: family foundation, cultural heritage tourism, Toraja, collaborative work

I. INTRODUCTION

Since 1970s, Toraja has been visited by domestic and international tourists for the purpose of visiting Tongkonan traditional house, traditional funeral ceremony, cultural artefacts and other tourism potential resources. Since then, Toraja Land and North Toraja (refers to Toraja) have been considered as main tourism destinations in Indonesia particularly South Sulawesi province of Indonesia. Many attempts have been made to attract more international tourists and to maintain Toraja as the main tourism destination. It is the role of the provincial and regional board of tourism to promote and develop Toraja tourism. Hence, cultural heritage of Toraja, the icon and the driver for tourism development has been utilized to influence tourists determine Toraja as their tourism destination or trip agenda.

Stakeholders of tourism in Toraja convince that most areas in Toraja are attractions that make people should come and see. Cultural heritage and natural landscape are believed as the reasons for the visit. Almost all districts have tangible cultural heritage that enables the districts are visited by tourists. For instance, cultural attraction of “Londa”, hanging grave located in caves is visited by many tourists. Londa is a grave which is intended for members of family either currently residing in Toraja Land and North Toraja or other area in Indonesia, even in the world. Since Toraja is recognized as tourism destination, many tourists choose Londa as the visiting agenda. This has also been supported by the role of the travel agent who includes Londa as part of the tourists’ tour in Toraja.

However, the utilization of cultural heritage and natural landscape in Toraja seems to create a problematic phenomenon. The ownership of one cultural attraction in Toraja is by many members of family. One Tongkonan in a district for instance, belongs to all related family members. As the tourists’ visit to Tongkonan or other cultural attraction grows rapidly and the family members expect to obtain economic benefits from tourism, there is a consequence that the economic benefits among the family members are unequal. Hence, family foundation is created to facilitate and to help community manage cultural heritage as tourism attraction. The issue that may
II. REVIEW OF LITERATURE

A. Linking Cultural Heritage Tourism and Innovation

Cultural heritage tourism can be defined as the visit of tourists to cultural or heritage facilities including museums and monuments, archaeological sites and relics, historical sites, religious centers and any other tangible and intangible cultural manifestations. In cultural heritage tourism, tourists need to fulfill their wish about the culture of the host community as well as to understand meaning of the culture. Culture is a capital to attract people outside the host community which then enables tourists to experience the culture of community through tourism as in [1] and [2].

Cultural heritage is owned by community. The meaning of this discourse is that the utilization and commodification of community’s culture should provide benefits for the host people as in [3]. Since community may consist of group of people in a destination, potential conflict may occur if all community must obtain economic benefits. Equal benefits should be the principle of tourism development. This concept provides the chance for community to get involved in tourism activities. In order to achieve the goal of culture as competitive products and provide benefits for community, a manager should consider eight aspects including “perceived quality of the product, awareness, customer service attitude, sustainability, extent to which product is perceived to be unique or special, convenience, community support and involvement, management commitment and capability” as in [4].

The above principles can help community to manage cultural heritage tourism. It is the role of various stakeholders to implement strategies that can become a bridge between ownership and the chance to obtain economic benefits. In this sense, a destination should be encouraged to create innovation or innovative strategies so that the community can obtain more economic benefits as in [4]. Innovation is a process of development as in [5] and [6] and thus, the tourism product (particularly in cultural heritage tourism) should be managed in a way of providing the chance for stakeholders especially community to work together for a better management. For reference [6], the principle of collaborative and interactive process among stakeholders will determine how each member in group of community should participate in tourism. In other words, the success of cultural heritage tourism depends on how stakeholders transform their ideas into more innovative strategies and community-based management.

B. Tourism and Collaboration

The increasing number of travel by tourists, the different motivations of people’s travel and the different trend of tourism types are the reasons for managing tourism destination. Modes of transportation, easy access to destination and available accommodation in a destination make tourism as a growing industry. This enables most tourism destinations in the world to promote their attractions to potential customers or tourists. The growth of the tourists’ travel means that most destinations in the world face competition. Different expectation by tourists means that destinations should win competition so that tourists determine their choice in a destination. Fulfiling the tourists’ expectation means that there are many possibilities for destinations in the world to create and promote attractions based on the tourists’ needs.

Competition among destinations is a contributing factor why collaboration is essential as in [7]. As tourism provides good service for customers, collaboration is one of the requirements for the the tourists’ satisfaction. The tourism industry (accommodation provider, transportation, catering or restaurant service and other related tourism services) are responsible for the successful competition by a destination. The involvement of the tourism industry in providing services for tourists means tourism is a multisector activity, not depending on just one type of service. Collaboration is required because one tourism organization or tourism industry cannot provide services without contribution of other tourism organization or industry as in [8].

There are many terms that can be used in understanding collaboration including “joint ventures, consolidations, networks, partnership, coalitions, collaboratives, alliances, conglomerates, councils, task forces, and groups”, as in [9]. The key for collaboration is the involvement of stakeholders in the policy making for the purpose of finding solution that may affect the success of tourism development as in [10, 11], and [12]. Problem or issues regarding tourism development of a destination may arise during the implementation of programs and activities. Hence, stakeholders are expected to resolve those issues by joining in decision making. Stakeholders are individuals or groups that have an interest on related issues.
(tourism). The individuals or groups are required to collaborate with other groups in a destination as well as to interact with other individuals as in [13].

The goal for developing tourism in most destinations is to encourage visit by tourists with the emphasis on helping the economic prosperity for community and maintaining tourism resources based on the sustainable principles. Such goal requires innovation implemented by the tourism industry or tourism organizations in a destination. Synergy or partnership is essential because stakeholders in a destination may think innovative efforts for the products that a destination can promote. By involving stakeholders in managing tourism attraction, the chance to promote tourism is opened. Hence, partnership or collaboration is the option for more innovative efforts by the community.

III. METHODOLOGY

This research employs a qualitative methodology in understanding how the family foundation implements innovative strategies for the management of tourism attraction in Toraja. Qualitative research is appropriate in describing the social reality and the point of view of people who are involved in the research as in [14]. A qualitative researcher seeks the social reality by analyzing experiences of individuals or groups, meaning of people’s interactions and texts as in [15].

Five in-depth interviews were conducted to obtain relevant information about tourism in Toraja in general, and the way the family foundation is organized to manage cultural heritage tourism in Toraja. In-depth interviews to the head of the regional board of tourism in Toraja Land and North Toraja have provided information about the policy of cultural heritage tourism development and its link to the management of the family foundation. Similarly, the organizers of Lemo (a famous hanging grave in Toraja) provided their time to be interviewed by the researchers. Their information is then, useful for data analysis as well as findings of the research. Lemo tourism attraction was chosen as the main location of the research because it represents family foundation in most areas in Toraja as well as has souvenir shops where community involves as the sellers. Besides, Lemo tourism attraction seems to an example of successful family foundation as suggested by the Head of the regional board of tourism in Toraja Land.

The researchers did participant observation by visiting the area and took note (diary) about the actual condition of Lemo. The researchers then, involved in discussion to obtain similar perception about what is happening in the research area. The discussion is based on the participant observation done by the researchers. The research was done in June 2016 staying in Toraja Land for four days. Since the researchers are residing in South Sulawesi province of Indonesia, discussion among people of Toraja (South Sulawesi people) and other researchers is an ongoing activity. In this sense, the researchers obtain relevant information about Toraja in general and the family foundation of Lemo hanging grave before, during and after the fieldwork.

IV. DISCUSSION

A. Brief Description about Toraja Tourism

Sulawesi is well recognized as the eastern part of Indonesia covering six provinces including South Sulawesi, North Sulawesi, Central Sulawesi, South East Sulawesi, Gorontalo and West Sulawesi. Two administrative areas including Toraja Land and North Toraja are located in South Sulawesi. The two independent regencies were based the government’s decision in 2008 concerning the separation of Toraja into two areas, Toraja Land and North Toraja. The capital city of Toraja Land is Makale whereas Rantepao is the capital city of North Toraja. These two areas utilize similar cultural heritage as tourism attractions where most tourists come and see.

Aluk Todolo, an ancient belief and cultural heritage is still practiced by people in Toraja. For Torajans, Aluk Todolo is a cultural identity and hence, what the tourists see in Toraja is part of the people’s belief. Such belief is the manifestation of animism and dynamism that considers nature has mysterious forces as in [16]. For most tourists, funeral ceremony is the most attractive attraction. This can be seen from the role of hotels and local guides in providing information about where and when tourists can see the funeral ceremony. For tourists, the uniqueness of the funeral ceremony maybe the reason for visiting Toraja. In fact, the cultural identity of Toraja is sometimes referred to the funeral ceremony because what the tourists see is mostly funeral ceremony (Rambu Solo) rather than understanding Aluk Todolo.

The arrival of tourists in Toraja has changed peoples’ mind especially because tourism activity provides income for the local people. Indeed, three major sectors including agriculture, trade and services have been established in Toraja. Trade and services in particular, are developing since Toraja is open as tourism destination. Although tour guides (tourism stakeholders) in Toraja realize that the number of tourists is decreasing during the last ten years, there is still expectation from the regional government and community that tourism should be developed for income generation. Nevertheless, the highest number of tourists in Toraja seem to occur in December where Lovely December (before 2015) or Lovely Toraja (December 2015) is established. Various
events were conduced in this period which then provides the opportunity for the local people to improve their income.

Factual economic benefits for the local people through tourism are those who work as tour (local) guides, souvenir sellers, hotel and restaurant employees, transportation provider and other multiplier effect. Other local people’s economic activities relate to the cultural heritage practices such as buying and selling animals (pigs and buffaloes) for the funeral ceremony, making and carving statues for the purpose of ceremony and souvenirs. In short, cultural heritage owned by the local people has provided the chance for improving their income either for tourism purpose or for other economic activities. It can be argued that cultural heritage tourism (may also refer to cultural tourism) is the basis for attracting international and domestic tourists visit Toraja.

B. Family Foundation and the Need for Innovative Strategies

Given the positive consequences of tourism in terms of economic benefits, members of community around the tourism attraction are interested in getting involved in tourism activities. Since Lemo tourism attraction, hanging graves on the hill of stone is opened for tourists, community then realize that the tourists bring money for community. They then, buy souvenirs and pay the services provided by the tour guide and accommodation services. This means that tourism potentially supports the income generation for community. The visit of tourists to Lemo hanging graves has provided the opportunity for community to create alternative activities for gaining money through tourism.

Nevertheless, there is other consequence for the opening of Lemo as tourism attraction. Lemo is owned by many members of community, not just community around the attraction. In Lemo, there are several Tongkonan in which one Tongkonan belongs to many Torajanese. The existence of Lemo should not only benefit community around the attraction but it helps to maintain the existence of Toraja as well as helps to protect their environment and cultural heritage. For this reason, there should be a strategy for managing Lemo that can provide equal benefits for the community around the attraction, members or family of the Tongkonan and Torajanese in general.

Figure 1. Lemo tourism attraction in Toraja Land
(Source: Photograph by researchers, 2016)
Family foundation has been the option for the management of cultural heritage tourism in Lemo in particular, and Toraja in general. According to the organizer, family foundation has been established for about eighteen years. Family foundation is a way for involving members of family who own Tongkonan traditional house around Lemo. It is the role of the organizer of the family foundation to manage Lemo based on the principle of equal benefits. Those who are chosen as the organizers are representative of family members and are expected to represent their voice through the management of Lemo as cultural heritage tourism attraction.

Figure 2. Lemo family foundation in Toraja
(Source: Photograph by researchers, 2016)

Dewan Pembina (members of council) is the top leader of the foundation (see figure 3). Members have the role to supervise the establishment of activities by the organizers of the foundation. The council is expected to give valuable input and advice for the continuity of the foundation. In the implementation phase, ketua umum (general/main leader) together with first and second leader has the role to organize or lead the management of the foundation. In many organizations, secretary’s role is for helping the organizers for any administrative issues. Similarly, this role is intended for the secretary of the foundation. An interesting thing about the family foundation is the existence of perwakilan Tongkonan (representative of Tongkonan) who are positioned as the organizers.

From the tourism perspective, the family foundation is an innovative management in cultural heritage tourism. The principle of managing tourism attraction is the representativeness of community as the main stakeholder of tourism. The structure of the family foundation shows that members of family have the opportunity to get involved in tourism. Representativeness seems to be the way to accommodate people’s voice. Indeed, the representative of Tongkonan is the main actor to avoid conflict among Torajanese. If souvenir sellers for example, are dominated by those who more capital (money to invest), family foundation should be able to provide policy that can help people with lack of investment. The family foundation is expected to provide a mechanism and programs to help community create innovative products.

The family foundation has also implemented innovative efforts to encourage more benefits for the community around Lemo. Four main innovative activities in Lemo under the management of the family foundation including statues makers, traditional dances performers, souvenir makers and sellers, and sablon (traditional printing on cloth). These activities are done by people who are residing in Lemo. The products they produce, traditional dances performed by the community, and souvenirs sold are the results of innovative activities. The family foundation has the role to facilitate these activities as well as to help Torajanese for the marketing of these products. Although the family foundation has been established for about eight years, the way the family foundation works is actually an innovation or tourism management.
Given such activities managed by the family foundation, there is still high expectation among community and the members of the foundation concerning more innovative strategies. Alternative strategies related to how to give professional services to tourists are required. Indeed, most tourists may spend their time to explore Lemo around thirty minutes to one hour. Some tourists just come and see the attraction in short time. In order to obtain more economic benefits, the organizer can provide additional services for tourists. For instance, providing a place for relax while the tourists gain knowledge or information about the culture of Toraja. In Lemo, there is no clear route and specific information about Lemo. The local guide is the only source of information for tourists. For this reason, the family foundation should think and implement innovative efforts so that he tourists can enjoy the visit, obtain clear information about Toraja culture and obtain memorable experience.

Interpretation seems to be essential in Lemo and most tourism attractions in Toraja. Interpretation is a way to provide information about the attraction to tourists. Here, the family foundation can create clubs for the local guide who are responsible for helping the tourists in gaining information about Lemo. Printed information on the site and standing board of information can be alternatives for the interpretation efforts. Reference [17] argues that educating tourists through interpretation is essential as a way to give information about cultural site. In other words, interpretation helps tourists to understand meaning of culture by the role of local people, guide and other means of written information.

Innovative strategies can also be implemented by encouraging community to create innovative products. Souvenirs for example, have been made the local people. Indeed, more souvenirs can be bought in the center of town in Toraja Land and North Toraja as well as in Lemo. However, the family foundation may create more creative souvenirs with good quality and different from what have been in the city. The creative souvenirs can only be purchased in Lemo. The souvenirs should represent the identity of Lemo, and the culture of Toraja. This effort can only be achieved if the local government together with the family foundation implement policy that the creative souvenirs can only be bought in Lemo.
C. Synergy and Partnership Among Stakeholders for Professional Management of Cultural Heritage Tourism

The main goal of the family foundation is to provide equal opportunity for the local people and members of the family to obtain benefits through tourism as well as to manage cultural heritage based on the principle of sustainable tourism. To achieve the goal, the family foundation is not the only actor. Synergy, collaboration or partnership is required to support professional management of Lemo as cultural heritage tourism attraction. Currently, total money which is obtained from the entrance fee is shared to the family foundation and the local government. The local government obtains forty percent from the entrance fee whereas sixty percent is given to the family foundation. If the collector of the entrance fee obtains five hundred thousand rupiahs on a daily basis for example, the money is shared to the family foundation (sixty percent) and the local government (forty percent).

Synergy between the family foundation and other stakeholders is the key for professional management of cultural heritage tourism. In most destinations in Indonesia, financial issue often becomes an obstacle for developing a destination (and attractions). The case in Lemo can be an example of good destination and attraction management if related stakeholders play important role in optimizing Lemo as favourite tourism attraction. Each stakeholder has the role in supporting tourism development. The local government for example, has the leadership role for several aspects such as promotion, coordination, and facilitating role. Income from the entrance fee should really be utilized for helping the family foundation implementing innovative activities and strategies.

Synergy requires the involvement of educational institutions to support the family foundation. In reality, cooperation or collaboration between the regional board of tourism (Dinas pariwisata kabupaten) and the educational institution occurs within the support of education and training by the educational institution for the government staff. Partnership between the family foundation and the educational institutions (such as university or tourism higher schools) seems to be lack of attention. Since the local government has the authority to decide and establish partnership program, the family foundation seems to be neglected as the main actor of attraction management. Hence, it is important to emphasize that the partnership (synergy) between the family foundation and the educational institutions is essential in achieving professional cultural heritage tourism in Toraja. The local government however, is the facilitator for providing education and training by the role of the educational institutions.

The organizers of the family foundation should make connection with the provincial and central government. The regional government however, is the facilitator for the connection. Lemo family foundation has obtained financial aids from the central government in terms of pnpm mandiri pariwisata (financial support for independence in tourism). This indicates that the financial aids have proved the relationship between family foundation and the government. However, financial aids should be defined as a capital for making tourism attraction more professional and attractive for tourists. Coordination should be maintained by planning and implementing educational and training programs for community with the help of the government.

V. CONCLUSION

Lemo family foundation is established to accommodate the expectation of different stakeholders particularly because a tourism attraction belongs to families, not individuals. From the management perspective, the way family foundation works may be useful if the organizers really represent the voice of family members. Fulfilling the community’s needs does not mean that all community must get economic benefits through tourism. Rather, the existence of cultural heritage and the family foundation should be the basis for giving equal opportunity for the community in getting involved in tourism. It is the role of family foundation to facilitate stakeholders to utilize tourism for economic booster and heritage protection as well as to resolve issues that may arise as the consequence of tourism development.

Family foundation does help to resolve the complexity of cultural heritage in Toraja. Although the family foundation exists, community still expects the role of government in developing tourism resources. In this sense, community believes that the government’s role is essential whereas the family foundation is intended for internal management of one cultural attraction. Nevertheless, such expectation should not limit the role of the family foundation in creating innovative efforts. It is the role of the organizers of the family foundation to strengthen relationship with other stakeholders through synergy or partnership. A collaborative work can be an alternative to support the family foundation for more innovative and creative.
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Best Practices of Heritage and Gastronomic Tourism in a Kampong

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Abstract: Kampong as a center of local culture keeps endless-life values that can be explored as a learning resource. In kampong there are genuine values of life which is full of local wisdom that has already existed since the ancient time. People in a kampong in Malang, think simply and use symbols in foods and life values which have been conducted by their ancestors. Culinary and heritage in the form of precious life values are two practices among many which have existed for years until the present time. However, the young generation who inherits the practices from their parents mostly do not know the philosophy or the lesson learned why they are doing these things. This paper aims at analyzing culinary and heritage values in a kampong by arranging in a calendar of events, exploring the philosophy and creatively packing the practices in a kampong for the culinary tourism purposes.

Keywords: best practice, culinary and heritage, tourism, kampong

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I. INTRODUCTION

Most people in Indonesia are ‘orang kampong’ who have the tight relationship with the kampong where they were born and other memories that they cannot forget until they are grown up and getting old. They will be very proud to tell the kampong to colleagues in the city or overseas when the people are already far away from kampong. There are always memories and impressions that always remind that kampong is a part of people lifecycle. There is a time for leaving kampong for life struggling but there is also time for going back to kampong. Going back to kampong means a lot for most people, showing the successfulness of life, sharing happiness to friends and relatives, and making a devotional visit to parents, and relatives who already passed away. There is always a feeling of ambience, a feeling of homesick that on a certain day people will go back home.

Recently there has been a tendency of successful professionals going back to kampong. They want to contribute their experience to the development of their kampong in order to be more developed by running a business. Some of the reasons are the transports are getting easier, internet access is now available and the
existence of many kinds of community who concerned with their kampong. So these professionals pioneered of living in the small cities and this means that they start to have the activities from kampong. Many kinds of business have been being developed from cooperation, café, education to social entrepreneurship. (Kompas 18 Juli 2016,KaumProfesional Minati Kota Kecil).This phenomenon is good meaning that people do not concentrate on living in the big cities, so there will be a balance number of population who live in the small cities and big cities.

What is actually kampong? A kampong (spelled kampung in Malay and Indonesian) is a conventional group of houses and buildings usually smaller than a town. It is also called village in in Malaysia, Brunei, Indonesia, Singapore and Cambodia. The term also refers to traditional villages, specifically native people, and has also used to refer to densely populated areas and enclosed developments within towns and cities (https://en.wikipedia.org/wiki/Kampong_(village).

Why do people always miss their kampong? This is because kampong gives a number of memories of people life. Many songs and poetry are created illustrating how people always want to go home. ‘Pulang kampong or mudik’ is not a culture of Malaysia, Brunei and So kampong is actually an area where people can contemplate where they are from, where they are now and where people finally would like to go. The phenomenon of pulang kampong or ‘mudik’ is one proof of how strong the relationship among people and their kampons is.

This article is a preliminary study of research of “Developing Malang as a Creative City of Gastronomy to Increase the Competitiveness of Domestic and International Tourism Destination” where some parts of the study is to explore kampongs in Malang with their heritage and culinary. Based on the field observation there are some areas in Malang which are originally heritage in nature and other kampons have special culinary. In the development later, some kampongs in Malang developed into a creative kampong. To maintain the heritage, original culinary and uniqueness, and the creativeness, a kampong is actually very interesting and has the potential to be developed into a tourist attraction.

II. B.KAMPONG IN MALANG

Based on the field observation here are some kampongs in Malang with its different characteristics which can be categorized into heritage and culinary and some kampongs have developed into creative kampongs.

1) Kampung of Kauman
Heritage kampong is a kampong that has long history that belongs to a certain society. In Malang and other parts of Indonesia there are kampongs which have the characteristics of the development of Islam usually called as Kampung Kauman. Kauman is derived from the word ‘Kaum Iman’ which is the place for muslims or ulama muslims. The main characteristics of these kampongs are close to alun-alun. Based on the development of Sunan Kalijaga in developing town planning the buildings of regency or the center of government consists of the palace, one or two banyan trees, and the place for prayer and alun-alun. Alun-alun has the functions of the meeting for many kinds of people and the symbol of the place of togetherness in the center of the city between local authority and its community (MB, Rahimsyah A.R., 2002). In alun-alun in Malang there is a mosque, and a church which is in the same street, Jalan Merdeka Barat which is bordered only by the Jiwasraya Insurance office. In relation to religion tolerance this shows that Malang society has been living harmoniously since long time ago.

2) Kampong of Arab
Kampong of Arab or Kampong Arab in Malang is different from other Kampong Arab in other cities in Indonesia which are usually located close to the coast line or the port. Kampong Arab in Malang is in the center of the city. It was because at that time there were 2 regulations published by Dutch in the year of 1860 about the differentiation of community group into European, Foreign East and domestic people. Then in 1882 the Arab area was located across Jami’ mosque and close to it but there was a street named Embong Arab which means that the street was owned by Arab which in a natural way forming a kampong of Arab (Handinoto, 1996).

3) Kampong of Kayutangan
Many people wonder why this area is called Kayu tangan. Kayu is wood and tangan is hand. At the time when alun-alun was being developed in the corner of the street there was a tree similar to hand. In 1914 there was a big signpost in the form of hand and therefore the street is called Kayutangan. There were many reports in 1890 about Kayutangan one of them is shopping areas along Kayutangan which starts from electricity office to the front of Catholic church of Kayutangan. This shopping area was built in 1936. Another report was that the architect of Kayutangan built two similar buildings to illustrate gates to Jalan Semeru which is inspired by Karel Bos the architect who had twin children. The style of architecture of Nieuwe Bouwen which has the tower above the building functions as observing the surrounding area (http://kelsumberseri.malangkota.go.id/kisah-sejarah-kota-malang-kebangkantan/).

4) Kampong of Pecinan
As other cities in Indonesia and other countries, Malang has the area where Chinese people live which is called Pecinan or Chinatown area. It is located close to Pasar Besar as the center of trade. Kampong Pecinan in
Malang is on Jalan Wiromargo and the name of the street is dedicated to Mbah Wiro who was the pioneer of Jalan Pecinan kecil. The graveyard of Mbah Wiro is also in this area. It is not surprising that on this street there are so many flower sellers for burial, it might be at the ancient time there were many people who made a devotional visit to the graveyard of Mbah Wiromargo so that there were many flower sellers there. Nowadays, when people want to get married, the birth of the baby and anniversaries they buy flowers here.

On this street number 32 there is a Bentoel museum which illustrates the history of the owner Ong Hok Liong in 1925 of how to build the cigarette company. Bentoel is now becoming a big cigarette company with the new management and the company’s name is PT Bentoel Prima. In relation with the town planning of Malang before 1900 small shops and markets are on the south side of alun-alun on the China street; therefore it is called the market of Pecinan. This shows that kampong of Pecinan is really the center of the trade until now (Petualangan Malang http://jelajahmalangku.blogspot.co.id/2014/07/jalan-wiro-margo-embong-pecinan.html) 21 agt

5) Kampong of Ijen
Kampong of Ijen in Malang is the location of Dutch buildings owned by rich Dutch people who were entrepreneurs of plantation and local authority of Malang in the colonial era. On this street there is a military museum, and city library. This area is also called Ijen Boulevard which has a twin street with the green stripes and flower garden splitting the center of the boulevard into two lanes (http://ngalam.co/2015/12/06/besarnya-potensi-wisata-sejarah-jalan-ijen/).

Ijen Boulevard with its villas on both sides were built by Voorneman and Thomas Karsten in the period of 1923 to 1933. There was a concept of housing area which are connected between a small housing complex and a big housing complex not based on the people who inhabited as the housing area as in Embong Arab and the area of Kampong of Pecinan. Karsten made a profile standard between the street and its environment so that kampongs in Malang in the city center looked clean and tidy (http://www.septarius.wordpress.com/2010/08/23/ijen-boulevard)

6) Kampong of Madura-Kotamadu
Kotamadu is in Malang in the area of Buring. Most of Madurese people go to Malang for the reasons of business and education. They were used to be from the low level of society however gradually Madurese people work and struggle hard to be the high level society and decide to live in Malang. Nowadays, we can find Madurese people who work at Pasar Besar who come from certain areas in Madura with its specific stuffs. For example, chicken sellers are from the district of Tragah, Bangkalan. Coconut, cigarette, taro sellers are from the districts of Proppo, Panekeasan, and soto and sate sellers are from Sampang.

Madurese in Malang are now having a very strategic position from the lowest society to the highest society. There is a ‘joking’ that silently Malang is dominated by madurese because from parking attendants, traders, sellers of food and the regent of Malang are madurese (etd.repository.ugm.ac.id/.../74877/.../S2-2014-323491-chapter1.pdf.p.2).

7) Kampong of Arema
Malang has a long history of football and other branches of sport. One of them is Kampong of Arema in the village of Kasin which is prospected to be creative potential kampong. If we go to this kampong we have to be ready using walikan language which becomes the characteristic of Arema and Aremanita. Bahasa walikan is a special language for Malang people and using it we have to be familiar with the words that should be upsidedown. Rek becomes ker, kaos becomes soak, arek becomes kera, Malang becomes Ngalam etc. This kampong produces merchandise such as T shirts, mug, key holders, and shawl. (http://radarmalang.co.id/eh-ada-kampung-arema-di-kota-malang-34858)

8) Kampong of Jodipan
Kampong of Jodipan is located in the village of Jodipan. At the beginning this kampong which is located in the edge of the river looked dirty. As the initiative of the students of communication Department of Muhammadiah University create the areas to be more attractive by painting it colorfully. The initiative is from the assignment of Public Relation subject to make an activity of a big event. The group of the students then made collaboration with a famous painting company. As stated by the head of the project Nabilla Firdausiyah, the initiative was from the bad habit of Jodipan community to throw away garbage not in the proper place. With the change of colorfulness of the kampong of Jodipan many people are expected to come to see the kampong, or just making selfie there, and all of these can drive the economy of the kampong. (Indahnya desa warnawarni http://travel.dream.co.id/destination/penampakan-desa-warna-warni-di-bantaran-kali-brantas-malang-1606283.html).

9) Kampong of Tridi
Another kampong which is also attractive is Kampong Tridi which is located on the village of Kesatrian. Tridi means three Ds which means three dimensions. Not like the neighboring village that colorthest houses, kampong Tridi paints the streets and draws the big three dimension pictures of murals mostly in the form of animals. The story of the kampong started with the painting of a kampong street with the purpose of attracting people to come.
The painting was done by local artists sponsored by kampong artists and kampong people. The work then attracts the sponsor of a national painting company and the Malang government.

Nowadays there are many people who come to this kampong for selfie. The coming of people there is hoped to create activities that can add the income of kampong people (tribunnews.com/2016/08/16/kampung-tridi-malang-tak-bayar-mahal-ke-museum-di-desa)

10. Kampong of Garbage Insurance Clinic
Kampong of garbage insurance clinic is in the village of Sukun, where the majority of people are poor people. Whenever the kampong people want to go to the doctors and use medical facilities, they bring the organic or non-organic garbage. With this model they can also have medical insurance by paying 10,000 thousand rupiah in the form of garbage every month.

As the initiator, dr. Gamal Albinsaid stated this model has at least two advantages: the kampong people need not to pay a lot of money for medical facilities and the kampong becomes clean. This program is now developing into nutrition training and consultation, the advancement of health quality and various sickness avoidance training. This creative idea attracts very important persons and corporate social responsibilities to sponsor this program. The efforts of dr.Gamal Albinsaid is now applied in many kampongs and as what he has been done he got and award of Unilever Sustainable Living Young Entrepreneurs Awards 2013, and in 2014 he was invited by Prince Charles of United Kingdom to receive the award( www.apakabardunia.com/2014/01/di-malang-bayar-dokter-pakai-sampah-loh.html)

11. Kampong of Culinary
Culinary is a part of gastronomy in which gastronomy is an art or activity of cooking, and eating delicious food or style of culinary. It can also be regarded that gastronomy focuses on food culture (en.wikipedia.org/wiki/gastronomy). Culinary is a part of culture of a certain society can tell a story of a variety of cultures, and it is called food tourism (Hall and Sharples, www. digilib.petra.ac.id). Malang as a city that has along history of gastronomy since the colonialization of Dutch era. Malang food has the influence of Dutch, British, India, France, and Arab. Local influence such Java, Madura, Bali and Sumatra also flavors Malang food.

There are many spots of culinary tourism in Malang. On Jalan Sukarno Hatta people could find classic, modified and modern food. This spot mostly is visited by young people. Chocolate, pittza, hats, cafes, while playing bilayrd could be found here. Simple snacking such as martabak, terang bulan, pohong keju, lumpia Surabaya are also available. Those who like noodles can enjoy mie gang Jangkrik, and many other kinds of noodle. Simple home traditional foods are easy to find here, you can visit Kedai Bu Gito, Warung Nasi Pecel, Bakso Damas and before going home there are many kinds of specialty foods of Malang that have been waiting to be purchased for the family.

There are still many other culinary kampongs in Malang that have speciality foods: kampong of Sanan for soyabean chips, kampong of Sumpil for fruit chips. Many kinds of resto from classic to modern can also be easily found : Toko Oen, Restaurant New Hongkong, Resto Inggil, Kopi Tiam, Ilan Bakar Cianjur, Rumah makan Harmoni, Ayam Goreng Kalasan, Mia Pak Karso and many others. (Kampong of Culinary ngalam.co/2016/01/potensi-wisata-kuliner-kawasan-soekarno-hatta-malang). Recently other creative kampong in Malang have appeared in Malang based on the potent of the kampong and the capability of the society.

III. TOURISM KAMPONG PACKAGING IN CALENDAR OF EVENTS, PROBLEMS AND PROSPECTS
To see the potential of many kinds of kampong, the attractiveness and the uniqueness will be a magnet for visitors. However the magnet has to be managed in such a way that the people who will come to kampong can participate and maintain the potential of a kampong. Remembering that in fourteen years to come, the year of 2030 people who live in the city will reach five billion, it is not easy to manage the various people (Global City Report on City Tourism, 2012).

The development of kampong as a part of the city needs to be seriously taken into consideration. This is due to the residents in the city are included the kampong people who occupy most parts of the city. The activity of the kampong people based on their initiatives or supported by students, CSR and other institution are the valuable assets for developing tourism kampong. The awareness of the community by developing their unique kampong directly or indirectly will grow the sense of belonging of the kampong. When this happens it is not difficult to run the activities that can make the kampong more interesting.

Packaging of kampong of tourism is very necessary. People from other kampongs are tourists and they want to enjoy more activities in the kampong. Local artists and kampong people together with tourism program cooperate by arranging tour itinerary starting from 3 hour tour to one day tour. So it is not only selfie activity but other genuine activities conducted by the local community, showing the uniqueness of the kampong needs to be explored. The easy and practical way is exploring history of the kampong by asking to the community figure. When this activity is successful one heritage tour is ready to welcome the tourists. Since some kampongs have
behind also developing. The purpose of developing is to adapt, and adopt the changing of the environment.

nature, self identity and to tighten the friendship internationally. This can be conducted 2010 that support tourism activity.

Another activity is arranging kampong of tourism information center and training the local people to be local guides. In other words once tourism attraction is created, the community step by step thinks of the infrastructure that support tourism activity, accessibility, amenities and ancillary to develop tourist attraction (Buhalis, D. n.d).

The purpose of tourism, any tourism including kampong of tourism as stated in the tourism constitution no.9, 2010 is to develop the culture, thenation spirit of Indonesia, to enhance the image of the nation, to strengthen the self identity and to tighten the friendship internationally. This can be conducted and strated from a kampong.

IV. CONCLUSION

A kampong is always in the heart of almost everybody. Childhood memory in a kampong which illustrate nature, culture, food, family, friends, relatives can not be separated from somebody’s life. A kampong is actually very rich in local wisdom in which people can learn almost everything. A kampong is a heritage but a kampong is also developing. The purpose of developing is to adapt, and adopt the changing of the environment.

The enthusiasm of kampong shows that the community is active, creative and does not want to be far left behind, and this is actually a big asset that a kampong should be considered as tourist attraction.

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A Framework to the Inventory of Culture-Based Tourism Products

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ABSTRACT – Cultural Tourism is a promising market segment with higher growth rates than other niches. World Tourism Organization (UNWTO) data indicate that the proportion of international trips accounted for cultural motivations grew from 37% in 1995 to 40% in 2004. Additionally, UNWTO (2015) considers that this type of tourism could, in the future, increase competitiveness, create employment opportunities, generate income for investment in preservation, and simultaneously contribute to a sense of pride and self-esteem among host communities. In this article the authors propose a reflection on cultural tourism, based on the questioning of concepts such as tourism and culture, experiences and transformations. To this purpose, this paper aims to come up with a framework on which tourism destinations can develop culture-based tourism products.

Keywords: tourism, culture, cultural tourism, tourism experience.

I. INTRODUCTION

In the last couple of decades, tourism has been one of the most important sectors driving the world economy. In 2015, “the total contribution of Travel & Tourism (T&T) to GDP was 9.8% of GDP and 9.5% of total employment (WTTC, 2016: 1). Both are forecast to rise, respectively by 4.0% pa (10.8% of GDP) and 11.0% of total, in 2016 (WTTC, 2016). In Europe, in the same year, the total contribution of Travel & Tourism was 9.6% of GDP and it is forecast to rise to 10.5% of GDP in 2026 (WTTCa, 2016).

The outlook for Travel & Tourism in the future remains robust, growth contribution is expected to accelerate. Following the UNWTO/UNESCO World Conference on Tourism and Culture (UNWTO, 2015), tourism, moving more than one billion people across international borders each year, offers immense present and future possibilities for socio-economic development in destinations around the world.

Cultural Tourism is a promising market segment with a growth rate higher than other segments. Data from the World Tourism Organization (UNWTO) show that the amount of international travels in which the cultural motivation stands out grew from 37% in 1995 to 40% in 2004. Also the OECD (2009) reports that cultural trips increased from 190 million in 1995 to 359 million in 2007, i.e., a growth from 37% (1995) to 49% (2007) in the number of international arrivals. A study by the United States Cultural and Heritage Tourism Marketing Council (2009: 33) concluded that 78% of leisure travelers are cultural/heritage tourists.

Cultural Tourism recognizes tourists as one of the most important market targets for culture, assuming a key role in valorizing and preserving heritage, whilst promoting cultural exchange and encouraging the flourishing of cultural diversity. “Carefully managed, tourism can protect and enliven this heritage, generate new opportunities for local communities, and foster tolerance and respect between peoples and nations” (Taleb Rifai, in UNWTO; 2015). In accordance with Sustainable Development Goals (SDGs) (post 2015 development agenda), Bokova (in UNWTO, 2015) point out the importance of “efforts to promote culture as a driver and as an enabler of sustainable development. This has never been so important at this time of change, when countries are shaping a new global sustainable development agenda to follow 2015”.
In Europe and in Portugal (Governo de Portugal, 2013) the importance and growth potential of cultural tourism has been acknowledged, as well as the need for further analytical work.

In this context, the present paper aims to put forward a methodology for an inventory of the cultural resources of a Portuguese region- the Algarve - which might be valued from a tourism point of view. This inventory would be followed by a proposal of cultural tourism products. It should be noted that this southern region is important within the national and international tourism industry. It is, mainly, a ‘Sun and Sea’ tourism destination. Culture and its resources are still in an emerging stage.

The recognition of the importance of cultural resources is on the agenda and it is in line with the new trends in tourism, particularly, Cultural Tourism. Within the Tourism Strategy 2027 – Portugal (Laboratório Estratégico de Turismo, 2016), whose goal is to create a vision for the next decade, the ministry of Economy, Manuel Cabral, underlined specifically the importance of “culture”.

Drawing on these issues this paper presents, in the first part, a theoretical approach to culture and cultural tourism related the experience and transformation economy. Next, in the methodology section, a conceptual model is put forward for the inventory and subsequent development of cultural tourism products, based on surveys conducted among the sixteen municipalities (‘concelhos’) of the Algarve, the Cultural and Creative Sector Companies (CCS), and Cultural Associations of the Algarve. Additionally, semi-structured interviews were done to creative industries experts (qualified panel), and to regional authorities (Algarve Tourism Region – RTA, Coordination Commission for Regional Development of the Algarve – CCDR, and Regional Direction of Culture of the Algarve – DRCA).

Finally, the analysis of the results is done in view that the model of development of emerging tourism destinations (as it is the case of the Algarve in terms of cultural tourism product) should consider thoroughly the possibility of development based on a more culture-sensitive model, meeting both the tourism consumption and cultural consumption trends.

II. 1. LITERATURE REVIEW

A. Cultural and creative tourism

The definition of cultural tourism is complex basically because it relates to two equally complex concepts (Richards, 2005) – tourism and culture. Furthermore, within the academic community (Hughes, 1997) and the tourism industry, the definition of cultural tourism is not consensual. However, despite the various definitions it seems undeniable, to both academics and practitioners, the importance and relevance to take full advantage of the unique features of tourism destinations, especially, cultural and historical heritage, as this may be the basis for the development of products able to enhance unique and different tourism experiences (Smith, 2004; Valle, et al., 2011).

Cultural Tourism was considered by ICOMOS (1996) as a form of tourism whose object is the discovery of monuments and sites. In this sense, cultural tourism tends to be associated to travels which, by its nature, fulfills the need for diversification and widening of knowledge to which every human being aspires. The UNESCO Indicator Suite (UNESCO, 2013), for its part, suggests that culture should be considered as: i) Sector of economic activity composed by a “core of arts”, “cultural industries”, “creative industries”; ii) Set of resources that add value to development interventions and increase their impact; iii) Sustainable framework for social cohesion and peace, essential to human development.

This broad definition entails the potential difficulty to determine comprehensively the cultural resources of a territory. However, and because the culture-based products tend to add value to the tourism destinations they play a critical part in the tourism development planning of the regions (Richards & Bonink, 1995), there is a need for creating sustainable cultural tourism products which would lead to “deeper” tourism experiences.

In this context, it is important to underline the main trends regarding Cultural Tourism (Richards, 2007; in Richards & Palmer, 2010): growing number of individuals looking for a “cultural holiday”, as well as the increase of the level of education and the revenue of the contemporary tourist; tendency for short-term holidays; greater use of the internet in the purchase-decision process, particularly for information and booking; greater demand for festivals and cultural events (in a context of increased supply); greater interest in having unique and ‘creative’ experiences.

Whereas the traditional consumer preferred high culture and avoided other kinds, the new “omnivorous” consumer seems to be more open to experience every form of culture (Eriksson, 2011). The cultural consumption has grown and tourism is a fundamental part of this growth fostered at the local, national and international level. In general terms, it can be seen the emergence of new areas of culture, particularly popular and intangible forms of culture. According to the above-mentioned work, the “omnivorous” patterns of cultural consumption have been increasing, i.e. people consume every form of culture combining both popular and high cultural forms.
The rise of the “symbolic” (Zukin, 2010) and of the “experiences” (Pine II & Gilmore, 1999, 2008) in a globalized scenario where the local identity becomes increasingly important, culture has become one of the main consumption goods influencing the tourism demand (Ritzer, 1999) given that creativity is a way of adding distinctiveness, authenticity, and economic development to places (Zukin, 2010).

Considering the creative potential of culture, as well as being a source of creative experiences, it is easy to understand that the creative tourism is envisaged as an extension of Cultural Tourism (Richards, 2011). Creative Tourism emphasizes the tourist’s engagement in events in which residents take part. In this case, the tourist is a highly motivated individual aiming to broaden their knowledge about the place and way of life of local population (Boyle, 2004). According to UNESCO (2006) “creative tourism is travel directed toward an engaged and authentic experience, with participative learning in the arts, heritage, or special character of a place, and it provides a connection with those who reside in this place and create this living culture”. Richards and Wilson (2006) consider that, in some cases, Cultural Tourism is developing into “Creative Tourism”.

Within the Creative Tourism it is possible to develop multiple co-creation activities with the objective of adding value to the tourism product and to the tourism experience. Richards and Wilson (2006) present some examples of the relationship between tourism and creativity: workshops, food tasting, landscape and routes, shopping. Binkhorst and Dekker (2009: 313) consider co-creation as “the process through which customers interact with the company and generate their own experience”. Richards and Raymond (2000) note that some segments travel in search of tourism experiences which can contribute to personal development (Valle, Guerreiro, Mendes & Silva, 2011) and, therefore, they are particularly receptive to proposals of Creative Tourism and available to engage in co-creation experiences (Binkhorst, 2007). Given this, creativity and Creative Tourism are more than a growing strategy adopted by cities and regions; it is also a strategy towards innovation and personal development.

Within the field of Creative Tourism the emphasis shifts from tangible to intangible culture and the fundamental experience is the exchange of knowledge and expertise between residents, as hosts, and tourists, in the role of invitees (European Commission, 2010). Customer participates actively in building their own experiences in a personal and interactive process of co-creation of value (Pralahad & Ramaswamy, 2003) and, as co-creator of the environment in which the experience takes place, contributes to assign a new meaning to the place (Gupta & Vajic, 2000).

In a system of co-creation the links between local actors and organizations managing the destination become vital as these facilitate the co-creation process (Richards, 2011). These linkages depend not just on the information flows, but also on the content of the information. Richards (2011) argues that building narratives around a place is a way to make it more attractive.

In the particular field of Cultural Tourism this option can be seen, for example, in museums and monuments in which the development of more interactive and intangible experiences contributing to place-making (Richards, 2011). In this sense, Cultural Tourism and creativity are becoming increasingly integrated (Frey, 2009, in Richards, 2011) since “the cultural capital and creative resources of places are a resource for attracting cultural tourists”.

The relevance of Cultural Tourism is also linked to its potential to reduce seasonality since it can have a positive effect in the development of tourism at a regional level (European Commission, 1995; in Bonet, 2003). As Valle et al. (2011) point out the cultural offer may have a growing impact in the tourists’ satisfaction, particularly regarding coastal destinations. Several studies show the preference for coastal destinations with an additional cultural offer to the traditional ‘Sun and Sea’ (Hughes, 1987; Valle et al., 2011). In a globalized world where the “serial reproduction of culture” is growing, the unique and authentic features of each place have become critical to its differentiation (Richards & Wilson, 2006; Richards, 2011).

The development of cultural tourism implies, on the one hand, a clear identification of the tourism demand, and the actual and potential market segments and, on the other hand, the inventory of the existing cultural resources in the territory with potential to become part of a theme which will complement the anchor product.

Including culture as a core element in a sustainable tourism strategy enables the socioeconomic development and, at the same time, increases the attractiveness of regions, while protecting local communities. Culture is part of the regional identity which may become a territory-based element of competitiveness (OMC, 2011).

Additionally, as UNWTO and UNESCO (UNWTO, 2015) point out that there is a raising awareness about the strong links between tourism and culture. Consequently, it is important to emphasize the need for mutually beneficial partnership models. “Success will require engaging culture and tourism stakeholders at all levels to address cross cutting responsibilities in areas such as governance, community engagement, innovation and technology and corporate social responsibility” (UNWTO, 2015).

The Siem Reap Declaration on Tourism and Culture – Building a New Partnership Model, reaffirm the commitment to:
1. Build new partnership models between tourism and culture,
2. Promote and protect cultural heritage,
3. Link people and foster sustainable development through cultural routes,
4. Promote closer linkages between tourism, living cultures and creative industries,
5. Support the contribution of cultural tourism to urban development (UNESCO/UNWTO, 2015).

The focus is enhancing effective partnership models and governance structures within government at the national, regional and local levels, to develop, coordinate and implement tourism and culture policies and practices in a more integrated manner. As UNESCO/UNWTO (2015) points out it is important to encourage tourism activities that contribute to increase public awareness and support for the protection and conservation of cultural heritage; in particular, by communicating heritage characteristics and values through the tourism experience chain”.

B. Living memorable experiences

The need for differentiation, on the part of supply, and the search for innovative and exotic experiences, on the part of demand, contribute to the development of the concept of tourism experience. According to Pine II and Gilmore (1999: 4) in ‘The Experience Economy’ “even the most mundane transactions can be turned into memorable experiences”.

The emergence of a new meaning of tourism experience leads to the recognition of the role of all elements of supply which are characterized by cultural content and offer participatory and sensory experiences throughout the journey. Tourism experiences which are intended to be “transformational” leading to self-development or to “transformation” (Pine & Gilmore, 1999). In this sense, the act of consumption is not passive, it entails some action on the part of the consumers aiming personal development.

The shift from the industrial society to the network society has put the emphasis on relationships, on customization, on individualization, on creativity, on authenticity, on knowledge, on qualified consumption, among other aspects, which manifest in the tourism practices. More and more people use their leisure time to acquire or develop skills while experiencing the local culture.

Pine II and Gilmore (1999:12) define experiences as “events that engage individuals in a personal way”. Each experience is subjective and it engages the individual personally on a physical, emotional, spiritual and intellectual level (Tung & Ritchie, 2011).

In conceptual terms, the tourism experience has been considered a change from routine in which the bizarre and the novelty are key elements (Cutler & Carmichael, 2010), and the act of tourism gives a set of experiences, memories and emotions related to the places visited and influenced by the tourist, the set (destination), and by the residents (Nickerson, 2006, in Cutler & Carmichael, 2010). Each tourist is surrounded, at every moment, by unique “tourism experiences networks” (Binkhorst, Dekker & Melkert, 2010: 41-42).

The creation of cultural experiences is rooted on two major assumptions. Firstly, the individual is the chief creator of their own cultural experience. Secondly, any cultural experience needs time to consolidate. These two assumptions, in the context of the cultural tourism experience, lead us to the question of how should the tourist be involved in the co-creation of their experiences. It is of note that these experiences can be designed both by the cultural producers and by the consumers, given rise to terms such as ‘prosumer’, a consumer actively engaged in the production of experiences (Richards & Wilson, 2006), blurring the boundaries between production and consumption.

The experience is affected by a wide range of factors, many of which are not directly related to the consumption of specific services and products in the destination. It is the blend of factors within the context, and the satisfaction regarding each of the services purchased and consumed throughout the development of the experience, holistic in nature, that will determine the overall level of satisfaction of tourists. A more proactive attitude of tourists, searching for authentic and different experiences, has resulted in the offer of learning and transformational experiences by the destinations (Richards & Wilson, 2006).

Following Till (2003: 63; in Chronis, 2012: 1798) the tourism places are made of imagination and reality. Therefore, admitting that tourism draws on narratives, the tourism experience depends on the communication of stories (Chronis, 2012: 1799) built around resources. According to Gibbs and Ritchie (2010) it is fundamental to focus the tourism offer in themes since these contribute to structure the experience. Also Pine II and Gilmore (2002) state that a service becomes an experience when this develops around a theme.

In Csapó’s (2012) perspective a tourism offer anchored on a theme brings benefits, namely, it enables the use of less explored resources, which require a lower initial investment, and, at the same time, it contributes to
develop tourism in spatial and temporal terms, thus reducing seasonality. Furthermore, it attracts specific target segments, increases the multiplier effects of tourism and job creation enhancing the creation of a network of relationships between local communities, local culture, and the tourism industry.

III. METHODOLOGY CONSIDERATIONS FOR THE INVENTORY OF CULTURE-BASED TOURISM PRODUCTS

With the objective of presenting a methodological framework to put up culture-based tourism products, preferably in emerging destinations, three key elements were considered (Figure 1): Tourism, Culture, and Experience. The interconnection between these elements creates products in the context of a theme.

In the scope of the relationship between tourism and culture, the cultural resources are the foundation, thus occupying the base of the pyramid (Figure 1). This position is intentional since resources are the raw material for tourism and cultural resources the raw material for cultural tourism.

![Figure 1. Identification of the main themes under study](image)

An “inventory” of the cultural resources aiming the development of culture-based tourism products presupposes the identification of the most appealing cultural typologies to tourists. A set of typologies were examined: associated to high culture or to the consumption of cultural goods (according the list of the European Centre for Traditional and Regional Cultures – ECTARC, 1989\(^1\)); or associated to the participation in cultural processes (as proposed by Richards, 2005\(^2\)); or, even, proposals putting forward a broader conception of culture, in which Smith (2004) and UNESCO’s (2009) stand out.

This (UNESCO, 2009) is based on a hierarchical model that is comprised by cultural domains and related cultural domains. The former include activities, goods and cultural services present in all of the phases of the cultural cycle. The latter includes social and recreational activities. The six domains (A to F) plus the intangible cultural heritage (transversal domain) are considered the core cultural sector. The model encompasses also three

---

\(^1\) It includes the identification of sites which traditionally are more appealing to tourists, namely: Archeological sites and museums; Architecture (ruins, famous buildings, cities); Art, sculpture, crafts, galleries, festivals, events; Music and dance (classical, popular, contemporary); Drama (theatre, cinema, playwrights); Language and literature study, tours, events; Religious festivals, pilgrimages; Complete Culture (folk or primitive) and subcultures (ECTARC, 1989).

\(^2\) The author presented a list of typologies of cultural resources for tourism purposes divided into two major categories: Attractions (monuments, museums, routes, theme parks) and Events (cultural-historic events, art events, events and attractions).
transversal domains applicable to all cultural domains and related: education and training, archiving and preserving, equipment and supporting materials

Considering the first three domains for their predominance, we have:

a) Cultural and Natural Heritage. It includes museums, archeological and historical places (including archeological sites and buildings), cultural landscapes and natural heritage.

b) Performance and celebration. It includes all expressions of live cultural events, such as professional and amateur performing arts (theatre, dance, opera and puppetry) and cultural events, such as festivals, feasts and fairs. Music includes live and recorded music performance regardless the format, downloads and uploads, as well as musical instruments.

c) Visual arts and crafts. Art forms that focus on the creation of works such as paintings, drawings, and sculptures, crafts and photography, or art galleries. Craft comprises artisanal products whose distinctive features, which can be utilitarian, aesthetic, artistic, creative, culturally attached, decorative, functional, traditional, and religiously and socially symbolic and significant.

Following the methodology suggested by UNESCO (2009), the present paper puts forward a methodological framework to the inventory of the cultural resources as shown below:

![Figure 2. Conceptual model](image)

Source: Adapted from UNESCO (2009)

The domains included in Natural Heritage, Cultural Heritage, Cultural Landscapes, Performing Arts, Celebration, and Fine Arts are, according to UNESCO (2009), the core and have a direct and strong influence on Cultural Tourism. The creative industries, which encompass the domains related to Publications, Audio-visual and Interactive Media, and Design and Creative Services, have a weaker and more indirect influence on Cultural Tourism.

After the definition of the domains, it followed the systematization to put up the inventory of cultural resources. The data collection grid consider the following topics: Identification, Classification, Location, State of Conservation, Public opening, Timetable, Supervisory/Contact, and Potential of tourist attraction.

The Resources Inventory Matrix collected data through questionnaires administered to the 16 municipalities of the Algarve, being the questionnaire the main tool to limit the inventory.

Data collection was done using an online survey created and managed on DigitQuest, a web platform for online research questionnaires. However, and given the complexity that an inventory of cultural resources entails, other methods were applied. The objective was to consider all stakeholders related to tourism and culture, in order to create sustainable cultural tourism products. We have:
Survey by questionnaire to Cultural and Creative Sector companies (CCS) and Cultural Associations from the Algarve.

Interviews to creative industries experts (qualified panel).

Interviews to regional authorities responsible for the political framework and coordination of cultural events in the region, in order to gather expert opinions on the subject (Algarve Tourism Region – RTA, Coordination Commission for Regional Development of the Algarve – CCDR, and Regional Direction of Culture of the Algarve – DRCA).

Regarding the CCS companies, these are classified societies based on the SCIE – System of Integrated Account of Companies, of NUT II Algarve. The list of companies comprises a total of 183. Cultural Associations were also interviewed. In total, there were 79 responses from the entities. The response rate was 21.6%.

Data analysis of questionnaires was done, firstly, through descriptive statistical analysis of each question and complemented by cross of variables considered pertinent given the goals of this study.

Data analysis of the open-ended questions of the survey to the municipalities, and to the CCS companies, was done with IBM Statistical Package for Social Sciences (SPSS), version 20.0, IBM SPSS Text Analytics for Surveys (STAS) and with the word cloud generator Wordle27.

IV. RESULTS

The Algarve is the cradle of the tourism in Portugal and its economic activity strongly relies on coastal tourism. In the 1960s, the Algarve received its first tourist in search of sun and beach. Recognizing this growing tendency, the region specialized in this product during the 1970s and 1980s, attracting an increasing number of tourists. Even today, for many tourists, sun and beach still represent the most important underlying motivation for traveling to the Algarve. However, recent studies focusing on the tourist profile reveal that new market opportunities are being detected (Cruz, 2010). Actually, new products are considered strategic variables for the Algarve, helping the destination to surpass the seasonality problem. These products are the following: golf, other sport activities (for leisure, competitive sport, and training; with water sports attracting increased interest with the construction of marinas, piers, and recreational docks); conferences and other similar initiatives (so accommodation establishments can maintain an acceptable occupancy rate especially during the low season); cultural tourism; and health and nature. These represent diversified products with significant potential for the tourism region, counterbalancing, to some extent, the economic effects associated with low seasons. Since the 1960s, the Algarve brand has been managed and promoted as a tourist destination. Up until the 1990s, the brand operated in an isolated manner, focusing only on the sun and beach product.

A recent study by Valle, Mendes and Guerreiro (2013) show that, in the Algarve, the majority of tourists (77%) who visited the region the previous year, 87% looked for experiences besides the beach. Natural and rural landscapes, food, city tours and monuments (respectively 78%, 57% and 60%) were referred as the main tourism attractions of the region.

The above-mentioned study points to the structuring of cultural products and justifies the importance of an inventory of the resources upon which those products are based.

The survey to the municipalities shows 1506 cultural resources and their respective type of tourist attractiveness (Table 1). Among these resources, the municipalities highlighted 472, from the various domains, with strong attraction potential. In descending order of importance the domains highlighted were: Cultural Heritage (219), Celebration (116), Natural Heritage (86), Cultural Landscape (21), Fine Arts (20) and Performing Arts (10).

### Table I. Cultural Resources with attraction potential, by location

<table>
<thead>
<tr>
<th>Municipalities</th>
<th>Resources</th>
<th>Municipalities</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albufeira</td>
<td>85</td>
<td>Monchique</td>
<td>42</td>
</tr>
<tr>
<td>Alcoutim</td>
<td>12</td>
<td>Olhão</td>
<td>0</td>
</tr>
<tr>
<td>Aljezur</td>
<td>51</td>
<td>Portimão</td>
<td>11</td>
</tr>
<tr>
<td>Castro Marim</td>
<td>6</td>
<td>São Brás de Alportel</td>
<td>34</td>
</tr>
<tr>
<td>Faro</td>
<td>39</td>
<td>Silves</td>
<td>20</td>
</tr>
<tr>
<td>Lagoa</td>
<td>13</td>
<td>Tavira</td>
<td>52</td>
</tr>
<tr>
<td>Lagos</td>
<td>7</td>
<td>Vila do Bispo</td>
<td>51</td>
</tr>
<tr>
<td>Loulé</td>
<td>37</td>
<td>Vila Real de Santo António</td>
<td>24</td>
</tr>
</tbody>
</table>

Source: own work
Besides this information from the municipalities, the survey to the cultural and creative sector companies, with the objective to include their perception and vision in this inventory, showed that Cultural Heritage (78.9%), Cultural Landscapes (76.3%), and Natural Heritage (77.6%) are the more important domains (Mendes, Henrique & Guerreiro, 2015).

For their part, the interviews to the panel of experts aimed to identify the themes around which the cultural tourism products of the Algarve, unique and differentiating, should be developed. The categories originating from the most mentioned words gave rise to the following themes: Tourism; Gastronomy; Nature; Routes and Music; Heritage; Fishing; Landscapes and, at last, Almond trees, Ria Formosa lagoon, Events, Legends, Intangible Heritage and Slopes. These themes have reinforced the parameters for the selection of resources.

Data collection and analysis led to the definition of six core themes all of them an expression of the local identity (figure 3).

![Figure 3. Themes for the development of culturally based tourism products](source: own work)

After the identification of the anchor themes, it was possible to forward 20 sub-themes for the development of cultural tourism in the Algarve (Table 2).
### TABLE II. THEMES FOR THE DEVELOPMENT OF CULTURAL PRODUCTS

<table>
<thead>
<tr>
<th>Theme</th>
<th>Sub-theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sagres: Myth and History</td>
<td>Fortress of Sagres: Nautical School – fiction and reality</td>
</tr>
<tr>
<td></td>
<td>The beginning of the Portuguese Discoveries</td>
</tr>
<tr>
<td>Muslim-Chistian Heritage</td>
<td>Military Architecture</td>
</tr>
<tr>
<td></td>
<td>Religious Architecture</td>
</tr>
<tr>
<td></td>
<td>Al’mutamid</td>
</tr>
<tr>
<td></td>
<td>Legends of Moorish Maidens</td>
</tr>
<tr>
<td></td>
<td>Folkdance. The remaining of muslim-christian elements</td>
</tr>
<tr>
<td>Historic Centres</td>
<td>Historic centres of cities</td>
</tr>
<tr>
<td></td>
<td>Towns and villages of the Algarve</td>
</tr>
<tr>
<td>Traditions and Creative</td>
<td>Folk Culture – oral and written tradition and folkdance</td>
</tr>
<tr>
<td>Expressions</td>
<td>Handicraft</td>
</tr>
<tr>
<td></td>
<td>Usages, customs and products</td>
</tr>
<tr>
<td></td>
<td>Feast, Festivals and Events</td>
</tr>
<tr>
<td></td>
<td>Fine Arts</td>
</tr>
<tr>
<td>Cultural Sea</td>
<td>Cultural underwater heritage</td>
</tr>
<tr>
<td></td>
<td>From West to East: perspective of the coastline</td>
</tr>
<tr>
<td></td>
<td>Fishing and salt ponds culture</td>
</tr>
<tr>
<td></td>
<td>Traditional fishing and salting</td>
</tr>
<tr>
<td>Mediterranean Diet</td>
<td>Sea and land cuisine</td>
</tr>
<tr>
<td></td>
<td>Food</td>
</tr>
</tbody>
</table>

Source: own work

### V. CONCLUSION

The above-mentioned objectives of research have determined the course of action which, based on a solid theoretical framework, is focused on the definition of the methodology of empirical research aiming the inventory of the cultural resources of a region. And finally, based on this inventory, the themes and sub-themes for cultural products will be put forward.

The literature review was made based on academic sources and on publications from national and international public organizations related to Cultural Tourism. It was a key step in this research since it clarified concepts, and identified the methodologies and approaches used in similar contexts.

The definition of the themes to the development of culture-based tourism products results from the interaction between fundamental concepts (namely tourism experience and transformation, tourism and culture). These interact in a context marked by the continuum between the tangible and intangible resources and resources associated to high and popular/everyday culture, as well as the intensification of the relationship between culture and nature. The themes are important to structure the experiences, leading to a model resulting from the adaption of the literature review made.

The model herein proposed lacks empirical support which would improve aspects related to its feasibility but also to achieve consensus regarding the dimensions considered in the data collection grid.

Within the themes proposed for the development of culture-based products in the Algarve, cultural icons stand out, such as Sagres and its fortress as well as the tangible heritage related to the Muslim-Chistian past and the cities’ historic centres. However, the themes related to the intangible heritage should be acknowledged, namely cultural traditions such as the Mediterranean diet (UNESCO’s list of Intangible Cultural Heritage of Humanity). It is noteworthy the relationship, intended to be reinforced, between natural and cultural heritages, namely through the “cultural sea”.

### ACKNOWLEDGEMENTS

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Community Participation in Preserving Taman Ayun Temple as World Cultural Heritage Site

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Abstract — Research was designed to (i) investigate community participation in preserving Taman Ayun Temple as World Heritage Site, and (ii) to understand the role of government in managing the Taman Ayun Temple as tourists’ attraction. Research was undertaken in Mengwi districts and in the area of Taman Ayun Temple during June-August 2016. Five-point Likert rating scale was used to analyze 40 respondents who are also the subak members. The results showed level of community participation in preserving Taman Ayun Temple was very good with the average score was 5. There has been mutual relationship between the Royal family of Mengwi Dynasty to the community. Taman Ayun Temple is functioned as tourist attraction due to the uniqueness of the temple surrounded by huge pond. The pond is functioned as water dam to irrigate around two hundreds hectares of rice field by 309 farmers which has been organized by subak as traditional farmers’ organization in maintenance irrigation system based on the concept of Tri Hita Karana. Uniqueness of subak which has social system and cultural system that has been received from their ancestor need to be preserved. Government play an important role in preserving Taman Ayun Temple and the subak system. Creating agrotourism in the area outside the temple will give more benefit to the local community. Destination management based on the community based need to be developed in order to give more value to the tourists who visiting Taman Ayun Temple as well as increase the community welfare.

Keywords – community participation, preserving subak, cultural and heritage

I. INTRODUCTION

A. Background

Bali has long been known as one of popular tourist destinations in the world. The uniqueness of Bali supported by vibration of culture, art and natural beauty have made Bali as one of the famous tourist destinations to be visited. Traditional ritual of Balinese can almost be seen daily, celebrating the cycle of birth, death and reborn supported by various forms of dance and traditional music which differentiate Bali with any other destination in the world. Hinduism as the main religion is the major influence behind its culture. Balinese perspective on every development in Bali is always based on the Balinese philosophy called “Tri Hita Karana” that is the point of view to keep harmonious and balanced relationship between human to the God (Almighty), human to human and human to the environment. This concept has long been recognized and practiced among the Balinese as a local wisdom which has been adopted in preserving Balinese culture, protecting the environment and maintaining harmonious relationship between the community.

As cultural beased tourism, one of attractive attractions to be undertaken in Bali is visiting temples. Taman Ayun temple is one of the beautiful temples in Bali located in Tabanan Regency which was built in 1634 by the King of Mengwi, I Gusti Agung Putu, as a family temple. The Taman Ayun temple become one of the famous tourist attraction in Bali which is visited by around 1,500 foreign visitors and around 200 domestic visitors daily. The temple displays an incredible traditional architectural features which is being more charming by an extensive garden landscape and surrounded by huge ponds. The ponds have been functioned as estuary dam to irrigate two hundreds hectares of rice fields. The estuary dam has been the source of water in irrigation system to irrigate around two hundreds hectares of rice field. Traditional irrigation system in Bali is coordinated by an organization called “subak” which consists of farmers as subak members. The unique relationship between the existence of Taman Ayun temple and “subak” is that, all of the “subak” members have deep relationship to the temple due to their belief that the estuary dam around the temple has been source of water irrigation for their rice field meaning
that water for their life. This relationship has been formed from their ancestor as cultural heritage. The unique relationship makes Taman Ayun Temple was awarded as one of the World Heritage Site by UNESCO on 6 July 2012 in order to preserve and protect the site from extinction.

Balinese people are really proud to preserve their unique culture. This is also can be found in the subak in maintaining irrigation system. However, global development which results in a wide range of job opportunity can be one of the threat for sustainability of culture value of Balinese community. Even though Taman Ayun temple is getting really famous as tourists’ destination, involvement of subak member in preserving the temple is still questionable which means that participation of subak member in preserving and maintaining the estuary dam as source of water to irrigate their rice field which is located in the area of Taman Ayun Temple is also need to be investigated.

B. Research Objectives:

Objective of the research are:

1. to investigate community participation in maintaining and preserving Taman Ayun Temple as World Heritage Site
2. to study the role of government in managing the temple as tourists’ destination.

II. LITERATURE REVIEW

A. The history of Taman Ayun Temple

Taman Ayun temple is one of the beautiful temples in Bali which is located in West of Denpasar. The history of this temple is closely associated with the beginning of the Dynasti of Mengwi in 1627 B.C. It was built in 1634 A.D. by the first King of Mengwi Dynasti, I Gusti Agung Ngurah Made Agung who was crowned as Ida Cokorda Sakti Blambangan. The Temple of Taman Ayun was built as a shrine for worship the Royal ancestors. This temple was built based on the pattern of Balinese architecture, which was designed to consist of three connecting temple yards, i.e., (i) utama mandala (the centre of the pura which is a place for for worship the Royal ancestors), (ii) the middle yard as madia mandala and and (iii) the outer as nista mandala.

Taman Ayun Temple is also functioned to request holly water to irrigate the rice field by community who are also farmers. Acreage of the temple is around 4 hectares with surrounded by huge pond which has been used as a water dam of the farmers which was also used to be full of lotus and lily flowers. Around the edge can be found frangipani, cempaka, kenanga and other parfumed flowering trees, as well as fruit trees such as mangostein, durian, mango and rambutan.

The temple has always been strongly influenced by the King of Mengwi. In 1890, there was a war between The King of Badung and The King of Mengwi, I Gusti Made Agung as King of Mengwi lost his battle. During the rule of The King of Badung, The Taman Ayun Temple was never been looked after properly and the temple buildings deteriorated due to lack of care. In the year 1911 A.D., part of the Royal family returned back to Mengwi, and The Temple of Taman Ayun was restored. However, on the 20th January 1917 a violent-earth quake damaged many of the existing buildings. Repaires has been done to return the temple to the original condition. Now, Taman Ayun Temple become tourist attraction to be visited by around 1,500 foreign tourists and 100 domestic tourists daily.

To keep the existence of Taman Ayun Temple, the temple ceremony is undertken every 210 days knows as Selasa Kliwon Medangsia (Balinese calender). Many of tourist visit the temple as an attractive ceremony to be visited.

B. Taman Ayun Temple as World Heritage Site

The uniqueness of the relationship between Royal family and the community is that, there is mutual relationship between royal family and the community. In one side, Taman Ayun Temple is functioned as tourist attraction due to the uniqueness of the temple surrounded by huge pond. In other side, the pond is functioned as water dam which has been used to irrigate around two hundreds hectars of rice field by around 309 farmers. In addition, farmers who used the water dam are organized by traditional organization calls subak. The uniquess of subak is that there is two system in subak, i.e., social system and cultural system which has been received from their ancestor.
C. Cultural Tourism and Local Wisdom

Regional culture as a part of national culture is the basic potential for tourism development, which must be preserved and the uniqueness of its values and typical characteristics related to tourism activities need to be developed and maintained [10]. It is also mentioned that the purpose of cultural tourism is to introduce, utilize, conserve and improve the quality of objects and tourist attraction, maintain norms and cultural values, religious and the nature of environmental, prevent the effects of negative impact of tourism activities. In addition, it also be said that purpose of implementation of cultural tourism is to introduce, utilize, conserve and improve the quality of tourist attraction, maintain norms and cultural values, religious and nature of the environmental and minimize the negative effects of tourism activities.

Cultural tourism is tourism which depends upon the potential of culture as an attraction of the most dominant and simultaneously provide an identity for tourism development. In tourism activities there are 10 cultural elements into a tourist attraction, namely (1) the kingdom, (2) the tradition, (3) the history of a place / area, (4) architecture, (5) local food, (6) art and music, (7) the way of life of a society, (8) religion, (9) language and (10) the local uniform [1]. Cultural tourism is an activity that allows tourists to know and earn a trip related to different lives of others, reflect customs and traditions, religious traditions and intellectual ideas contained in the unfamiliar cultural heritage [2] and [2].

Globalization has been encouraged each country to increase competitiveness to be involved in the international market. Culture and local wisdom has been convinced to have competitiveness in the international bims, the reasons are: (i) From the perspective of cultural strategy, the influence of globalization has reduced the values of national culture. However, the emergence of new lifestyle which be based on the value of tradition is an indication of the rise in local value of the community, (b) From the perspective of decentralization, region can develop local culture as social capital and development of local communities [3] and [11]. Bali has a diversity on culture and tradition to form their identity as a form of local identities that inspire human life and interaction among the community. However, rise in the local tradition does not completely mean to going back to the previous tradition and deny the reality of the present which is constantly changing.

Globalization is a reason to rise in local identity. The more homogeneous of community’ lifestyle as impact of globalization, the more strength of dependency of community to the local value [4]. The value of local culture has inspired many regions to develope local potential in tourism development [3 ; 1] as local value can inspire the emergence of local wisdom. Hence, there is a need to develope tourism which is in line with development of culture. Development and promotion of tourism are crucial to support national development, so that the potential of local wisdom need to be preserved to become interesting attraction in order to increase the number of tourist arrival. So that, image of tourism based on local wisdom will have competitiveness. As [4] states that culture and tradition in the new era has been adapted with new development, meaning that culture and tradition in the previous era can be revitalized to strengthen the identity of the community even though this culture and tradition is not as pure as culture and tradition in the previous era. More detail can be explained that development of knowledge and experience related to culture will have the ability in supporting the existence of culture and can reduce the value of culture and tradition which can destroy the culture itself.

D. Subak as The World Heritage Site

**Definition of Subak**

According to Regional Rule of Government of Bali Province Number 9, the year of 2012, subak is defined as traditional organization in managing irrigation system in the agribusiness level which has characteristics in term of social, religious and economy based which is hystoricly develope in Balinese community. Purpose of subak are: (i) maintain organization, (ii) increase farmer’s welfare, (iii) manage irrigation system, (iv) protect and assist farmers and (v) maintaining irrigation system. [5] adds that subak is organization of farmers in Bali which gain the water irrigation from the same source, has one or more Bedugul temples and ability in managing organization either internal or external. Physical aspect of subak is rice field and irrigation facilities meanwhile social aspect is farmer organization.

**Duty and Function of Subak**

Sutawan, et.al. (1986) in [5], state that duty of subak are: (i) find out and distribution of water irrigation, (ii) maintaining irrigation system, (iii) solve the conflict, and (iv) traditional ceremony. Duty of subak is in term of food security, environmental conservation, cultural preservation, protection to the traditional value, support agrotourism development and financial support. The function of subak could be internally and externally. Internal function of subak related to the duty of subak within the organization, meanwhile external function related to the duty of subak related to the external organization.
Phylosophy of Subak

According to Sutawan, et.al. (1986) in [5], Subak has the phylosophy which is based on concept of “Tri Hita Karana” that is holistic point of view to keep harmonious and balanced relationship between (i) human to the God, (ii) human and human and (iii) human to the environment as a local wisdom which has been adopted in preserving Balinese culture, protecting the environment and maintaining harmonious relationship between the community.

Phylosophy of subak related to the existency of subak are:

Firstly, the relationship between human to the God means that Subak’ trust related to the function of subak in ritual traditional ceremony related to maintaining irrigation system as an expression of balance relationship between subak member and God. Offering is undertaken is some activities, such as at the early stage of cultivation, at the prevention for pets and insect and at the harvest time. Availability of small temple in each of areal of subek member called “bedugul temple” is a symbol that blessing from the God is always be in subak activity. Availability of subak temple can also be seen in every small group of subak member, meanwhile availability of the largest temple at the area around the dam is an expression of unity among a whole subak members.

Secondly, relationship between human and human means that Subak’ trust related to the function of subak in social activity among the subak members. Balinese phylosophy in giving the priority on deliberation and mutual cooperation has been implemented in managing irrigation system related to duty of subak. The strengthen of social system in subak member bring about existence of subak until now. Togetherness and respect to the opinion of subak member in every meeting conducted by subak, is the powerful of this traditional organization.

Thirdly, relationship between human to the environment means that Subak’ trust related to the function of subak that is protecting the environment through conservation and preservation from pests and plant diseases as well as preserve irrigation system through cleanliness of irrigation channels.

Subak is agriculture means that agibusiness with cultural based. Traditional value of subak is in terms of social and cultural system which is inherited from their ancestor which has not been found in any other irrigation system in the worlds. The value of tradition in subak strengthen this organization to be farmers’ organization in maintaining irrigation system until now. The existence of this organization is expressed by collaboration, coordination as well as integrated communication between subak member. The uniqueness of subak have been awarded as World Heritage Sites by UNESCO on 6 July 2012. This means that subak need to be preserved and maintained in order to avoid subak from extinction.

III. RESEARCH METHODS

A. Research Location and Time

Research was undertaken in Mengwi districts and in the area of Taman Ayun Temple during June-August 2016. This location was chosen due to some reasons, i.e., (i) Taman Ayun is one of famous attraction in Bali, (ii) The huge pond surrounding the Taman Ayun temple has been used as dam to irrigate rice fields in Mengwi district.

B. Respondents and Sample Design

Respondents are the subak members who use the dam which located at surrounding the Taman Ayun temple as source of water to irrigate their rice field. Using the word “community” in this study meaning that subak members who use dam which located surrounding the Taman Ayun temple. In fact, only subak members are responsible to preserve the dam. The members of subak are 309. Using the sample formula proposed by Kish (1965), with error of 15% (α<0.15), the number of sample was calculated to be 40. The maximum degree of error that can be tolerated in social science is about 20% [6] and [7].

C. Variables and Indicators

Research was designed based on the level of participation of subak members in find out the water for irrigation, maintaining the dam and irrigation channels, preserving the subak temple, solving the problem that arise in subak as well as traditional ceremony. Variables and indicators can be seen in the Table 1.
TABLE I. VARIABLES AND INDICATORS OF THE RESEARCH

<table>
<thead>
<tr>
<th>Variables</th>
<th>Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find out the water and maintaining irrigation system</td>
<td>Participation of subak members in:</td>
</tr>
<tr>
<td></td>
<td>a. find out water for irrigate the rice field</td>
</tr>
<tr>
<td></td>
<td>b. water distribution</td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
</tr>
<tr>
<td></td>
<td>* at the primary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at the secondary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
</tr>
<tr>
<td>Solving the problem</td>
<td>Participation of subak members in:</td>
</tr>
<tr>
<td></td>
<td>a. Solving internal conflict</td>
</tr>
<tr>
<td></td>
<td>b. Solving external conflict</td>
</tr>
<tr>
<td></td>
<td>c. Prevention and eradication pests and diseases</td>
</tr>
<tr>
<td>Offering traditional ceremony</td>
<td>Offering traditional ceremony</td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
</tr>
<tr>
<td></td>
<td>* at the Taman Ayun Temple</td>
</tr>
<tr>
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<td>* at the primary irrigation channel</td>
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<td>* at the secondary irrigation channel</td>
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<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
</tr>
<tr>
<td>Maintaining and preserve the temple</td>
<td>Maintaining the subak temple</td>
</tr>
<tr>
<td></td>
<td>* at The Taman Ayun temple</td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
</tr>
<tr>
<td></td>
<td>* at the primary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at the secondary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
</tr>
</tbody>
</table>

D. Analysis of Participation of Subak members

The level of participation of community in preserving Taman Ayun Temple were assessed by using a five-point Likert rating scale [8] and [9]. The range of intervals of the five points on the scale was counted based on the formula proposed by Likert (1965) in Westbrook [8]. The interval score was 0.8. It is grouped and interpreted as in Table 2.

TABLE II. SCALE, INTERVAL AND LEVEL OF INTERPRETATION

<table>
<thead>
<tr>
<th>Scale</th>
<th>Interval Score</th>
<th>Level of Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.00-1.80</td>
<td>Not very good participation</td>
</tr>
<tr>
<td>2</td>
<td>1.81-2.59</td>
<td>Not good participation</td>
</tr>
<tr>
<td>3</td>
<td>2.60-3.40</td>
<td>Neutral</td>
</tr>
<tr>
<td>4</td>
<td>3.41-4.20</td>
<td>Good participation</td>
</tr>
<tr>
<td>5</td>
<td>4.21-5.00</td>
<td>Very good participation</td>
</tr>
</tbody>
</table>

E. Method of Data Analysis

Descriptive qualitative was used to evaluate the level of participation of the community in preserving the subak system including preserving The Taman Ayun temple.

IV. RESULTS AND DISCUSSION

A. The Function of Water in Dam Taman Ayun and The Community’ Respect

Water in Dam Taman Ayun is sourced from Lake Beratan flowing through River Sungi and has been used to irrigate nearly two hundreds hectares of rice field. The usefulness of water in Dam Taman Ayun was returned back from Dynasty of Mengwi to the community who used the water to irrigate their rice field. Three subaks used water from Dam Taman Ayun, namely Subak Batan Badung, Subak Batan Asem and Subak Beringkit which have been coordinated by two subak’ leaders, namely I Gusti Putu Suganti who manage The Subak Batan Asem and Subak Beringkit, and I Ketut Rena who manage the Subak Batan Badung. The number of subak members for subak Batan Badung is 150 farmers meanwhile the number of subak members of Subak Batan Asem and Subak Beringkit are 159 farmers. Hence, total subak members is 309 farmers. It can be seen that the function of water dam is to unite all of subak members of because there is a common interest in obtaining water for irrigation. The results showed that community respect to the royal family was really high since the usefulness of water in Dam Taman Ayun to the community. Respect of the community can be seen through
highly participation in regards with maintaining water dam, Taman Ayun Temple as well as respect in terms of every traditional ceremony held by the royal family.

B. Participation of The Community in Preserving Irrigation System

Participation of the community as subak members in maintaining subak system as traditional irrigation system is shown in several activities, such as in maintaining irrigation channel, solving the problem, traditional ceremony, and maintaining and preserve the temple (see Table 3).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Indicators</th>
<th>Level of participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maintaining irrigation channels</td>
<td>Participation of subak members in:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>water distribution</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>* at the primary irrigation channel</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>* at the secondary irrigation channel</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td>Solving the problem</td>
<td>Participation of subak members in:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Solving internal conflict</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>b. Solving external conflict</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>c. Prevention and eradication of pests and diseases</td>
<td>5</td>
</tr>
<tr>
<td>Traditional ceremonies</td>
<td>Offering traditional ceremony</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the Taman Ayun Temple</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the primary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the secondary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
<td></td>
</tr>
<tr>
<td>Maintaining and preserve the temple</td>
<td>Maintaining the subak temple</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* at the Taman Ayun temple</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the dam</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the primary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the secondary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at the tertiary irrigation channel</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>* at subak members irrigation channel</td>
<td>5</td>
</tr>
</tbody>
</table>

Source: developed for this research

The results showed that: Firstly, level of participation of the subak members in maintaining irrigation channel was very good participation with the average score was 4.4. Types of participation are participation in water distribution and maintaining irrigation channel: (i) at the dam, (ii) at the primary irrigation channel, (iii) at the secondary irrigation channel, (iv) at the tertiary irrigation channel, (v) and (vi) at subak members irrigation channel. Secondly, level of participation of the subak members in maintaining irrigation channels was very good participation with the average score was 4.3. Types of involvement are participation in solving internal and external conflict that have arisen among the subak members as well as between subak and external organization as well as prevention and eradication of pests and diseases. Thirdly, level of participation of the subak members in traditional ceremonies was very good participation with the average score was 5. Traditional ceremonies have been undertaken at the dam, at the Taman Ayun Temple, at the primary irrigation channel, at the secondary irrigation channel, at the tertiary irrigation channel, at irrigation channels of the subak members. Fourthly, level of participation of the subak members in maintaining and preserve the temple was very good participation with the average score was 5. Activities included maintaining the subak temple at the dam, at the Taman Ayun temple, at the primary irrigation channel, at the secondary irrigation channel, at the tertiary irrigation channel and at the subak temples of the subak members.

C. Participation of The Community in Preserving Taman Ayun Temple

Even though physically water in Dam Taman Ayun was returned back to the community, psychologically ritual ceremonies has been managed by the Royal family of Dynasty of Mengwi. The results showed that participation of the community in preserving Taman Ayun Temple was very good with the average score was 5. All of ritual ceremony either in the Dam or in the Taman Ayun temple have been undertaken by the Royal family supported by all of the community who are also the farmers. Mutual relationship have been found between the royal family and the community. Ritual ceremony in Dam Taman Ayun has been undertaken one a year at the
first week of January, as an expression of the community’ belief to the God who have given water to irrigate their rice field with deep hope that their rice field will get enough water. Other ritual ceremonies related to the existence of Subaks are ritual to prevent for pests and diseases which were undertaken twice a year around the middle of April and September which were undertaken in two temples, i.e., Petitenget Temple at the area of Petitenget and Batu Ngaut Temple at the area of Cemangi which were supported by all of the subak members.

Maintaining and preserving Taman Ayun Temple have been undertaken mainly by the royal family related to all of the cost for maintenance the Taman Ayun Temple either daily maintenance, periodical maintenance as well as at the accidental maintenance due to natural damage or the temple need to be repaired due to the age of the temple which need to be fixed up as the building was to old without damaging the original design and architecture of the temple. The role of community was in supporting every activity needed by the royal family either physical or psychological supports. The results showed that community participation in preserving the Taman Ayun Temple has been mainly in the traditional ceremony physically by involvement the community in cleanliness, preparation of the temple ceremony and activities in making offering that need about 3-7 days. All of the community that are also subak members will participate at the Taman Ayun Temple ceremony even though the Taman Ayun Temple was built as a whorship to the royal family ancestor.

Preserving Taman Ayun Temple means that to keep the temple exist physically and psychologically. The results showed that there is very good mutual relationship between the royal family of Mengwi Dynasti and the community in preserving the Taman Ayun Temple. The existence of Taman Ayun Temple means that the existence of subak and the community. Even though, managing the Taman Ayun Temple as tourist attraction has been fully undertaken by the royal family, mutual relationship has also been found up to now.

The ritual ceremony in The Taman Ayun Temple has been undertaken twice a year. This ceremony is undertaken by all of royal families as well as all of the community who are also the farmers. Contribution of subak members to the Royal family and The Taman Ayu Temple are in the ritual ceremony which are undertaken since the preparation of the ceremony, during the ceremony and after the ceremony in terms of cleaning up the Temple. Beside physical contribution, subak member are also bring yields to the royal family as an expression of their respect.

An interested tradition could also be seen in terms of community’ belief in eradicating and overcome pests and plant diseases. According to Pekasah I Ketut Rena who manage the Subak Batan Badung, the first Royal King of Mengwi is belief to have inside power. If there are pests and plants diseases, he came directly into the rice field and wash their feet into the water in the rice field, fortunately, miracle happened. Pests and plant diseases can be controlled directly. After the first King died, this kind of believe persists in the heart of the farmers. Until now, ritual to have holly water to control pests and plant diseases have been undertaken at the royal palace of Dynasti of Mengwi as hereditary from their ancestor. It can be said that there has been mutual relationship between the royal family of Dynasti of Mengwi and the community which has been unified by the existence of the water dam and the Taman Ayun Temple. However, packages need to be developed in the area outside of Taman Ayun Temple which used subak as an attractive attraction by implemented mutual benefit destination management between subak and the Taman Ayun Management, so that the economic impact of tourism will be more beneficial to the local community. If the farmers have better welfare from tourism, they would not intent to switch off from agriculture to other service sectors. By creating agrotourism, the sustainability of subak will be more promise.

Government play an important role in preserving Taman Ayun Temple as well as the subak system. Regarding the existence of subak, coordination have been undertaken between the subak and the agricultural office of Bali province at the Tabanan regency, in terms of agibusiness development. Meanwhile, coordination regarding the role of Taman ayun as an tourist attaction has been undertaken between management of Taman Ayun Temple and the Bali government tourism office and Tabanan government tourism office. Coordinations are in terms of improvement of guide ability in giving correct information to the tourists by giving them training and knowledge transfer. Guides also need to have isence in order to improve destination images.

Moreover, government need to launch strict rule to protect the existence of subak in terms of restriction of the landuse changed from agriculture to services sectors especially in the fertile land area.

D. Suggestion for further research

Creating agrotourism in the area outside the temple need to be evaluated in order to give more benefit to the local community. Destination management based on the community based need to be more improved in order to give more value to the tourists who visiting Taman Ayun Temple as well as for the local community.

V. CONCLUSION

Community participation in preserving Taman Ayun Temple was very good with the average score was 5. There has been mutual relationship between the Royal family of Mengwi Dynasti to the community.
Government play an important role in preserving Taman Ayun Temple and the subak system. Creating agrotourism in the area outside the temple will give more benefit to the local community. Destination management based on the community based need to be developed in order to give more value to the tourists who visiting Taman Ayun Temple as well as increase the community welfare.

There has been mutual relationship between the royal family of Dynasti of Mengwi and the community which has been unified by the existence of the water dam and the Taman Ayun Temple.

REFERENCES

Effectiveness of Local Institutions as The Basis of Sustainable Tourism Village

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Abstract – The purpose of this study was to describe the institutional position of local water control system and Pakraman as policy makers in developing sustainable tourism villages. This study was conducted in Tabanan, Bali. Tabanan is a famous tourist village area with rice barns. Analytical approach through a dynamic system combined with the scoring system. The results of the study reinforced the position of local institutions such as Subak and Pakraman that collaborate to determine the sustainability of tourism villages. The local institutions act as policy makers so there is no shifting balance of nature (a decrease in agricultural land or fields). This success will be realized if the role of local institutions were legitimized through local legislation and awig awig so the model of sustainable tourism village could be directed and conserved.

Keywords: local institutions (Subak and Pakraman), tourism villages, dynamical systems, Provincial Regulations of awig awig

I. PRELIMINARY

A. Background

Law Number 26/2007 regarding Spatial Planning, explained that the purpose of spatial planning, among others, the achievement of the utilization of space qualified for: (1) create the value of human intelligence, virtues and prosperity for nation, (2) create an integrated utilization of resources, (3) increase the utilization of natural resources in an efficient and effective way for human, and (4) realize the function of protection space as well as preventing damage to the environment. This law explains that in order to obtain optimal results in the development of the area required the arrangement of space, which is a process that starts from the preparation of the spatial plan by allocating the spatial plan of natural and artificial resources optimally through the supervision and control of the development (the use of space) to match with the spatial plan. The role of local or indigenous communities is necessary for spatial management in a region.

Traditional or local community involvement in planning the development of a region or country could be realized if their position were balanced with the government. Visualizing the role of local or indigenous communities in sustainable development originally started on the development of the village. Rural development is the embryo of a region space arrangement.

When viewed from the Bali GRDP contribution at current prices according to the 2010-2014 business field (in percent), the agricultural sector has decreased from time to time. In 2010 the contribution of the agriculture sector reached 18.01 percent while in 2014 decreased to 16.82 per cent (BPS Bali Province 2014). This is because the agricultural sector is not only related to the fulfillment of domestic consumption, but also closely related to the condition of Bali tourism. Agriculture is the root of Balinese culture that also became a capital for tourism.

Trades, hotels and restaurants (THR) seem to be appear as a major contributor to the GDP of Bali, although the contribution of this sector tends to fluctuate with growing tourism. In 2009, the contribution of this sector has reached 29.64 percent. This contribution increased in 2013 reached 29.89 percent (BPS Bali Province 2014). This condition is due to the improvement in tourism in Bali characterized by an increasing number of tourist arrivals, hotel occupancy rates and other economic activities.

Tabanan is one of the regencies in Bali which has the largest rice fields (22.453 hectares) with 228 Subak as well as the rice granary in Bali that suffer from under threats over wetland function after Badung regency. The amount of wetland function transfer in 2013 was 204 hectares more than in 2009 that only 97 hectares. This condition occurs because less land in Badung and the increasingly high price of land in the district. The decline in paddy fields is also caused by declining public interest to pursue the agricultural sector apart from the result obtained that less than expected. Their conversion of agricultural land (paddy fields) in Bali had very serious implications for food production, which then exacerbate food security.
The Provincial Government of Bali then make a plan of sustainable development of rural tourism as a measure to overcome the conversion of agricultural land to non-agricultural (Tabanan Regional Development Planning Agency, 2011). Anticipation was taken due to the spatial Bali that increasingly chaotic and the depletion of the space for local people to survive in their own areas.

B. Research Problem

Development of rural tourism should implement a community-based tourism approach (local communities). In this position the community plays an important role in supporting the development of tourism. Government and private sector involvement was limited to facilitating the people as the main actors for rural tourism development. In accordance with the essence of rural tourism should be initiated locally and independently by local communities. This means that the government only as a facilitator. The process of growth and development of tourist villages will depend on the community itself. Community involvement can be realized in the form of provision of accommodation facilities such as homes (home stay), supplying the needs of the consumption of tourists, tour guide, local transport provision, performing arts, and others.

Approach to the development of ecotourism should manage their resources in order to maintain their original condition as far as possible and to abstain from traveling in sensitive areas that are easily damaged and difficult to rehabilitate (Thavarasukha 2009). His research reflects that ecotourism should promote the development of education and creation of awareness for maintaining regional ecosystems not only exploit the economic growth. Ecotourism management should involve local communities in the development process, especially in the transfer of culture. This should include their participation in formulating development plans.

In Japan, ecotourism is not limited only to nature, but also includes travel that focuses on local lifestyles, learning about the culture and history of the place, and to support local-based industries (Shikida et al. 2010). The ecotourism concept is often interpreted as a tool for the development of local communities that utilize a variety of local resources. A broader view of ecotourism will also consider environmental education and cultural exchange between urban and rural communities can be a part of ecotourism. Local communities still have autonomy in planning but still monitored by the Japanese government.

Program development of sustainable tourism villages in various countries have in common with the system implemented in Bali. Local communities through local institutions such as Subak and Pakraman granted autonomy in organizing and managing the area as one of the objects of the tourists attraction. It is necessary to develop a sustainable model of rural tourism by incorporating elements of institutional effectiveness of Subak and Pakraman especially in Tabanan, Bali so that the sustainable tourism area can be realized.

II. RESEARCH METHODOLOGY

The location of this research is Tabanan, Bali. Sample for local institution effectiveness is Jatiluwih village which is a World Cultural Heritage. Location was chosen by the fact that this district has 70 percent of rural areas and extensive rice so that Bali government declared the area as a tourism village, but on the other hand experienced a wetland conversion of 741 hectares over the past five years. Samples are Subak and Pakraman board, each member of the local institutions, village officer in Jatiluwih (64 samples). Collection of secondary data in Tabanan involving physical aspects (especially the use of land, water discharge), economy (particularly the Gross Regional Domestic Product (GDP), public revenues, and other aspects and social (population, labor force in agriculture and tourism, and other aspects). In this study, the discussion focused on the physical aspects such as land and economic aspects such as the GDP.

Local institution effectiveness is analyzed using a score. If the score is bigger, it can be said that the local institutions (Pakraman, Subak) are effective and vice versa, the smaller the resulting score the more ineffective the local institutions are. Scores calculated as follows (Norken 2003):

\[(M_i + 2 S_d) < x < (M_i + 3 S_d) \text{ : Very Effective}\]
\[(M_i + 1 S_d) < x < (M_i + 2 S_d) \text{ : Effective}\]
\[(M_i - 1 S_d) < x < (M_i + 1 S_d) \text{ : Quite Effective}\]
\[(M_i - 2 S_d) < x < (M_i - 1 S_d) \text{ : Ineffective}\]
\[(M_i - 3 S_d) < x < (M_i - 2 S_d) \text{ : Very Ineffective}\]

wherein:

\[M_i = \text{Mean ideal} = \left(\frac{1}{2} x \left(\text{ideal maximum score } + \text{ ideal minimum score}\right)\right)\]
\[S_d = \text{Standard Deviation ideal} = \left(\frac{1}{6} x \left(\text{ideal maximum score } - \text{ ideal minimum score}\right)\right)\]
Institutional considered effective if it has the purpose to be achieved, appropriate means and ability, so that the desired goals can be achieved with excellent results (Paraso 2013). Pakraman and Subak will not be effective by itself. Both institutions require the assistance of local authorities. Widhiantini (2006), Mudhina (2009), and Nunuk (2010) explained that the local institution effectiveness can be seen from the aspect of: institutional, human resources performance, management, and financing. The total yield of local institution effectiveness for Subak, Pakraman, incorporated in the simulation of dynamic systems. In this study conducted a simulation for 21 years (from 2009-2030).

Dynamic system is a representation of the behavior of a system which has an interdependent relationship and changes with time. It can be said that dynamic system feedback (feedback structure) is interrelated and heading towards equilibrium. In this stage, previously determined factors that affecting and affected by the results of the survey (Sterman 2000). In this study, the effectiveness will be associated with physical systems, economic systems, social systems and institutions using Powersim Studio 10 software.

III. RESULTS AND DISCUSSION

Barlowe (1978) also explains that the demand for land is generally affected by two types of demand, direct demand and derived demand. Direct demand has meant that the land serves for consumption or housing. Direct demand can definitely give benefits. In derived demand, the increased population growth will lead to a high demand for land as a place to produce goods and services or economic activities. Increased demand for land will continue and limited the land availability. This condition is said to be a land use or land conversion. The case of land conversion that occurs in Tabanan started peaking since the district launched tourism as a sector in the region.

Local institution system affecting the model of sustainable tourism village. The level of effectiveness in the Jatiluwih Subak is 82.66 percent. The effectiveness of Pakraman in the village is 90.36 percent, while the level of effectiveness of official village was 83.3 percent.

![Figure 1. Model of local-based sustainable tourism village](image)

The simulation results showed that only 3.21 per cent decline in the paddy field for 21 years. The decline in the sacred area at the end of 2030 is quite low, which is 1.26 per cent of institutional elements of Desa Jatiluwih.

<table>
<thead>
<tr>
<th>Year</th>
<th>Paddy Field</th>
<th>Housing</th>
<th>Green space</th>
<th>Sacred Area</th>
<th>Other buildings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>22,465</td>
<td>6,047</td>
<td>12,582</td>
<td>4,603</td>
<td>18,440</td>
</tr>
<tr>
<td>2010</td>
<td>22,456</td>
<td>6,052</td>
<td>12,584</td>
<td>4,599</td>
<td>19,331</td>
</tr>
<tr>
<td>2015</td>
<td>22,045</td>
<td>16,717</td>
<td>10,167</td>
<td>4,563</td>
<td>28,146</td>
</tr>
<tr>
<td>2020</td>
<td>21,836</td>
<td>18,084</td>
<td>9,094</td>
<td>4,550</td>
<td>29,533</td>
</tr>
<tr>
<td>2025</td>
<td>21,785</td>
<td>18,084</td>
<td>8,761</td>
<td>4,546</td>
<td>30,017</td>
</tr>
<tr>
<td>2030</td>
<td>21,744</td>
<td>18,748</td>
<td>8,668</td>
<td>4,544</td>
<td>30,157</td>
</tr>
</tbody>
</table>

Source: Data Analysis (2014)
The shrine is the area around the temple that should be kept its purity status as defined in Pura Parisadha Bhisama Holiness Hindu Dharma Indonesia Center (PHDIP) 1994. The shrine area is also a protected area by the local government.

Tabanan Bali society maintain the sanctity and preservation of the sacred area so the possibility of decreasing is low. The loss of sacred area normally beacause of the expansion of rural infrastructure, such as roads, community halls, or Subak halls.

Different cases will be seen if the local institution elements (Subak and Pakraman) were not involved in sustainable tourism villages, there will be a decrease in wetland that is higher than the previous case. In Table 2 shows that the decline in land by 15 percent in 21 years. These conditions will be experienced also in sacred area, where changes in sacred area were 7.05 percent.

**TABLE II. SIMULATION OF LAND USE IN TABANAN, WITHOUT LOCAL INSTITUTION ELEMENTS (HA)**

<table>
<thead>
<tr>
<th>Year</th>
<th>Paddy Field</th>
<th>Housing</th>
<th>Green space</th>
<th>Sacred Area</th>
<th>Other buildings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>22,465</td>
<td>6,047</td>
<td>12,582</td>
<td>4,603</td>
<td>18,440</td>
</tr>
<tr>
<td>2010</td>
<td>21,149</td>
<td>6,404</td>
<td>11,855</td>
<td>4,332</td>
<td>20,452</td>
</tr>
<tr>
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<td>19,659</td>
<td>18,525</td>
<td>9,067</td>
<td>4,069</td>
<td>30,066</td>
</tr>
<tr>
<td>2020</td>
<td>19,343</td>
<td>20,149</td>
<td>8,055</td>
<td>4,030</td>
<td>31,547</td>
</tr>
<tr>
<td>2025</td>
<td>19,074</td>
<td>21,051</td>
<td>7,604</td>
<td>3,986</td>
<td>32,214</td>
</tr>
</tbody>
</table>

Source: Data Analysis (2014)

The results of the simulation model of the economic subsystem to the GDP showed an increase by incorporating elements of local institutions. The value of GDP in 2013 around Rp 6.5 trillion. If seen from the simulation results, the value of GDP the Tabanan in 2030 is Rp 8.8 trillion. Those results were caused by the increase in people's income from time to time in line with the development of tourism villages.
Based on simulation results proved that a model of sustainable tourism villages implementing institutional involvement of local Subak and Pakraman as policy makers (as a subject). Sustainable tourism is tourism with local institutions such as Subak and Pakraman have their position as a basis for the development of a region with Tri Hita Karana as its fundamental philosophy.

IV. CONCLUSIONS AND RECOMMENDATIONS

A. Conclusion

Local institutions especially Subak and Pakraman still exist today with the norms of Tri Hita Karana as a social institution to regulate their relationship with natural resources. Both became legitimate power on the management of sustainable tourism village (next to water resource management at the community level).

Model of sustainable tourism is tourism models that incorporate elements of local institutions Subak and Pakraman as policy makers directly in each step of the development of the region. By incorporating elements of the local institution, agricultural land can still survive and the natural balance is maintained.

B. Recommendations

Strengthening the role of local institutions Pakraman and Subak as a planner of sustainable tourism policies need to be implemented in the Regional Regulation and awig awig so that the position of the local institutions legitimacy will be recognized. With strengthening this legitimacy in a regional regulation and awig awig, transactions of agricultural land as an asset for tourism can be sustained, considering the Tabanan that is known by its rice barns nickname.

V. REFERENCES

Sharing Creating Offering Art at Goa Gajah: Reconnecting the Temple, Cultural Heritage Site, and the Handicraft Market

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Abstract—This paper seeks to show how principles and values elaborated in major conventions and charters concerning the safeguarding of tangible and intangible cultural heritage can be put into practice and to also identify innovative measures related to the field of tourism. One such example is Srawung Cipta Seni Sembah/Sharing Creating Offering Art – a community-based public participatory intercultural event held at Goa Gajah in the village of Bedulu, Bali on Tumpek Krulut/Compassion Day. Goa Gajah, a Bali Hindu temple and cultural heritage site that attracts over 250,000 visitors a year, is a sacred site precisely because it functioned as two hermitages where Hindu and Buddhist monks resided side by side from circa the ninth to eleventh centuries. In the 1930s, the genius loci of Goa Gajah also inspired the collaboration between Bedulu dancer I Wayan Limbak and German painter-musician Walter Spies which gave birth to the art form of Kecak – an international icon of Bali up to now. As a continuation of this creative spirit and building on events carried out with the people of Bedulu in significant sites over sixteen years, Sharing Creating Offering Art is a gathering of artists, culture specialists, religious leaders, local market vendors and the public to stimulate creativity in traditional and contemporary art forms stemming from the value of persembahan (offering). Convened on Tumpek Krulut – a holy day for giving thanks to God for creating sacred sounds or music in the beauty of art, which is also Compassion Day toward all living beings – individuals and groups from varied cultures and faiths present art in the Goa Gajah handicraft market, cultural heritage site and temple gardens as the stage. In sum, this event models best practices as it reflects local socio-cultural values, encourages the creativity of local and visiting artists to enhance the entire site, and also fosters enlightenment tourism.

Keywords: Sharing Creating Offering Art, Goa Gajah, cultural heritage, best practices

I. Introduction

The need for an integrated approach for the safeguarding of tangible and intangible cultural heritage while also ensuring the dynamic interrelationships between the two has increasingly been discussed on a local, national and international level (see, for example, UNESCO, 2006a; KemenDikBud, 2010). Yet, nowadays, communities need concrete successful examples of how cooperative frameworks and measures that reflect local socio-cultural values can be put into practice. This is especially so in places where socio-cultural-religio artistic practices have been an integral part of ‘sustainable development’ long before the term was conceived. Also, currently in Indonesia where the contributions of culture in terms of a creative economy is considered a priority and linked to cultural and heritage tourism carried out in intercultural contexts (KemenPareKraf and ILO, 2012; World Culture Forum, 2013).

It is from this perspective that this paper takes up the topic of Sharing Creating Offering Art at Goa Gajah: Reconnecting the Temple, Cultural Heritage Site, and the Handicraft Market. Firstly, I will summarize some principles and values elaborated in major conventions and charters. The second part looks at the history of the local genius of Goa Gajah and Samuan Tiga in the village of Bedulu as sacred sites that inspired creativity and social cohesion among people of diverse faiths and cultures. It then chronicles community-based public participatory intercultural events carried out with the people of Bedulu since the dawn of this third millennium and shows that these initiatives are aligned with the aims of a recent blueprint in the field of cultural arts formulated by the Gianyar Regency Cultural Office. The section after that illustrates and takes stock of best practices. Lastly, I will close with some final thoughts on the fruits of these experiences and suggest that Sharing Creating Offering Art can serve as a model from which communities in the vicinity of cultural and heritage sites in Indonesia and other countries can create new cooperative initiatives.

II. Safeguarding Tangible and Intangible Cultural Heritage: Overview of Principles and Values

It is interesting to look back at the ways in which modern western theoretical understanding associated with cultural heritage conservation has developed since the 1960s. In summary, chronologically speaking, standard-setting international instruments elaborated under the auspices of UNESCO such as the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage addressed the conservation of immovable
and moveable tangible cultural heritage. Known as the World Heritage Convention, it encompasses built structures or sites, natural sites, monumental sculpture or painting, and cultural landscapes considered as World Heritage properties and other significant heritage sites. Thirty-one years later, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage addressed oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe; and traditional craftsmanship. Subsequently, and significant for this discussion, the most recent texts stress the need for community-based policy, the active participation of local communities, and cooperative frameworks to support an integrated approach for the safeguarding of tangible and intangible cultural heritage. This idea is also conveyed in a number of national policies leading to the Undang-Undang Republik Indonesia Nomor 11 tahun 2010 tentang Cagar Budaya (The Law of the Republic of Indonesia Number 11 of the Year 2010 Concerning Cultural Properties).

Also of note, the principles of ‘Values-Based Heritage Management’ have been a main theme of the annual United Nations Institute for Training and Research (UNITAR) Series on the Management and Conservation of World Heritage Sites, convened by the UNITAR Hiroshima Office since 2003, with values defined as being historic, aesthetic and artistic, architectural and archaeological, environmental, social and spiritual, scientific, educational, commemorative, economic and use values (UNITAR, 2011). As well, the second version of the International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance, adopted by the International Council on Monuments and Sites (ICOMOS) at the 12th General Assembly in Mexico in 1999, recommends a co-operative approach to the relationship of local and/or customary community representatives, the conservation community and the tourism industry for formulating sustainable plans in accord with the diverse natural, cultural and spiritual values of sites. Alongside this, the Global Code of Ethics for Tourism, the guiding document of the World Tourism Organization adopted at the 13th General Assembly in Santiago, Chile in 1999, advocates that tourism should be a beneficial activity for local communities on an economic, social and cultural level. Acknowledged by the United Nations, the Code also refers to the importance of cultural diversity and puts forth the contributions of cultural tourism for mutual understanding and respect between peoples and societies.

This brings us to the question of how these principles and values can be put into practice. So, next, I would like to address the interreligious and intercultural local genius of Goa Gajah and Samuan Tiga in the village of Bedulu and how it has inspired creativity and innovative measures since 1,000 years ago up to today.

III. FROM COMMUNITY-BASED CREATIVE INITIATIVES IN THE VILLAGE OF BEDULU TO BLUEPRINTS

The customary village of Desa Pakraman Bedulu, formerly known as Beduhulu, is deemed an important place in the history of Bali as it was the center of the kingdom in the Bali Kuna era. Scholars suggest that the queen Cri Gunapriyadharmapatni and king Udayana Warmadewa, with Javanese sage Mpu Kuturan, initiated a deliberation of conciliation between the indigenous Bali Aga and nine Hindu and Buddhist faith groups circa CE 989 to 1011 at the site which is now known as Pura Samuan Tiga (Patera, 1999). This process 1,000 years ago gave rise to kahyangan tiga (three village temples) as places to venerate Tri Murti (three embodiments) of God in every traditional customs village and sanggah kemulan for worship of the ‘origin or source’ in each family compound throughout Bali. Prior to that, from circa the ninth to eleventh centuries, the Goa Gajah temple functioned as two hermitages where Hindu and Buddhist monks resided side by side (Stutterheim, 1929; Putra and Stuart-Fox, 1997).

From a comparative view, one might think of the conciliation between religions from the source of Assisi in Italy – the birthplace of the thirteenth century Saint Francis, who journeyed to the Middle East where he tried to communicate to Muslim sultans that Christians and Muslims are kinfolk which resulted in fellowship and peace, now called the ‘spirit of Assisi’. Yet, the local genius of Samuan Tiga exemplifies a pioneering paradigm in that ethnic faith groups and two religions co-created new socio-cultural-religio forms to include the diversity of their offerings such that ritual arts still develop according to each village’s customs.

In addition to well-maintained archaeological remains, artefacts and other forms of tangible cultural heritage in the village of Bedulu; forms of intangible cultural heritage are also still carried out. Two well-known art forms that originate from Bedulu are the art form of Kecak and the Legong Kupu-Kupu Tarum dance of the indigo butterfly. Based on a vocal chant from the indigenous Sanghyang ritual, the art form of Kecak – created at Goa Gajah in the 1930s by Bedulu dancer I Wayan Limbak in collaboration with German painter-musician Walter Spies, who was a film consultant at that time – spread rapidly throughout the island and, moreover, became an international icon of Bali up to now.

As a continuation of this creative spirit, Srawung Cipta Seni Sembah/Sharing Creating Offering Art is a community-based public participatory intercultural event held at Goa Gajah on Tumpak Krulut/Compassion Day. To give a picture of how it arose, I would like to chronicle events carried out with the people of Bedulu in significant sites over sixteen years. But, first, it is helpful to mention that this approach of thematic Srawung Seni/Sharing Art intercultural events in cultural and heritage sites in Indonesia and other countries originated from the efforts of Padepokan Lemah Putih since 1986 and has been actualized thanks to mutual cooperation
among hundreds of artists, educators, scholars and interreligious leaders – both tradition-bearers and contemporary practitioners – from diverse cultures and faiths (see Padepokan Lemah Putih archives, 1986–; Sharing Movement Library, 1993–; and Dharma Nature Time archives, 2001–).

For example, in Bedulu, Bali, inspired by the local genius of the Samuan Tiga temple – since the international festival Sacred Rhythm to pass from the second to the third millennium hosted by UNESCO, the Sacred Bridge Foundation, and Indonesian Ministry of Culture and Tourism – the event Sharing Art & Religiosity/Pasamuan Seni & Ketuhanan (2001–2004) and then in the theme of 1,000 Years Wisdom of Samuan Tiga (2011) included artistic offerings, praying together, and dialogues in the vicinity of the Samuan Tiga temple, Goa Gajah, Penataran Sashih, and Puri Pejeng. These international events came about due to a spirit of ngayuh (sosio-religious charitable donation or volunteer work) and a synergy among institutions such as the community of Bedulu Village, Paruman Pura Samuan Tiga, Gianyar Regency Cultural Office, Yayasan Dharma Samuan Tiga, Padepokan Lemah Putih based in Solo, Central Java; International Foundation for Dharma Nature Time, the Archaeological Heritage Preservation Office based in Bedulu, Royal Foundation Puri Agung Pejeng, Puri Bedulu, Gallery Dua Likur in Bedulu, Indonesian Heritage Trust (BPPI), Bali Women’s Buddhist Forum, and PT QuantumConvex International based in Jakarta.

Initially, a majority of the presenters and participants joined from villages and cities of Bali and other Indonesian provinces. For instance, in 2001 about 150 artists, speakers, and youth joined from Bali, Central and West Java, and Makassar, South Sulawesi, Indonesia; Germany, Switzerland, France, Italy, Belgium, United Kingdom, United States, and Australia. In 2002 about 240 from Bali, Central and West Java, and Makassar, South Sulawesi, Indonesia; Malaysia, Germany, Switzerland, United States, and Canada. In 2003 about 410 from Bali, Central and West Java, Indonesia; Singapore, Japan, Germany, Italy, Greece, Switzerland, France, Netherlands, Finland, United Kingdom, United States, Canada, and Australia. In 2004 about 355 from Bali, Central, East, and West, Java, and Central and West Java, Indonesia; Japan, Germany, Switzerland, Italy, Columbia, Argentina, United States, and Canada. Then, in 2011, for Sharing Art & Religiosity: 1,000 Years Wisdom of Samuan Tiga about 225 people joined from villages and cities of Bali, East, Central, and West Java, and Makassar, South Sulawesi, Indonesia; United States, Venezuela, India, Italy, Canada, United Kingdom, Japan, Columbia, and the Philippines.

In 2003, the program was endorsed by the Indonesian Ministry of Culture and Tourism, Indonesian National Commission for UNESCO, and UNESCO Office, Jakarta Bureau for Asia and the Pacific. Then, in 2004, the Directorate General of Cultural Values, Arts and Film of Indonesia circulated a letter of recommendation to National Directorates of Culture and Tourism in all the provinces of Indonesia, which resulted in the sponsorship of several delegations of customary communities to attend and share their arts. Sharing Art & Religiosity IV was one of six programs worldwide partially supported by the 2004 UNESCO International Fund for the Promotion of Culture.

Following this, since July 2014, Srawung Cipta Seni Sembah/Sharing Creating Offering Art at Goa Gajah on Tumpek Krulut day has, thus far, been held three times and like the above-mentioned events stems from cooperative intersectoral efforts. Co-conveners include the community of Bedulu Village under the direction of the village chief and customary village chief, GEEKS Geria Olah Kreativitas Seni based in Singapadu Village, Gianyar Regency; Sanggar Pancer Langit based in Kapal Village, Badung Regency; Padepokan Lemah Putih based in Solo, Central Java; International Foundation for Dharma Nature Time, the Gianyar Regency Office of Culture and Office of Tourism, and hopefully in the future also the Bali Province Cultural Office, Universitas Udayana, and Bali Pelestarian Cagar Budaya Bali. The event is free and open to the public; while funding has come from in-kind materials, skills and expertise contributions and financial donations from individuals and cultural organizations.

Sharing Creating Offering Art is a gathering based on srawung (sharing) between artists, culture specialists, religious leaders, market vendors and the public actualized by traditional and contemporary art forms stemming from the value of persembahan (offering) presented in the Goa Gajah handicraft market, cultural heritage site, and temple gardens as the stage. What is shared is the ways and the fruits of creating offering art. Convening this event at Goa Gajah – a Bali Hindu temple and cultural heritage site that attracts over 250,000 visitors a year (Dispar Bali, 2016a; 2016b) – intends to be an actual effort to give meaning to its rich cultural values. While Goa Gajah is a sacred site precisely because it functioned as two hermitages where Hindu and Buddhist monks resided side by side from circa the ninth to eleventh centuries; in this era, it can also function as a creative source for offering art in the context of humans, nature, and their Creator. The social and spiritual values of the local traditional calendar system also play an important role as the event is held every six months on Tumpek Krulut, a holy day for giving thanks to God the Great Unity as manifested in Dewa Iswara for creating sacred sounds or sacred music in the beauty of art. Derived from the word lulut, meaning uniting the heart with sundaram (beauty) so that thoughts become peaceful – Tumpek Krulut is also Compassion Day toward all living beings.

In brief, Sharing Creating Offering Art aims to a) stimulate creativity in traditional and contemporary offering art and promote sensitivity and appreciation of the beauty of art, cultural values, and opportunities for
expressing them; b) utilize cultural heritage sites as a source for creating offering art, particularly Goa Gajah and the vicinity as well as heritage sites in Bali and in Indonesia in general; and c) promote the potential of the arts and religiosity in Indonesia and the international world.

During the second event, for instance, offering art was contributed by 465 artists, culture specialists, and religious leaders from Bali, East, Central, and West Java, West Sumatera, and Jakarta, Indonesia; and disciples of Sri Chinnoy from 30 nations. Attendance included public figures such as Bedulu Village chief Drs. Ketut Rinata, Paruman Pura Samuan Tiga chief Drs. I Wayan Patera, Universitas Udayana professors Dr. I Wayan Dibia and Dr. Sulistyawati, chief of the Gianyar Regency Cultural Office Drs. I Gusti Ngurah Wijana, chief of the Gianyar Regency Tourism Office Mr. AA Ari Brahmanata, Ministry of Tourism Senior Advisor on the Protection of Creative Diversity Drs. Hari Untoro Drajat, Ministry of Foreign Affairs Director for Public Diplomacy Mr. Al Busarya Basnur, Bali Hindu high priest Ida Pedanda Gde Wayahan Bun of Griya Sanur, Pejeng; chief of Sangha Theravāda Indonesia Bhikku Dhammasubho Mahathera, chief priest of the Parisada Hindu Dharma Indonesia Ida Pedanda Arimbawa, Majelis Luhur Kepercayaan Terhadap Tuhan YME representative Naen Suryono, Council for a Parliament of the World’s Religions trustee Dr. Kusumita Pedersen, Padepokan Lemah Putih founder Suprapto Suryodarmo, JakArt Foundation co-founder Ary Sutedja, cultural observer Taufik Rahzen, and 250 audience members from the general public.

So, it feels useful to note that, having attended two national seminars hosted by the Regent of Gianyar – one on the Blueprint for the Revitalization of Gianyar towards a Regency of Excellence in the Field of Cultural Arts (see Geriya et al., 2013) prepared by a team of experts from Universitas Udayana and the other on the proposed nomination of the Gianyar Regency as a World Heritage City Region (KPU and BPPI, 2012) – clearly these events carried out with the people of Bedulu in significant sites over the years are very much aligned with and advance the aims of both initiatives. In other words, these community-based creative initiatives in the village of Bedulu preceded and can inform the design and implementation of blueprints.

IV. BEST PRACTICES IN SHARING CREATING OFFERING ART AT GOA GAJAH

In light of the above, let us now look at a few photos from Sharing Creating Offering Art at Goa Gajah that illustrate the results of some best practices for integrating the safeguarding of tangible and intangible cultural heritage through the presentation of traditional and contemporary art forms stemming from the value of offering.

First, in the Goa Gajah handicraft market, Fig. 1 shows *Rejang Rentang* danced by Goa Gajah women handicraft vendors and the Bedulu Women’s Association guided by Ida Ayu Made Diastini of Singapadu Village, Fig. 2 is a fashion costume carnival by Asosiasi Karnival (AKARI) Bali with dance and Gamelan Selonding music by Sanggar Pancer Langit of Kapal Village, Badung Regency, and Fig. 3 is a contemporary Bengganjur music group from Sanggar Pancer Langit and a *Burdaħ* Bali Islam music group from Pegayaman Village, Buleleng Regency, North Bali. Then, Fig. 4 is a Tumpeng rice offering thanking prayer by Bali Hindu high priest Ida Pedanda Gde Wayahan Bun of Griya Sanur, Pejeng with chief of Sangha Theravāda Indonesia Bhikku Dhammasubho Mahathera, Majelis Luhur Kepercayaan Terhadap Tuhan YME representative Naen Suryono, Padepokan Lemah Putih founder Suprapto Suryodarmo, Ministry of Tourism Senior Advisor on the Protection of Creative Diversity Drs. Hari Untoro Drajat, Ministry of Foreign Affairs Director for Public Diplomacy Mr. Al Busarya Basnur, and Council for a Parliament of the World’s Religions trustee Dr. Kusumita Pedersen; while in Fig. 5 dancers share the fruits of the earth with handicraft vendors and the public. Next, in the courtyard by the petirtaan holy water bathing pools, Fig. 6 is *Reading Centhini* a performance art piece by Agnes Christina of Singapadu and Fig. 7 is prayer by Bhikku Dhammasubho Mahathera of Sangha Theravāda Indonesia for *Umbul Donga Krohongan: Kamayaja & Kamarath* while Fig. 8 is the movement ritual by Suprapto Suryodarmo of Solo, Central Java and Diane Butler of USA/Bali. Then, in the nature of the Pangkung River complex, Fig. 9 is a contemporary dance piece by I Komang Adi Pranata of Singapadu Village and Komunitas Manabuda from multi-regions of Bali, Fig. 10 is *Legong Gering* danced by Dewa Ayu Eka Putri and Dewa Ayu Swandewi of Pengosekan Village and Fig. 11 is *Bunga Wajar* new music by Zachary Hejini of USA with Dewa Ayu Eka Putri, Dewa Ayu Swandewi, and Yan Pria Kurnara Janardhana of Bali. Next, in the *wantiyan* pavilion, Fig. 12 shows Julie Silvester of the UK reading her poem “Where”, co-director of the multi-nation Narwastu Art Community artist-minister Tina Bailey of USA/Bali, and sketches by Koji Nakano of Japan, and Fig. 13 shows a moment from peace songs by Sri Chinnoy offered by disciples from 30 nations. Fig. 14 is beginning the passing of the global Peace Torch by former director of the Sri Chinmoy Oneness-Home Peace Run Salil Wilson, Ministry of Foreign Affairs Director for Public Diplomacy Mr. Al Busarya Basnur, and Padepokan Lemah Putih founder Suprapto Suryodarmo of Solo, Central Java. Last, in the courtyard in front of the main cave, Fig. 15 shows *Kecak Bedulu* with 160 villagers co-organized by Putu Ariawan, Ketut John, Sang Made Mastra, and colleagues inspired by the original version created in 1931 by the late I Wayan Limbak.


In sum, this event models best practices as it reflects local socio-cultural values, stems from a cooperative framework, supports intercultural exchanges, and encourages the creativity of local and visiting artists and practitioners of varied disciplines – not only for interpreting sites, but for re-enlivening culture to enhance the entire site. At the same time, it fosters ‘enlightenment tourism’, which, as cultural and heritage tourism expert Gde Pitana (2004) describes, provides visitors an experiential encounter with a site that can ‘touch the depth of the heart, feeling, and hence enlighten the soul’.
V. SOME FINAL THOUGHTS ON RECONNECTING THE TEMPLE, CULTURAL HERITAGE SITE, AND THE HANDICRAFT MARKET

Based on the fruits of these experiences in the village of Bedulu and from thematic Srawung Cipta Seni/Sharing Art intercultural events in cultural and heritage sites in Indonesia and other countries, let us consider some suggestions for follow-up. Firstly, recognizing the Gianyar Regency as a living prayer cultural area (see Butler, 2016) and continuing efforts to reawaken sacred art in new artistic creations. By this the pattern applied in the management and conservation of cultural heritage sites will not be trapped in destination points, which is the usual approach of the tourism industry. Rather, what is needed is a synergy between cultural areas in Bedulu and destination points. Particularly at Goa Gajah, there is a need for reconnecting the temple, cultural heritage site and the handicraft market as an entire cultural environment in a manner that is in accord with the genius loci (see Norberg-Schulz, 1980). Secondly, while it is evident that Sharing Creating Offering Art at Goa Gajah stimulates the creative capacities of presenting artists; it also has the potential to improve the welfare of the citizens of Bedulu and from nearby areas who work in the handicraft market and cultural heritage site. However, currently most of the crafts and souvenirs are imported from other villages, provinces or countries. So, a renewal of locally produced traditional and contemporary arts and crafts made on site from local environment-friendly materials would support the transmission of knowledge and skills related to traditional handicrafts, encourage innovation, better serve local people’s livelihoods and also provide socio-cultural and educational opportunities for domestic and international visitors to interact with local artisans and vendors. Finally, given that Srawung Cipta Seni Sembah on Tumpek Krulut day was associated with the 2015 United Nations World Interfaith Harmony week (see World Interfaith Harmony Week, 2015; United Nations, 2015) and twice been a Pre-Parliament of the World’s Religions event (see CPWR, 2015) – we may conclude that sharing in these ways can be beneficial for revitalizing the arts and culture in Bali, in other Indonesian provinces, and other countries as well as increase mutual understanding, harmony and a spirit of gotong royong (mutual cooperation) among people of varied cultures and faiths based on the values of bhinneka tunggal ika (unity in diversity).

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Satisfaction of Foreign Tourists on Cultural Tourism in Bali

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Abstract — Research was designed: (i) to assess level of tourists’ satisfaction in visiting cultural and heritage site of Bali, (ii) to identify variables that influence tourists’ satisfaction in visiting cultural and heritage site of Bali, and (iii) to analyse relationship between variables forming tourists’ satisfaction in visiting cultural and heritage site of Bali. Research was undertaken on culture attractions and heritage sites around Bali Province, namely: Temples of Taman Ayun, Tanah Lot, Uluwatu, Tirta Empul (Tampaksiring), Batur (Kintamani) and Besakih, as well as Bali Museum, Ubud Palace, and Penglipuran Village. The number of respondents was 187 foreign tourists which were chosen by accidental sampling. Five-point Likert rating scale was used and relationship between variables was analysed by using SmartPLS based on developed Structural Equation Model.

The results showed that: (i) Foreign tourist were mostly satisfied in visiting cultural and heritage sites of Bali, (ii) Variables that influence tourists’ satisfaction in visiting cultural and heritage sites of Bali were intrinsic motivation, extrinsic motivation and trust (iii) Based on direct effects relationship, there were significant relationship between variable intrinsic motivation to trust, between intrinsic motivation to tourists’ satisfaction, between extrinsic motivation to trust, between extrinsic motivation to tourists’ satisfaction and between trust to tourists’ satisfaction. Meanwhile, there was no significant relationship between intrinsic motivation to tourists’ satisfaction. However, based on indirect effect, intrinsic motivation significantly influence tourist’s satisfaction through variable trust.

Keywords – unique cultural and heritage sites, foreign tourists, satisfaction, Bali

I. INTRODUCTION

A. Background

Bali has been very popular in the world as cultural tourism destination. Tourism development in Bali has been relied upon the uniqueness of Balinese culture such as traditional dances and music, cultural heritage sites, Balinese Hindu ceremonies, Hindu temples’ ceremonies, Balinese traditional lifestyle, museum, etc. The uniqueness of culture and natural beauty have made Bali as one of the famous tourist destinations in the world. It can be seen from the increasing number of visitors and the tourism facilities in Bali. The number of foreign tourist direct arrivals in Bali increased dramatically from 23,340 in 1970 to reach 1,412,839 in 2000. However, the first and second Bali bombing on 12 October 2002 and 2005 led to a drop in the number of foreign tourist direct arrivals, which fell to 1,260,317 in 2006. Efforts were undertaken by the government to persuade foreign tourists to visit Bali after the second Bali bombing tragedy. This program, called the “Bali Recovery Program”, was undertaken in 2006 through collaboration between the Ministry of Culture and Tourism and the Bali Tourism Board. During the period from 2007 up to 2015, the average growth rate in foreign tourist direct arrivals to Bali was 15 % per year. This data supported by gradual increases in foreign tourist direct arrivals were reported in the following years and by 2015 the number had reached about 4,001,835 [1].

The emergence new holiday destinations which have similar culture and nature to Bali, become main competitors. To be able to survive on this competitive business, tourists’ satisfaction will be the main factor. It is required to study tourists’ satisfaction to visit Bali. In addition, study on consumer behaviour has been undertaken previously, in fact, most of the studies were analysed partially. This study uses more comprehensive models, using a holistic approach in analysing tourists’ satisfaction in visiting cultural and heritage sites of Bali.
B. Research Objectives

Objectives of the research are:

1. To assess level of tourists’ satisfaction in visiting cultural and heritage site of Bali
2. To identify variables that influence tourists’ satisfaction in visiting cultural and heritage site of Bali
3. To analyse relationship between variables forming tourists’ satisfaction in visiting cultural and heritage site of Bali

II. LITERATURE REVIEW

A. Complexity of Consumer Behaviour in Traveling

Tourist plays an important role in increasing the popularity of a destination. Tourist behaviour in choosing a destination has a significant relationship to perception of tourists to destination (Andriotis, 2005; and Solomon, 1992). Mechanisms in forming interaction between tourists and destinations play an important role in creating a relationship between tourists and destinations. Perceptions and preferences are widely used in social research, especially in consumer behaviour, such as the study by (Solomon, 1992) which says that perception is one of the psychological factors that are closely related to the sensory system that plays an important role in influencing decision-making. This response is an important part of the emotional aspects of the interaction of consumers towards products (Solomon, 1992). He define perception as a process that occurs in the mind of consumer where the sensation is selected, organized and interpreted while preference is a further expression of the perception which is expressed in an action based on choice and consumer interest.

Solomon (1992) adds that factors influence preference of consumers is consumer insight about products or services, income, tastes or interests of consumers, culture, and previous experience in consuming products and services. This opinion is supported by Kim and Jamal (2007) which states that the perception is the process by which a person chooses, organize and interpret information to create a picture of what is seen and felt. Solomon (1992) explains that barrier to receive marketing messages occur as a result of the limitations of brain to process information, so that consumers are very selective about what they watch.

Another study by Davis (2003) finds that in the summer, visitors have a different orientation in the tour. Some visitors concerned with physical attraction, prefer outdoor sensations such as beach, landscape, cultural attractions and entertainment. Other groups tend to focus on exploring the environment and culture. It is suggested in his study that the process of innovation in the tourism industry should be focused on better mechanisms to manage a destination. Haemon (1999) evaluates the service quality, customer satisfaction and loyalties, that the holistic management model must be applied in destination management. Understanding the consumer decision making process which focuses on customer value as a variable that is very important because of its strength rests on the perception and selection on quality customer service and customer satisfaction. It also said that the quality of service can be a mediator between perception and customer choice.

Andriotis (2005) conducted a study on the perceptions and preferences of the community in the development of tourism to boost local economies. The goal is to determine whether the entrepreneur in the field of tourism and the local population has a positive dependence on tourism development. Benchmark used in these studies is to use public perception as a guide in the development of future tourism. The results showed that the perceptions and preferences of the public in the area of tourism to boost the economy are really important. Three groups expressed their perceptions exist at high levels positively to the development of tourism, although there are some differences in their agreements relating to the type and origin of tourists, facilities, and management models that are considered beneficial to the area. Goodrich (1998) conducted a study on the relationship between perceptions and preferences on a destination. Studies demonstrate how the choice of a tourist destination depends on the perception of the fun of these destinations. The results showed that the higher the score, the higher the perception of choice for the destination. The implication of this study is associated with the marketing of a destination, where stakeholders (stakeholders) should seek to develop a positive image of a destination in order to improve the tourist choice of areas that became a tourist destination. Another implication is that the diagnosis of strengths and weaknesses on attributes relevant tourism is very helpful in making changes specifically related to the facilities and services in a destination.

B. Cultural Tourism and Local Wisdom

Regional culture as a part of national culture is the basic potential for tourism development, which must be preserved and the uniqueness of its values and typical characteristics related to tourism activities need to be developed and maintained (Perda Propinsi Bali Nomor 2, Year 2012). It is also mentioned that the purpose of cultural tourism is to introduce, utilize, conserve and improve the quality of objects and tourist attraction, maintain norms and cultural values, religious and the nature of environmental, prevent the effects of negative impact of tourism activities. In addition, it also be said that purpose of implementation of cultural tourism is to
introduce, utilize, conserve and improve the quality of tourist attraction, maintain norms and cultural values, religious and nature of the environmental and minimize the negative effects of tourism activities.

Cultural tourism is tourism which depends upon the potential of culture as an attraction of the most dominant and simultaneously provides an identity for tourism development. In tourism activities there are 10 cultural elements into a tourist attraction, namely (1) the kingdom, (2) the tradition, (3) the history of a place / area, (4) architecture, (5) local food, (6) art and music, (7) the way of life of a society, (8) religion, (9) language and (10) the local uniform (Perda Propinsi Bali Nomor 3 1991). Cultural tourism is an activity that allows tourists to know and earn a trip related to different lives of others, reflect customs and traditions, religious traditions and intellectual ideas contained in the unfamiliar cultural heritage (Borley, 1996) and (Bonafice, 1995).

Globalization has been encouraged each country to increase competitiveness to be involved in the international market. Culture and local wisdom has been convinced to have competitiveness in the international business, the reasons are: (i) from the perspective of cultural strategy, the influence of globalization has reduced the values of national culture. However, the emergence of new lifestyle which be based on the value of tradition is an indication of the rise in local value of the community, (ii) from the perspective of decentralization, region can develop local culture as social capital and development of local communities (Bonafice, 1995) and (Picard, 2006). Bali has diversity on culture and tradition to form their identity as a form of local identities that inspire human life and interaction among the community. However, rise in the local tradition does not completely mean to go back to the previous tradition and deny the reality of the present which is constantly changing.

Globalization is a reason to rise in local identity. The more homogeneous of community’s lifestyle as impact of globalization, the more strength of dependency of community to the local value (Gidden et.al., 2011). The value of local culture has inspired many regions to develop local potential in tourism as local value can inspire the emergence of local wisdom (Bonafice, 1995) and (Picard, 2006). Hence, there is a need to develop tourism which is in line with development of culture. Development and promotion of tourism are crucial to support national development, so that the potential of local wisdom need to be preserved to become interesting attraction in order to increase the number of tourist arrival. So that, image of tourism based on local wisdom will have competitiveness. As Gidden et.al. (2011 states that culture and tradition in the new era has been adapted with new development, meaning that culture and tradition in the previous era can be revitalised to strengthen the identity of the community even though this culture and tradition is not as pure as culture and tradition in the previous era. More detail can be explained that development of knowledge and experience related to culture will have the ability in supporting the existence of culture and can reduce the value of culture and tradition which can destroy the culture itself.

C. Tourist Satisfaction and Destination Loyalty

The concept of satisfaction has been recognised as one of the more important indicators of success in the marketing literature (La Barbara and Mazursky, 1983; Turnbull and Wilson, 1989; Pine et. al., 1995; Bauer et. al., 2002). Hallowell (1996) provides evidence on the connection between satisfaction, loyalty and profitability. The author refers that working with loyal customers reduces customer recruitment costs, customer price sensitivity and servicing costs. In terms of traditional marketing of products and services, loyalty can be measured by repeated sales or by recommendation to other consumers (Pine et al., 1995). Yoon and Uysal (2005) stress that travel destinations can also be perceived as a product which can be resold (revisited) and recommended to others (friends and family who are potential tourists). In his study about the desirability of loyal tourists, Petrick (2004) states that loyal visitors can be less price sensitive than first time visitors. This study shows that less loyal tourists and those visiting the destination for the first time tend to spend more money during the visit.

Determining factors of satisfaction have been studied in the marketing literature. Bitner (1990), Dick and Basu (1994) and Oliver (1999) show that satisfaction from products or services affect consumer loyalty. Flavián et al. (2001) add that loyalty to a product or service is not the result of the absence of alternative offers. Instead, loyalty occurs because consumers increasingly have less free time available and therefore try to simplify their buying decision process by acquiring familiar products or services. As referred to above, research shows that the satisfaction that tourists experience in a specific destination is a determinant of the tourist revisiting. Baker and Crompton (2000) define satisfaction as the tourist’s emotional state after experiencing the trip. Therefore, evaluating satisfaction in terms of a travelling experience is a post-consumption process (Fornell, 1992; Kozak, 2001). Assessing satisfaction can help managers to improve services (Fornell, 1992) and to compare organisations and destinations in terms of performance (Kotler, 1994). In addition, the ability of managing feedback received from customers can be an important source of competitive advantage (Peters, 1994). Moreover, satisfaction can be used as a measure to evaluate the products and services offered at the destination (Ross and Iso-Ahola, 1991; Noe and Uysal, 1997; Bramwell, 1998; Schofield, 2000).

Recently, more holistic models have been used to explain destination loyalty in tourism research. Yoon and Uysal (2005) propose a model which relates destination loyalty with travel satisfaction and holiday motivations. This study finds a significant cause-effect relationship between travel satisfaction and destination loyalty as well as between motivations and travel satisfaction. Oh (1999) establishes service quality, perceived price, customer value and perceptions of company performance as determinants of customer satisfaction which, in turn, is used to

372
explain revisit intentions. Bigne et al. (2001) identify that returning intentions and recommending intentions are influenced by tourism image and quality variables of the destination. Kozak (2001) model intentions to revisit in terms of the following explanatory variables: overall satisfaction, number of previous visits and perceived performance of destination. In a recent paper, Um et al. (2006) propose a structural equation model that explains revisiting intentions as determined by satisfaction, perceived attractiveness, perceived quality of service and perceived value for money. In this study repeat visits are determined more by perceived attractiveness than by overall satisfaction. Another important conclusion from the study carried out by Um et al. (2006) is that the revisit decision-making process should be modelled in the same way as modelling a destination choice process. This implies that the personal characteristics of tourists, such as motivations and socio-demographic characteristics also play an important role in explaining their future behaviour. Despite sharing equal degrees of satisfaction, tourists with different personal features can report heterogeneous behaviour in terms of their loyalty to a destination (Mittal and Kamakura, 2001).

Motivations form the basis of the travel decision process and therefore should also be considered when analysing destination loyalty intentions. Beerli and Martin (2004) propose that “motivation is the need that drives an individual to act in a certain way to achieve the desired satisfaction” (Beerli and Martin, 2004:626). Motivations can be intrinsic (push) or extrinsic (pull) (Crompton, 1979). Push motivations correspond to a tourist’s desire and emotional frame of mind. Pull motivations represent the attributes of the destination to be visited. Yoon and Uysal (2005) take tourist satisfaction to be a mediator variable between motivations (pull and push) and destination loyalty. The effect of socio-demographic variables in the tourist decision process is also an issue which has received some attention. Some studies propose that age and level of education influence the choice of destination (Goodall and Ashworth, 1988; Woodside and Lysonski, 1989; Weaver et al., 1994; Zimmer et al., 1995). Oliver (1999) states that loyalty is a construct that can be conceptualised by several perspectives. Cronin and Taylor (1992), Homburg and Giering (2001) measure the construct “future behavioural intention” by using two indicators: the intention of repurchase and the intention to provide positive recommendations. In tourism research, similar approach is adopted and tourist loyalty intention is represented in terms of the intention to revisit the destination and the willingness to recommend it to friends and relatives (Oppermann, 2000; Bigné et al., 2001; Chen and Gusoy, 2001; Cai et al., 2003; Niininen et al., 2004; Petrick, 2004). Therefore, two indicators, “revisiting intention” and “willingness to recommend” are used as measures of destination loyalty intention.

D. Structural Equation Modeling (SEM)

Structural equation modeling (SEM) is a statistical technique for building and testing statistical models, which are often causal models. It is a hybrid technique that encompasses aspects of confirmatory factor analysis, path analysis and regression, which can be seen as special cases of SEM. Structural Equation Modeling (SEM) as a method of statistical analysis to test and estimate the causal relationship between several variables using a combination of statistical data or data that assumes a causal relationship qualitatively. Bade on the calculus approach, he defines SEM as:

“... Structural Equation Modeling (SEM) is a statistical technique for testing and estimating causal relationship using a combination of statistical data and qualitative causal assumption …”

Moreover, SEM is a combination of the two methods of statistical analysis of the factor analysis developed in psychology and psychometrics and simultaneous equation modeling developed in econometrics. SEM as simultaneous equation models are multivariate regression models, but unlike in the multivariate model is simple where the response variable of the equation appears as a predictor in the equation the other, which will take effect on a reciprocal basis, either directly or against another variable that serves as an intermediary. This shows the reciprocal relationship between the variables in a model.

Characteristics SEM is (i) to distinguish explicitly between the latent variables and variables measured so that it can be used to test various hypotheses, (ii) not only for non-experimental (correlation), but also data of the experiment, (iii) basic statistics in the SEM is the covariance, but can also use other standard statistical procedures such as regression, correlation, factor analysis and ANOVA, and (iv) SEM is an analytical technique with large samples. Some aspects that distinguish SEM with other multivariate analysis are (i) the SEM approach is more confirmatory rather than exploratory. However, it is possible that aspects of exploratory can also be performed, (ii) SEM can be used to assess intervaribel relationship for the purpose of inferential data analysis. By contrast, most other multivariate procedures essentially descriptive thus testing the hypothesis becomes difficult, (iii) Other multivariate approaches are not able to assess and correct for measurement error, while the SEM is able to estimate the parameters explicitly, (iv) The only other multivariate techniques based on variables that were stretching observation alone, while the SEM technique can perform both an immeasurable variables (called latent variables) and variables measured, (v) SEM method can explain the variable immeasurable (latent variables / unobserved variables) into variable measured by the manifest variables is often called indicator so that research related to the latent variable can be done. This uniqueness makes SEM method is very popular as a research methodology in non-experimental research.
E. Previous Study on Using Structural Equation Modeling on Factor Analysis

Structural Equation Modeling (SEM) were used in many tourism researches such as Wiranatha, et. al. (2015) on a study on foreign tourist loyalty on marine tourism in Bali, Suryawardani and Wiranatha (2016) on guest’s perception in the implementation of green hotel in Bali, and Wiranatha and Suryawardani (2016) on marketing of events and festivities. Results of these researches showed that Structural Equation Modeling (SEM) is an appropriate method in analysing relationship between variables.

III. RESEARCH METHODS

A. Research Location and Time

Research was undertaken on culture attractions and heritage sites around Bali Province, namely: Temples of Taman Ayun, Tanah Lot, Uluwatu, Tirta Empul (Tampaksiring), Batur (Kintamani) and Besakih, as well as Bali Museum, Ubud Palace, and Penglipuran Village which was undertaken during periods of June-September 2015.

B. Respondents and Sample Design

Respondents were foreign tourists who visit culture attractions and heritage sites around Bali Province. Accidental sampling technique was chosen to select the samples. The number of respondents was 187 foreign tourists. Assessment was undertaken by using a five-point Likert rating scale.

C. Variables and Indicators

There were four variables, namely intrinsic motivation, extrinsic motivation, trust and tourists’ satisfaction. Intrinsic motivation and extrinsic motivation are exogenous variables, meanwhile trust and tourists’ satisfaction are endogenous variables. Analysis between variables is focused in assessing relationship between variables which composed variable of tourist’s satisfaction, namely variables motivation and trust. Detail of indicators can be seen in the Figure 1.

D. Method of Data Analysis

Assessing satisfaction of foreign tourists in visiting culture attractions and heritage sites in Bali was undertaken based on five-point Likert rating scale [38] and [39]. Relationship between variables was analysed by using SmartPLS program based on developed Structural Equation Model.

IV. RESULTS AND DISCUSSION

A. Characteristics of Respondents

The results showed that most of the respondents were staying in hotel (64.7%). Villa ranked second (22.19%), followed by homestay (3.7%). Based on age group, the biggest age group of respondents was 26 – 55 years (65.8%). This was followed by the 16 – 25 years age group (25.1%), and then 56 years or older (8%) and 1.1% of the respondents was aged 15 years or younger.
Based on types of visit, the results showed that most of respondents came to Bali as the first visit (70.6%), followed by second visit (15.5%), visit > 5 days (5.3%), fourth visit (3.2%), fifth visit (2.7%) and fourth visit (3.2%).

Based on occupation, the most common occupation of respondents was professional (29.9%), followed by housewife (17.1%), private employees (18.2%), students (15.5%), government official (7.1%), sales (6.4%), entrepreneur (3.2%), police/army (2.1%), and retired (0.5%).

The average length of stay for all respondents during their visit in Bali was 6.5 days. This is shorter than the findings of the Bali Government Tourism Office in 2011 (Bali Government Tourism Office, 2012), who found that the average length of stay was 9.27 days. This is understandable, because the survey undertaken by the government involved a much wider sample than this study.

**B. Level of tourists’ satisfaction in visiting cultural and heritage site of Bali**

Level of tourists’ satisfaction based on the criteria in the Table 1 can be seen as follows: most of respondents were satisfied (with score of 5) regarding uniqueness of Balinese arts (49.2%), uniqueness of Balinese culture (56.7%), cultural heritage sites (58.8%), quality of services (39.6%), hospitality (75.4%) and whole attraction and services (50.3%). In addition, most of respondents were slightly satisfied (with score of 4) regarding conservation and maintenance (37.4%), entrance fees (31.6%) and tourism facilities (38.8%), see Table 1.

### TABLE I. LEVEL OF SATISFACTION OF FOREIGN TOURIST ON CULTURAL AND HERITAGE SITE OF BALI

<table>
<thead>
<tr>
<th>NO</th>
<th>CRITERIA</th>
<th>Level of Satisfaction (%)</th>
<th>TOTAL (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Uniqueness of Balinese arts</td>
<td>0.5, 0.5, 16.0, 33.7, 49.2, 100</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Uniqueness of Balinese culture</td>
<td>0, 2.7, 11.2, 29.4, 56.7, 100</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Cultural heritage site</td>
<td>0, 2.1, 8.0, 31.0, 58.8, 100</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Conservation and maintenance</td>
<td>0.5, 5.9, 19.8, 37.4, 36.4, 100</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Quality of service</td>
<td>0, 4.3, 21.9, 34.2, 39.6, 100</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Entrance fees</td>
<td>0.5, 6.4, 39.0, 13.9, 50.3, 100</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hospitality</td>
<td>0, 0.5, 5.9, 18.2, 75.4, 100</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Tourism facilities</td>
<td>1.6, 4.8, 21.9, 13.9, 30.3, 100</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Whole attraction and services</td>
<td>0, 1.6, 13.9, 34.2, 50.3, 100</td>
<td></td>
</tr>
</tbody>
</table>

Mark: 1 = Dissatisfied
2 = Slightly Dissatisfied
3 = Average
4 = Slightly Satisfied
5 = Satisfied

### C. Feasibility of the Research Instruments

Five variables were measured through its indicator, namely (a) intrinsic motivation, (b) extrinsic motivation, (c) trust, (d) tourists’ satisfaction, and (e) tourists’ loyalty. Validity of each indicator can be seen from the correlation coefficient and reliabilities of all indicators in representing the corresponding concept measured by Alpha Cronbach coefficient. Table 2 shows the measurement results of the feasibility of the instruments used.

### TABLE II. ALPHA CRONBACH AND CORRELATION COEFFICIENTS OF INTRINSIC MOTIVATION

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Means</th>
<th>Variations</th>
<th>Correlations</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>IM1 Interested in visiting Bali</td>
<td>20.46</td>
<td>9.020</td>
<td>0.501</td>
<td>0.596</td>
</tr>
<tr>
<td>IM2 Interested to improve knowledge</td>
<td>20.57</td>
<td>11.252</td>
<td>0.027</td>
<td>0.721</td>
</tr>
<tr>
<td>IM3 The spirit of Balinese culture</td>
<td>21.06</td>
<td>6.879</td>
<td>0.550</td>
<td>0.559</td>
</tr>
<tr>
<td>IM4 The spirit of Balinese culture</td>
<td>21.06</td>
<td>7.585</td>
<td>0.516</td>
<td>0.574</td>
</tr>
<tr>
<td>IM5 Interested to enjoy in learning</td>
<td>20.74</td>
<td>9.197</td>
<td>0.356</td>
<td>0.637</td>
</tr>
<tr>
<td>IM6 Interested to know Balinese life</td>
<td>20.40</td>
<td>9.188</td>
<td>0.455</td>
<td>0.609</td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015)

Table 2 shows 6 questions that can be used to assess respondents’ perception on visiting Bali. Questions which is coded as IM2 has coefficient correlation of 0.027 which is less than the requirement standard of 0.30 to state that an item is valid in assessing a variable (Chin et al., 2003). Except IM2, other five items have
coefficient correlations more than 0.3. If this indicator is eliminated as indicator of Intrinsic Motivation, it will increase the value of Alpha Cronbach coefficients from 0.665 to become 0.721. So that, it is decided to eliminate IM2 for further analysis.

Feasibility of the research instrument of extrinsic motivation which is composed from 6 indicators can be seen in the Table 3:

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Means</th>
<th>Variations</th>
<th>Correlations</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>EM1 Visiting Bali to accompany friend</td>
<td>20.43</td>
<td>6.899</td>
<td>0.033</td>
<td>0.491</td>
</tr>
<tr>
<td>EM2 Visiting Bali because get reward from company</td>
<td>21.54</td>
<td>6.550</td>
<td>0.140</td>
<td>0.373</td>
</tr>
<tr>
<td>EM3 Bali has varieties of arts and culture festivals</td>
<td>19.14</td>
<td>7.361</td>
<td>0.278</td>
<td>0.266</td>
</tr>
<tr>
<td>EM4 Bali is a nice destination</td>
<td>18.80</td>
<td>8.341</td>
<td>0.302</td>
<td>0.298</td>
</tr>
<tr>
<td>EM5 Balinese people are nice and welcome</td>
<td>18.71</td>
<td>8.563</td>
<td>0.224</td>
<td>0.324</td>
</tr>
<tr>
<td>EM6 The uniqueness of daily life of Balinese people and their tradition</td>
<td>18.94</td>
<td>7.644</td>
<td>0.362</td>
<td>0.247</td>
</tr>
<tr>
<td>Alpha Cronbach</td>
<td>0.371</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015).

Table 3 shows that only indicators EM4 (correlations coefficient = 0.302) and EM6 (correlations coefficient = 0.362) have correlation coefficients higher than 0.3. In addition, total Alpha Cronbach coefficient was 0.371 (lower than 0.60) as the requirement standard of significance (Hair et al., 1995). So that, two indicators which have the lowest correlation coefficients are taken out for the next analysis, i.e., EM1 (0.003) and EM2 (0.143) Results after taking out these two indicators can be seen in the Table 4

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Means</th>
<th>Variations</th>
<th>Correlations</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>EM3 Bali has varieties of arts and culture festivals</td>
<td>14.09</td>
<td>2.728</td>
<td>0.470</td>
<td>0.832</td>
</tr>
<tr>
<td>EM4 Bali is a nice destination</td>
<td>13.74</td>
<td>3.255</td>
<td>0.724</td>
<td>0.682</td>
</tr>
<tr>
<td>EM5 Balinese people are nice and welcome</td>
<td>13.66</td>
<td>3.408</td>
<td>0.616</td>
<td>0.725</td>
</tr>
<tr>
<td>EM6 The uniqueness of daily life of Balinese people and their tradition</td>
<td>18.94</td>
<td>7.644</td>
<td>0.362</td>
<td>0.247</td>
</tr>
<tr>
<td>Alpha Cronbach</td>
<td>0.781</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015).

Table 4 shows that correlation coefficient of four indicators of extrinsic motivation variable exceed the threshold requirement (0.30). Moreover, Alpha Cronbach coefficient was 0.781 (exceed the threshold requirement of 0.6). So that, only four indicators will be used in extrinsic variable for the next analysis, i.e., indicators EM3, EM4, EM5, and EM6.

The next variable is variable trust. Validity and reliability of indicators which compose variable trust can be seen in the Table 5. This table shows that all indicators of the variable trust have coefficient correlations more than 0.30 and Alpha Cronbach coefficients are also more than 0.60 indicate that all of the indicators are valid and reliable.
TABLE V. **ALPHA CRONBACH AND CORRELATION COEFFICIENTS OF TRUST**

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Means</th>
<th>Variations</th>
<th>Correlations</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>TR1</td>
<td>13.06</td>
<td>4.055</td>
<td>0.582</td>
<td>0.793</td>
</tr>
<tr>
<td>TR2</td>
<td>13.09</td>
<td>4.081</td>
<td>0.521</td>
<td>0.819</td>
</tr>
<tr>
<td>TR3</td>
<td>13.29</td>
<td>3.210</td>
<td>0.779</td>
<td>0.694</td>
</tr>
<tr>
<td>TR4</td>
<td>13.29</td>
<td>3.445</td>
<td>0.675</td>
<td>0.749</td>
</tr>
<tr>
<td>Alpha Cronbach</td>
<td>0.816</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015).

The following variable is tourist’s satisfaction. The measurement test of validity and reliability of 9 indicators can be seen in the Table 6. The results showed that indicator SA6 has the smallest correlation coefficient (0.040 < 0.30). Hence, this indicator was eliminated from the model. The result showed that Alpha Cronbach coefficient has increased from 0.795 to become 0.837. There was a good amount in assessing reliability of a variable.

TABLE VI. **ALPHA CRONBACH AND CORRELATION COEFFICIENTS OF TOURISTS’ SATISFACTION**

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Means</th>
<th>Variations</th>
<th>Correlations</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA1 Satisfaction regarding the</td>
<td>35.11</td>
<td>13.104</td>
<td>0.669</td>
<td>0.748</td>
</tr>
<tr>
<td>uniqueness of Balinese arts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA2 Satisfaction regarding the</td>
<td>34.91</td>
<td>13.845</td>
<td>0.556</td>
<td>0.765</td>
</tr>
<tr>
<td>uniqueness of Balinese culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA3 Satisfaction regarding visit</td>
<td>34.86</td>
<td>14.597</td>
<td>0.594</td>
<td>0.765</td>
</tr>
<tr>
<td>cultural heritage sites</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA4 Satisfaction regarding</td>
<td>35.17</td>
<td>13.852</td>
<td>0.475</td>
<td>0.777</td>
</tr>
<tr>
<td>conservation and maintenance of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cultural tourism</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA5 Satisfaction regarding the</td>
<td>35.03</td>
<td>14.146</td>
<td>0.533</td>
<td>0.768</td>
</tr>
<tr>
<td>quality of services</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA6 Satisfaction regarding the</td>
<td>35.74</td>
<td>16.667</td>
<td>0.040</td>
<td>0.837</td>
</tr>
<tr>
<td>entrance fees at cultural sites</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA7 Satisfaction regarding the</td>
<td>34.71</td>
<td>14.798</td>
<td>0.611</td>
<td>0.766</td>
</tr>
<tr>
<td>hospitality of Balinese people</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA8 Satisfaction regarding the</td>
<td>35.37</td>
<td>14.240</td>
<td>0.385</td>
<td>0.792</td>
</tr>
<tr>
<td>quality of tourism facilities</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SA9 Satisfaction regarding the</td>
<td>34.97</td>
<td>13.617</td>
<td>0.745</td>
<td>0.744</td>
</tr>
<tr>
<td>whole attractions and services of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cultural tourism</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alpha Cronbach</td>
<td>0.795</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015).

Summary of validity and reliability test of all variables can be seen in Table 7

TABLE VII. **SUMMARY OF VALIDITY AND RELIABILITY TEST OF ALL VARIABLES**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Alpha Cronbach Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic Motivation</td>
<td>0.721</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>0.781</td>
</tr>
<tr>
<td>Trust</td>
<td>0.816</td>
</tr>
<tr>
<td>Satisfaction</td>
<td>0.837</td>
</tr>
</tbody>
</table>

D. Results of Structural Equation Model Analysis

Model of Structural Equation of tourists’ satisfaction in visiting cultural and heritage sites of Bali is as follow:
Figure 2 shows structural equation model which was analysed by using SmartPLS program version 3.2.3 by Ringle et al. (2005). Structural equation model composed of 2 sub-models, i.e., (a) outer or measurement model, which depict relationship between one variable with its indicators, and (b) inner or structural model which depict relationship between variables in a whole model (Jarvis et al., 2003; Tenenhaus et al., 2005 and Henseler et al., 2009). Before undertaking inner model, the analysis must be undertaken to outer model. Results of sub-outer models are as follows:

1) Outer or Measurement Model

Estimation of a variable to its indicators can be seen from value of outer loading. Table 8 shows outer loading of each indicator of intrinsic motivation.

**TABLE VIII. VALUE OF OUTER LOADING OF INDICATORS OF VARIABLE INTRINSIC MOTIVATION**

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Original Sample</th>
<th>Standard Error</th>
<th>t-Statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>IM₁ Interested in visiting Bali because of its culture</td>
<td>0.732</td>
<td>0.056</td>
<td>13.150 **</td>
</tr>
<tr>
<td>IM₂ The spirit of Balinese culture can cooling down emotion</td>
<td>0.730</td>
<td>0.066</td>
<td>10.991 **</td>
</tr>
<tr>
<td>IM₃ The spirit of Balinese culture can stimulate inspiration</td>
<td>0.749</td>
<td>0.061</td>
<td>12.320 **</td>
</tr>
<tr>
<td>IM₄ Interested to enjoy in learning Balinese arts</td>
<td>0.711</td>
<td>0.080</td>
<td>8.971 **</td>
</tr>
<tr>
<td>IM₅ Interested to know Balinese life and their culture</td>
<td>0.622</td>
<td>0.088</td>
<td>7.072 **</td>
</tr>
</tbody>
</table>

Source: analysed from primary data (2015).

Table 9 shows all values of the outer loading as reflection of intrinsic motivation to its indicators (significant at α=1%). Intrinsic motivation was highly reflected in the indicator IM₄ which showed that the highest motivation of foreign visitors in visiting cultural sites was the spirit of Balinese culture which can stimulate inspiration and the lowest was reflected in indicators IM₅ which showed that motivation was emerged due to interested to know Balinese life and their culture. The loading factor were 0.749 and 0.622 respectively.

Investigation of outer loading of indicators on variable extrinsic motivation can be seen in Table 9. The results showed that all of indicators in latent/variable extrinsic motivation have significant loading factor at the level α=1%. The highest loading factor found in indicator EM3 which justified that external motivation for foreign tourist to visit Bali due to Bali has regular and irregular varieties of arts and culture festivals which has been undertaken throughout the year. Meanwhile, the lowest loading factor found in indicator EM5 which indicated that the lowest external motivation to motivate foreign tourist to visit Bali was Balinese hospitality.

378
Variable of trust have all reflective indicators ($\alpha=1\%$) which indicated that all indicators representative in assessing variable trust. The highest loading factor found in the indicator $TR_4$ (0.825) and the lowest loading factor found in indicator $TR_2$ (0.807), see Table 10.

Variable of tourists’ satisfaction has the most indicators compared to other variables. The results showed that all indicators were reflective indicators ($\alpha=1\%$) which indicated that all indicators representative in assessing variable tourists’ satisfaction. The highest loading factor found in the indicator (SA3) which indicated that satisfaction regarding visit cultural heritage sites was dominant indicator in reflecting tourist’s satisfaction, meanwhile lowest loading factor found in the indicator (SA7) which indicated that satisfaction regarding Balinese hospitality was lowest indicator in reflecting tourist’s satisfaction, see Table 11.

2) **Inner or Structural Model**

Propose of inner or structural model analysis is to test relationship between variable in the whole model. Value of path coefficients between variables can be seen in Figure 2, which indicated direct effects of each exogenous variable to the corresponding endogenous variable. There was also indirect effect of exogenous variable to endogenous variable through mediation of other variable. Sum of direct effect and indirect effect is the total effect of exogenous variables to endogenous variable.
a) Direct Effects of Exogenous Variables to Endogenous Variable

Relationship between variable with the level of significance can be seen in the Table 12.

### Table XII. Direct Effects of Exogenous Variables to Endogenous Variable

<table>
<thead>
<tr>
<th>Exogenous Variable</th>
<th>Endogenous Variable</th>
<th>Sample Mean</th>
<th>Stand. Deviation</th>
<th>t Statistic</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic Motivation</td>
<td>Trust</td>
<td>0.331</td>
<td>0.105</td>
<td>3.143</td>
<td>0.002 **</td>
</tr>
<tr>
<td>Intrinsic Motivation</td>
<td>Tourists’ Satisfaction</td>
<td>0.067</td>
<td>0.091</td>
<td>0.744</td>
<td>0.457 ns</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Trust</td>
<td>0.407</td>
<td>0.122</td>
<td>3.325</td>
<td>0.001 **</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Tourists’ Satisfaction</td>
<td>0.403</td>
<td>0.073</td>
<td>5.519</td>
<td>0.000 **</td>
</tr>
<tr>
<td>Trust</td>
<td>Tourists’ Satisfaction</td>
<td>0.491</td>
<td>0.072</td>
<td>6.835</td>
<td>0.000 **</td>
</tr>
</tbody>
</table>

Mark:

ns : Non significance
** : Significance (α = 1 %)

The results showed that there were five significant direct effects of exogenous variables to endogenous variable (α = 1 %), i.e., (i) direct effects between variable intrinsic motivation to trust, (ii) between intrinsic motivation to tourists’ satisfaction, (iii) between extrinsic motivation to trust, (iv) between extrinsic motivation to tourists’ satisfaction and (v) between trust to tourists’ satisfaction. Meanwhile, only one non-significant direct effect was found between exogenous to endogenous variable, i.e., effect of intrinsic motivation to tourists’ satisfaction with the path coefficient of 0.067. Variable which give the highest direct effect to tourist’s satisfaction in visiting cultural sites was variable trust followed by variable extrinsic motivation with the path coefficient were 0.491 and 0.403 respectively.

b) Indirect Effects of Exogenous Variables to Endogenous Variable

The results showed that there were two significant indirect effects of exogenous variables to endogenous variable (α = 1 %), i.e., (i) indirect effect between variable intrinsic motivation to tourists’ satisfaction, and (ii) between extrinsic motivation to tourists’ satisfaction, see Table 13.

### Table XIII. Indirect Effects of Exogenous Variables to Endogenous Variable

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mediation</th>
<th>Endogenous</th>
<th>Mean</th>
<th>St. Dev</th>
<th>t-Statistic</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic Motivation</td>
<td>Trust</td>
<td>Tourists’ Satisfaction</td>
<td>0.162</td>
<td>0.059</td>
<td>2.760</td>
<td>0.006 **</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Trust</td>
<td>Tourists’ Satisfaction</td>
<td>0.200</td>
<td>0.062</td>
<td>3.215</td>
<td>0.001 **</td>
</tr>
</tbody>
</table>

Mark:

** : Significance (α = 1 %)

The results indicated that even though direct effect of intrinsic motivation to tourist’s satisfaction was not significant, however, through variable trust, direct effect of intrinsic motivation to tourist’s satisfaction was significant at α = 1 % and path coefficient was 0.162 which indicated that even though internal motivation was not significant to tourist’s satisfaction, the result showed that foreign tourist’s trust to reputation of Bali as one of cultural and heritage destination supported by good reputation on managing destination as well as internal motivation of foreign tourist results in tourist’s satisfaction.

c) Total Effect of Exogenous Variables to Endogenous Variable

Combination of direct and indirect effects forms total effects of an Exogenous Variables to Endogenous Variable. Table 14 shows total effect of the relationship between variables.
TABLE XIV.  EFFECT OF EXOGENOUS VARIABLES TO ENDOGENOUS VARIABLE IN THE INNER MODEL

<table>
<thead>
<tr>
<th>Exogenous Variable</th>
<th>Endogenous Variable</th>
<th>Sample Mean</th>
<th>Stand. Deviation</th>
<th>t-Statistic</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic Motivation</td>
<td>Tourists' Satisfaction</td>
<td>0.230</td>
<td>0.089</td>
<td>2.578</td>
<td>0.01 **</td>
</tr>
<tr>
<td>Intrinsic Motivation</td>
<td>Trust</td>
<td>0.331</td>
<td>0.106</td>
<td>3.128</td>
<td>0.00 **</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Tourists' Satisfaction</td>
<td>0.603</td>
<td>0.084</td>
<td>7.181</td>
<td>0.00 **</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Trust</td>
<td>0.407</td>
<td>0.119</td>
<td>3.412</td>
<td>0.00 **</td>
</tr>
<tr>
<td>Trust</td>
<td>Tourists' Satisfaction</td>
<td>0.491</td>
<td>0.064</td>
<td>7.677</td>
<td>0.00 **</td>
</tr>
</tbody>
</table>

Mark:  
** : Significance (α = 1 %)

E. Feasibility of Structural Equation Model

To assess feasibility of the structural equation model, the value of Goodness of Fit (GoF) was used. The results showed that value of GoF was 0.5623 (more than the threshold value (0.50). Hence, further analysis can be continued. Statistical values to measure feasibility of variables in form structural equation model can be seen in the Table 15>

TABLE 15  STATISTICAL VALUES TO MEASURE FEASIBILITY OF VARIABLES IN FORM STRUCTURAL EQUATION MODEL

<table>
<thead>
<tr>
<th>Variables</th>
<th>Type of Variable</th>
<th>Number of Indicator</th>
<th>Composite Reliability (CR)</th>
<th>Average Variance Extracted (AVE)</th>
<th>R²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic Motivation</td>
<td>Exogenous</td>
<td>5</td>
<td>0.835</td>
<td>0.504</td>
<td>NA*</td>
</tr>
<tr>
<td>Extrinsic Motivation</td>
<td>Exogenous</td>
<td>4</td>
<td>0.811</td>
<td>0.521</td>
<td>NA*</td>
</tr>
<tr>
<td>Trust</td>
<td>Endogenous</td>
<td>4</td>
<td>0.889</td>
<td>0.667</td>
<td>0.452</td>
</tr>
<tr>
<td>Tourists’ Satisfaction</td>
<td>Endogenous</td>
<td>8</td>
<td>0.880</td>
<td>0.481</td>
<td>0.730</td>
</tr>
<tr>
<td>Average</td>
<td>-</td>
<td>-</td>
<td>0.541</td>
<td>0.585</td>
<td></td>
</tr>
</tbody>
</table>

Mark:  
* : Not available value due to type of latent is exogenous latent  
b : Average weight based with the weight number of indicators

The Table 15 shows determination coefficient (R²) of each endogenous latent. Referring Chin et al. (2003) opinion that endogenous variable with the value of R² stays on the range between 0.19 to 0.33 is categorized as weakly explained; between 0.33 and 0.67 is categorized as moderate, and more than 0.67 is categorized as substantially explained. Hence, regarding this research, trust was endogenous variable which stays as moderate explained by exogenous corresponding variables and tourists’ satisfaction was substantially explained by variable intrinsic motivation, extrinsic motivation and trust.

Based on the value of Critical Ratio (CR), the results showed that all of variables in the model have CR more than the threshold value (0.60). The results indicated that all of indicators have reliable internal consistency. This information is complement information related to reliability of questionnaires which were based on the Alpha Cronbach coefficients which was explained previously.

F. Discussion

Bali as one of the preferred destination in the world due to Bali has unique culture and rich in cultural heritage sites such as Temples of Taman Ayun, Tanah Lot, Uluwatu, Tirta Empul (Tampaksiring), Batur (Kintamani) and Besakih, as well as Bali Museum, Ubud Palace, and Penglipuran Village which makes Bali has been stated the island of God. Balinese people are really proud to preserve their unique culture which has been reflected in daily life in numerous traditional ceremonies and festivals.

Results of this study found that level of tourists’ satisfaction were as follows: most of foreign tourists were satisfied (with score of 5) regarding uniqueness of Balinese arts, uniqueness of Balinese culture, cultural heritage sites, quality of services, hospitality and whole attraction and services. In addition, most of respondents
were slightly satisfied (with score of 4) regarding conservation and maintenance, entrance fees and tourism facilities. None of them were dissatisfied (with the score of 1) regarding uniqueness of Balinese arts, uniqueness of Balinese culture and cultural heritage sites. The results indicated that Bali is still attractive destination to be visited even though Bali faced by globalization that covered by modern development in all aspect. The results indicated that Balinese people were convinced to have ability in preserving and maintaining cultural and heritage sites based on the Balinese Hindu philosophy in implementation the concept of Tri Hita Karana which keep preserving and maintaining balance relationship between Balinese people and God, relationship between human and human and relationship between human and their environment. All of these beliefs are the strengths of Balinese people in supporting Bali as memorable destination as an extrinsic motivation of foreign tourists to keep visiting Bali.

As long as Balinese community supported by government can manage foreign tourist’s trust, foreign tourists will tend to keep visiting Bali. Because, foreign tourist will improve their intrinsic motivation after having experience during their time in Bali. People in a destination should be able to give satisfaction services to the visitors, keep trying to make nice and memorable experience in order to stimulate visitors’ happiness that make them feel comfortable, safe and always creating attractive experience to improve visitors’ interest so that this could results in persuade more friends and relatives to visit Bali.

As the results showed that level of tourists’ satisfaction mostly satisfied with score of 5 regarding uniqueness of Balinese arts, uniqueness of Balinese culture, cultural heritage sites, quality of services, hospitality and whole attraction and services and none of them were dissatisfied means that Balinese community have high awareness regarding in preserving and maintaining cultural and heritage sites of Bali.

Statistical results of this study also found that direct effects relationship were found in terms of relationship (i) between variable intrinsic motivation to trust, (ii) between intrinsic motivation to tourists’ satisfaction, (iii) between extrinsic motivation to trust, and (iv) between extrinsic motivation to tourists’ satisfaction and (v) between trust to tourists’ satisfaction. Even though there was not significant relationship found between intrinsic motivation to tourists’ satisfaction, results of indirect effect showed that intrinsic motivation significantly influence tourist’s satisfaction through variable trust. This indicated that even though internal motivation of foreign tourists directly was not significant to influence tourist’s satisfaction, the results showed that foreign tourist’s trust in the reputation of Bali as one of cultural and heritage destination indirectly bring about tourists’ satisfaction in visiting cultural and heritage sites of Bali.

Hence the powerful of Balinese belief need to be protected, preserved and maintained through keep spreading out the vibration of good efforts in implementing cultural and art in daily activities. Preserving the cultural and heritage site of Bali need further attention from the government through creating the rule in protecting cultural and heritage sites as has been inscribed by UNESCO on July 2012 that natural cultural and natural landscape of Bali has been inscribed on the World Heritage list of convention concerning the protection of the world cultural and natural heritage. Inscription of this list confirm the famous universal value of a cultural and natural landscape which could give benefit to the Balinese community.

G. Limitation

Assessing the effect of foreign tourists’ satisfaction of cultural tourism in Bali on tourists’ loyalty has not been undertaken in this study. This research is really important in order to develop strategy to evaluate and preserve heritage site of Bali.

H. Suggestion for further research

It is suggested to undertake further research on relationship between foreign tourists’ satisfaction and tourists’ loyalty in cultural and heritage site of Bali.

V. CONCLUSION

Level of tourists’ satisfaction were as follows: most of foreign tourists were satisfied (with score of 5) regarding uniqueness of Balinese arts, uniqueness of Balinese culture, cultural heritage sites, quality of services, hospitality and whole attraction and services. In addition, most of respondents were slightly satisfied (with score of 4) regarding conservation and maintenance, entrance fees and tourism facilities. None of them were dissatisfied (with the score of 1) regarding uniqueness of Balinese arts, uniqueness of Balinese culture and cultural heritage sites.

Variables that influence tourists’ satisfaction in visiting cultural and heritage sites of Bali were intrinsic motivation, extrinsic motivation and trust which all indicators were reflective indicators in assessing the variables.
Based on direct effects relationship, there were significant relationship (i) between variable intrinsic motivation to trust, (ii) between intrinsic motivation to tourists’ satisfaction, (iii) between extrinsic motivation to trust, and (iv) between extrinsic motivation to tourists’ satisfaction and (v) between trust to tourists’ satisfaction. Meanwhile, there was not significant relationship between intrinsic motivation to tourists’ satisfaction. However, based on indirect effect, intrinsic motivation significantly influence tourist’s satisfaction through variable trust which indicated that even though internal motivation was not significant to influence tourist’s satisfaction, the results showed that foreign tourist’s trust in the reputation of Bali as one of cultural and heritage destination supported by good reputation on managing destination as well as internal motivation of foreign tourist which results in tourists’ satisfaction.

REFERENCES


383
Exploring Guliang Kangin Village’s Tourism Potentials for Sustainability Livelihood and Diversification Tourism Destination in Bangli Regency.

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Abstract— In order to support sustainable tourism in Bali, new destination tourism is needed to build for providing diversification tourism attraction or destination. New destination tourism could be new kind of attraction or new location tourism so that each community or location must be examined deeply and carefully to know what tourism potentials exist on it. By this reason, this article will explore the tourism potentials in Guliang Kangin Village, Bangli Regency to find the excellent potentials which can be selling to tourism market and to support local people participation on tourism development. On analyzing tourism potentials, livelihood concept is used to get comprehensive picture tourism planning and development in Guliang Kangin Village. In this context, there are five capitals should be considered to get systematical analysis such as: human, social and political, natural, physical, and financial capital. Thus, it can be said that Guliang Kangin Village grow up quickly as rural tourism destination recent time because local leaders are very smart on managing their village capital. They manage human resources properly which are hosts community, NGO, government, private enterprise etc., made good collaboration to support any project in developing tourism attraction in that area. In other capital, Guliang Kangin Village also use it well. This effort get a reward that many domestic and international tourists eager to visit Guliang Kangin Village from time to time.

Keywords: Sustainable Tourism, Guliang Kangin Village’s Tourism Potential, Livelihood, New Tourism Destination

I. INTRODUCTION

Since tourism have been believed as development tool and economic drive (Gee and Payos-Sola, 1997;), many new tourism attractions or objects are developed. In Indonesia, the role of tourism sector become importance to supporting development process and increasing income for people and governments. This condition inspired central government of Indonesia as new target and policy on tourism sector. The target is number of international tourists visiting Indonesia should be around 20.000.000 tourists in 2019. To reach it, Indonesia decided 10 international tourism destination beyond Bali such as Toba Lake (North Sumatra), Tanjung Kelayang (Bangka Belitung), Tanjung Lesung (Banten), Kepulauan Seribu and Kota Tua Jakarta (Jakarta), Borobudur Temple (Central Java), Bromo-Tenger-Semeru (East Java), Mandalika (West Nusa Tenggara), Labuan Bajo (East Nusa Tenggara), Wakatobi (South East Sulawesi), and Morotai Islands (Maluku) (Winastra, 2016)

Bali as one of popular international tourism destination should maintain its existence to reach sustainable position and good services for tourists. Therefore, In order to support sustainable tourism in Bali, new destination tourism is needed to build for providing diversification tourism attraction or destination. New destination tourism could be new kind of attraction or new location tourism so that each community or location must be examined deeply and carefully to know what tourism potentials exist on it.

Originally, tourism development in Bali has been started from rural areas because some international tourism areas in Bali such as Ubud, Sanur, or Kuta were a village in long time ago. They became international city when many tourists had been visited them. Tourists need some kind of accommodations like hotels, restaurants, art shops and others. As known, tourism development inspire economic or business activities to local people so that everything could be changed either physical or non-physical aspect in the areas. Therefore, rural life in tourism areas disappear and growth as cosmopolitan area.
This situation made Bali has been critiqued by some tourists who enjoy Bali Island with rural atmosphere for nostalgic and escaping from routine situation in their places. Tourists usually complained that Bali islands now is more crowded than before because tourists will face similar situation with their countries like traffic jam, criminal cases increase, and modern situation/ high building. In brief, Balinese lifestyle is become western lifestyle so tourists can got feeling that they don’t travelling so far from their places. This assumption can decrease competitiveness Bali as international tourism destination so that this article aims to figure out that tourism attractions in Bali isn’t only in South areas of Bali with mass tourism activities but also Bali still have natural and cultural potentials that can be explored to provide sensational experienced for tourists in alternative tourism especially rural tourism activities.

Bali has some rural tourism destinations that each tourism village as each excellent selling point for tourists. For example, Jatiluh Village in Tabanan Regency has beautiful rice field landscapes, Penglipuran Village in Bangli Regency has traditional architecture and bamboo forests, and Tenganan Pagringsingan in Karangasem has cultural activities as tourism attractions. Those tourism villages in Bali are noticed as rule model of rural tourism development in Bali that many tourists visit them bring some business and job opportunities for local people. Guliang Kangin Village in Bangli Regency has been introduced as rural tourism destination by local people for some years, and local government supported it with add the village as one of 25 tourism villages in Bangli Regency. For this reason, three basic question occur that why Guliang Kangin Village has been transformed as tourism destination? What are local potentials can be explored as tourism attraction? Thus, how can local people participate on developing their village as tourism destination?

In fact, rural tourism could be key attraction on reach loyalist of tourists for visiting Bali so that using rural potentials as tourism attraction must be a good decision. As Pitana and Gayatri (2005) explained that base on a survey in 2003, international tourists had some reasons on visiting Bali. The reasons are nature of Bali (84.07%), cultural (52.87%), religious ceremony (18.20%), kind attitude of host community (65.11%), safety factor (28.60%) and others (8.23%).

II. LITERATURE REVIEW

Rural tourism can be defined as travelling with orientation to enjoy country side environment in which rural daily activities and nature which is created as tourism attraction (Anon. 2014) Rural tourism can be noticed to adding value of local resources because it is a part of sustainable tourism in which pro poor tourism (PPT) is implemented (Cawley and Gillmor, 2008). It means rural tourism must be developed with implementing sustainable tourism so that rural tourism have been planned more friendly to nature, economic, social and cultural dimensions. In order to realize sustainable tourism in Indonesia, up to 2014 Indonesia Government established 2000 tourism village (Desa Wisata) (Darma Putra and Pitana; 2010). This decisions have argumentation that tourism village is a form tourism which is fit with poverty reduction and environment conservation. In this context, local people have good participation in tourism development process and good chance in taking benefit from tourism activities. Therefore tourism village figure out as developing village as tourism destination with evolving local people on tourism management system.

Illrshad (2010) noticed that rural tourism has meaning as providing rural experience for tourists so that it has some characteristics: a. Located in countryside areas; b. Multi functionality of rural potencies; c. Rural in scale – both in terms of buildings and settlements – and, therefore, usually small-scale. d. Traditional in character, growing slowly and organically, and connected with local families. Moreover base on regulation of Tourism and Cultural Ministry No. PM.26/UM.001/MKP/2010, Tourism Village define as an integration form of attraction, accommodation, and supporting facilities which is displayed on life structure of community that is included it’s mechanism and tradition. (Darma Putra and Pitana, 2009).

Base on Bangli Regent Regulation No 16/2014 rural tourism development has objectives such as increasing quality of rural environment and cultural conservation, also productivity of tourism activities. Rural tourism will maintain local culture and tradition. In order to support escalation and empowerment local economic performance, rural tourism provide opportunity to diverse tourism attraction in a region that it can be formed as agro-tourism, water-tourism, spiritual tourism, and sport tourism (Suarsana, 2015).

Gee and Fayos-Sola (1997) Figure out that developing a tourism destination should be supported by good plan which is integrated plan included five aspects of planning such as economic, land use, infrastructure, social service and safety. The central aim of plan is how provide local people opportunities to escalate their participation on tourism development so they can reach benefits of it. Moreover, on creating tourism destination plan need contribution from stakeholders like “residents of the host destination area, environmental advocacy groups, tourism-related and non-tourism-related businesses, politicians and other elected officials, major business interest and lobby groups, labor unions and other employee representatives, and governments officials involved with tourism regulation and development,” (Gee and Fayos-Sola; 1997).

Holden (2008) described that land-use planning methods is a basic need to develop sustainability of tourism destination because if a destination has good view it would attract tourists to come many times. Therefore, creating zoning area in order to manage local resources well. For instant, in an area can divide into five zone
which are special preservation (zone 1), wilderness (zone 2), natural environment (zone 3), recreation (zone 4) and park services (zone 5).

Pejanović et al (2014) added that in order to create tourism attraction must consider some value in rural area that natural, cultural, and historical value. It means biodiversity, landscape, building and tradition can be sold as tourism attractions. Rural tourism could formed as some kinds like ethno parks, eco-ethno villages, and festival. Some tourists come to a village with air to reach spiritual experience (Medojević et al 2011; Sharpley and Jepson, 2011; Suarsana, 2015).

Developing rural tourism not only to provide attraction to tourists, but also to share some advantage to local people. Therefore rural tourism is recognize as a form of alternative tourism or sustainable tourism. These are some advantage of rural people: supporting economic activities, supplementary income for rural households, and formulation of individual and value contacts among the residents and tourist. Other benefits of rural tourism development are: increasing rural infrastructure, income, human resources quality, people views, people prosperity and declining urbanization. Finally, Rural tourism development has some efforts to increase eminence residents’ view by using as education and recreation learning process, art and culture maintenance, community base tourism construction, then local people’s view tourism and behavior inclination. (Medojević et al 2011; Holden; Anon, 2014)

Anon (2014) described that rural area must have some basic criteria on supporting rural tourism destination. The basic criteria are: a) it has connection with established tourism destination so it can be included on tourism package which is offered by travel agents to tourists. b) It is supported by good physical and marketing accessibilities. c) Many stakeholders want to support tourism development process in that rural areas. d) Local people have high motivation and enthusiastic on transforming their places as tourism destination. e) it must have good facilities such as road, toilet, park etc.

Additionally, rural tourism potentials can be classified in two aspects which are natural aspect (mountain, forests, river, adventure, and others) and cultural aspect (history, tradition, daily activities, architecture, and local genius). On rural tourism planning, planners must consider some points like understanding local’s characteristics, minimize negative tourism impacts, utilize local materials and environmental friendly, and determine carrying capacity of the area. In addition, rural tourism development could engage local people’s participation because stakeholders have the same dream that sustainability of tourism activities after it is introduced as tourism destination. Rural participation can be formed with local people evolve as tourism actors and owners of small tourism enterprise (local guide, travel agents, souvenir shop, restaurant, etc.), land-owners do not change to outside investors, it must be held public private partnerships to support communities empowerment, rural tourism provide benefits to local people and conserve nature, culture, and tradition (encouraging social organization) (Anon, 2014). To create proper plan of rural tourism, integrated rural tourism/IRT must be considered to implementing (Figure 1). IRT figure out an approach of rural tourism on employing local resources such nature, economic, and sociocultural resources (Cawley and Gillmor, 2008). This effort need local people participation either on plan or development process.

Integrated Rural Tourism (IRT) have been implemented by some approaches, and one of them is sustainable livelihood approach. In order to utilize tourism as a tool for poverty reduction in rural areas, it must consider some principal such as: people-centred, empowering, responsive and participatory, sustainable, multi-level and holistic, conducted in partnership, disaggregated, long-term and flexible. This principal can be realized in rural tourism process by optimize rural people assets like human capital, Social and political capital, natural capital, physical capital, and financial capital (Kadozo, 2009; Sakdapolrak, 2014).

How can local people participate on rural tourism development in livelihood perspectives? Wuleka et al (2013) described that local people should be understanding background distinctive that are socio-cultural, economic and environmental factors, rural people could manage their asset properly. Moreover, local people can do some activities such as farming, fishing, establishment of small craft-based industries, tour guiding, boating, music and dance, folklore and home-stays. Their participation hopefully reach outcome that rural people want such as higher income, escalating prosperity, reduced vulnerability, improved food security and sustainable use of natural resource.
Figure 1. Model Integrated Rural Tourism (source: Cawley and Gillmor, 2008)

III. METHODS

The research has been conducted in Guliang Kangin Village, Bangli Regency from January to July 2016. It was independent research as a practical activities of learning research methodology by author as doctoral student in Postgraduate Study Doctorate Degree in Tourism Udayana University. This research use primary and secondary data which are useful to support research analysis. Primary data has been gathered from community leaders and experts in Guliang Kangin and Bangli Regency. There are some methods for gathering primary data such as observation, in-depth interviews, and others. In addition, secondary data has been cited from documents related research topics. Thus, the research use qualitative description analysis on displaying the results of research.

IV. FINDINGS AND DISCUSSION

A. Geographical and Demographical Dimensions of Guliang Kanging Village

Guliang Kangin Villages is a new destination tourism in Bangli regency, as known, this regency already have some popular tourism destion such as Batur Mountain and Lake, Penglipuran Tourism Village, Batur Temple, Penulisan Temple, Kehen Temple, and others. Those destinations have been visited by 616,637 tourists that are 394,206 international tourists and domestic tourists about 222,431 persons (BPS, 2014). When it compared with arrival tourists in Bangli Regency 2012, international tourists increased 13,77%, and domestic tourists 10,30%. Bila dibandingkan dengan tahun 2012 jumlah wisatawan meningkat, untuk wisatawan asing 13,77%, sedangkan wisatawan domestik 10,30%. This is the rational reason that local government want to diversify tourism attraction in Bangli areas.

Guliang Kangin village has been introduced as rural tourism destination base on Bangli Regent Regulation No. 16 in 2014 in which containing lists of 24 tourism village in Bangli regency and Guliang Kangin Village is one of them. Guliang Kangin village has a key factor on supporting it would be successfully developed as tourism destination that is strategic location in tourism route in East Bali Islands. Location Guliang Kangin Village is in boarder area of Bangli and Gianyar Regencies. This village can be connected with some tourism destination such as Batur Mountain, Penglipuran traditionan village, Kehen Temple in Bangli Regency, Taman Nusa in Gianyar Regency, or Kertagosa (Klungkung Regency).
The village has some potential would be transformed as tourism attraction such as nature landscapes, local daily life activities, cultural, historical and others. Guliang Kangin Village whit

The area of Guliang Kangin Village is around 77.40 Ha which are divided as compound (10.40 Ha), rice fields (63 Ha), and dry land farming (4 Ha). This village has residents more or less 236 household or 976 persons with composition 483 men and 494 women. Base on education background, most of Guliang Kangin Residents only finished Elementary School 562 personals, Junior High School (175), Senior High School (193), up to under graduate (40) and Post Graduate (6). Related with explanation of local residents’ occupation, there are some professional activities have done by Guliang Kangin people such as farmers 283 personals, entrepreneurs (38), carpenters (10), handicrafts (11), marketers (7), civil servants (24), private company workers (110), soldier/police men (8).

B. Tourism Potentials of Guliang Kangin Village

1) Farming activities:
As described before, mostly Guliang Kangin people are farmers who expert to apply traditional farming technology for preparing rise fields land, cultivating, and harvesting. Those activities could be utilized to attract tourists visiting the village. Metekap or using traditional stuff like tractor to prepare land for rice cultivation has been formulated as excellent tourism attraction in Guliang Kangin Village. As Head Customary Village Ngakan Putu Suarsana said that actually Guliang Kangin Village has no beautiful spot agricultural landscape like in Jatiluwih Village (Tabanan Regency), and Ceking area in Tegalalang (Gianyar Regency) but local people provide farming daily life activities as tourism attraction. “We want tourists have good interaction with local people so the tourists will get rural experience that they have feeling as farmers for a moment. Some tourists said to me that they really enjoy with farming activities so that more and more and more tourists came here from time to time,” Suarsana perscomm, 6 June 2016.

He added that farmers in Guliang Kangin Village have widely farming land because 2/3 of village total area functioned to support famers’ activities in wet or dry lands. Irrigation system in the village in good condition that managed by Subak Guliang. Like other subak in Bali, Subak Guliang also implemented Tri Hita Karana (THK) philosophies. The philosophies inspired local people to maintain their relation to God, fellows, and environments in harmony situation. From these relationships, rural daily activities can be explored as tourism attraction that tourists can learn local value, system, artefact and others as new experience of their life.

2) Historic places
Guliang Kangin Village has some historical places which are signed by Temple building, the temple usually has closely relation with kingdoms in past centuries. As known, in the village had been built two Dang Kahyangan temple, and Tri Kahyangan Temple (Bale Agung Temple for Brahma/creation; Puseh Temple for Wisnu/maintenance; and Dalem Temple for Siwa/destruction). Dang Kahyangan temple in Guliang Kangin Village that are Dalem Tengaling Temple related to Taman Bali Kingdom or clan of Mahagotra Tirta Arum, and Dalem Dimade Temple related with Gelgel Kindom (Klungkung Regency). Each temple usually occurs Hindu Ceremonial activities, those activities would be interesting cultural attraction for tourists.

3) Holy water resources
Location of Guliang Kangin Village is near Melangit River so that the village has some springs which is each spring is believed has efficacy to cure some kinds of illness. There are two springs really popular in Guliang Kangin Village. Pancoran Solas Spring and Toya Lateng Spring. Pancoran solas means the spring divided into eleven hole and that are believed as holy water for purity of body and should to people who taking a bath in the spring. Another spring called Toya Lateng, it has function to cure skin illness.

C. Tourism Management in Guliang Kangin Village

Base on Ngakan Putu Suarsana explanation Guliang Kangin Tourism Village implemented community base tourism (CBT). The aim of tourism development in Guliang Kangin Village is supporting farmers to have higher motivation to sustain their livelihood. Originally, the initiator of Guliang Kangin Tourism Villag I Ketut Sediyayasa introduced the idea on local people meeting. At first, time the idea had no reaction by local people because most of them did not believed their village can attract tourists. “It was like something on the sky for us, because we have lack experience on tourism activities. Most of Guliang Kangin Residents didn’t familiar with tourists and tourism sector, so the idea had been rejected in the meeting,” said Suarsana on perscomm, 6 June 2016.

The rejection didn’t make the initiator cancelled his plan to introduced Guliang Kangin Village and he was supported by bendasa desa pakraman Guliang Kangin in that time with creating a socialization team. The approach of innovation dissemination on tourism village development had changed that it was not introduced on general/formal meeting but it socialize on small meeting. When three or more people stay in one place at the same
time would asked to discussed the benefits and limitation or positive and negative impacts if their village transformed as tourism destination. Fortunately, I Ketut Sediayasa as initiator was able to answer any question properly, it is not separated with his competency as a good guide so he has good view and experience to make local people assured with his idea. As conclusion, from time to time the awareness of local people that transforming their village as tourism destination was good choice to increase their income and quality life in future.

Systematically, some steps have been ended by local people on rural tourism destination process. Base on explanation the leader of dusun/banjar Dinas Guliang Kangin I Komang Sandi, local people started with exploring and understanding local potentials. “After we know our village potential properly, we develop a team to manage it,” said Sandi on perscomm. 25 May 2016. The team is called Guliang Kangin Tourism Village Board (table 1). Simultaneously, the board work with local people to increase tourism knowledge, environment qualities, and tourism business networking.

Tourism knowledge to prepare mentality of local people so that the ready to accept tourists visiting their villages. This step realize with invite Bangli Regency Cultural and Tourism Departments, tourism expert, and other stakeholders to describe positive and negative impacts of tourism development. By knowing it, local people more confident to interact with tourists and they know how to anticipate unwanted situation after tourism activities growing well on their village like social jealousy, unfair business environment, etc. “One thing that Guliang Kangin Tourism Village Management did that is socialization sustainability and create small groups of residents base on their competencies or preferences such as local guide, local food, art performances, handicrafts and others. In the group, local people arrange an agreement or schedule who will serve tourists in a day that was informed by travel agents,” Suarsana explained. Other programe, it has been introduced English Course on Sunday in order to share tourism knowledge to young people.

In addition, environment qualities has been improved by developing tourism facilities like tracking route, small stage for displaying local products and performing daily/tradition activities (metekap, ngulat, keranjang, menande etc.). Other activities revitalize selling point of areas by utilizing historical and nostalgic/romantic story and values. One of some spots that selling to tourist is Pancoran Solas area that was introduces as a place to purify body and soul of tourists like Balinese ancestors in the past. Tourism accommodations also developed that some rooms on local people’s houses have been increased its standards on the stuff and cleaning services qualities. Therefore, 8 rooms are available for tourists now.

Moreover, the board Guliang Kangin Village progressively creating tourism business networking to support tourism activities. There are two major activities have been done that are inviting tourism stakeholders to make networking and up to 2016 around 60 travel agents had agreement to organize tourism package which is included Guliang Kangin Tourism Villages. Thus, online promotion has been created to support Guliang Kangin village as rural tourism destination on two websites such as: www.baliruralcommune.com (website of online booking) and www.guliangkangin.or.id (a website provide information about Guliang Kangin Village).

Beside the committee, Guliang Kangin Tourism Village has been supported by local people who are organized on Kelompok Sadar Wisata (POKDARWIS) with 60 members and the board Pokdarwis are: I Nengah Patra (Head), I Dewa Made Adnya (Secretary) and Dewa Ngakan Made Sutirka (Treasure). This team has responsibility to keep clean Guliang Kangin Village areas so the board leads local people to manage plastic garbage in Bank Sampah and maintain rural environment.

Six months after the first time creating Guliang Kangin Village as tourism destination, the first group of tourists visited Guliang Kangin Village in the middle 2012. Then, many tourists visited the places and up to July, 2016 the total 5,316 international tourists came (Table 2). Unfortunately, data of domestic tourists didn’t available but base on observation many domestic tourists also came to enjoy the tourism attraction in Guliang Kangin

### TABLE I. GULIANG KANGIN TOURISM VILLAGE BOARD

<table>
<thead>
<tr>
<th>Badan Pengelola Desa Wisata Guliang Kangin (Guliang Kangin Tourism Village Board)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Steering committee</td>
<td></td>
</tr>
</tbody>
</table>
| : | 1. Ngakan Putu Suarsana, SH (head of customary village/ Bendesa Desa Pakraman Guliang Kangin)  
2. I Komang Sandi ( Kelian Banjar Dinas Guliang Kangin )  |
| General Organizing committee |  |
| : | 1. I Nengah Patra (Head)  
2. I Dewa Made Adnya (Secretary)  
3. Dewa Ngakan Made Sutirka (Treasure)  |
| Unit of Subak Guliang Tourism Management |  |
| : | 1. Ni Putu Onix Yasiantari (Manager)  
2. I Nyoman Rai (Chef)  
3. I Wayan Budiarta (Operasional)  |
| Unit of Pancoran Solas Tourism Management |  |
| : | 1. Ade Eka Buana (Manager)  
2. I Dewa Nyoman Parta (Secretary)  
3. Ni Kadek Juni Antari (Treasure)  |

Source: Guliang Kangin Tourism Village Monograph, 2016
Tourism Village. The most popular tourism activities attracted domestic tourists is purify process in Pancoran Solas site.

**TABLE II. DATA OF INTERNATIONAL TOURISTS VISITING GULIANG KANGIN TOURISM VILLAGE**

<table>
<thead>
<tr>
<th>No</th>
<th>Year</th>
<th>Total</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2012</td>
<td>267</td>
<td>Group visitor only came in three months such as July, September, November</td>
</tr>
<tr>
<td>2</td>
<td>2013</td>
<td>1,222</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2014</td>
<td>1,054</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2015</td>
<td>1,700</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2016</td>
<td>1,073</td>
<td>Data up to July, 2016</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>5,316</td>
<td></td>
</tr>
</tbody>
</table>

Source: Guliang Kangin Tourism Village Monograph, 2016

D. Tourism Benefits for Local People

Local people in Guliang Kangin Village have got some benefits after their village transformed as rural tourism destination. As Head of Guliang Kangin Customary Village Ngakan Putu Suarsana explanation that increasing of local awareness on conserving their tradition, culture, heritage, and environment would be extra benefit of tourism development.

Other benefits are supporting people’s creativity on producing handicrafts, adding source family income for local people, and stimulating young people to study English. “Beside some benefits that Guliang Kangin residents already took, we also face some crucial problem or limitation like the awareness of residents on managing waste well is still low, tourism facilities such road, park, toilet, souvenir shops etc. are need to improve. The most crucial problem is the marketing tourism destination still stagnant that we have no tourism marketing experts,” said Suarsana, perscomm.6 June 2016.

Actually, local governments gave more attention on development of Guliang Kangin Tourism Village. Local governments (Bangli Regency and Bangli Province) provide fund of physicals project in order to increase quality of tourism facilities. Some universities also have come to empower local people on managing their village as tourism destination. Tourism Research Consortium of Udayana University and Gadjah Mada University are two institutions involved to support tourism development process in Guliang Kangin Village. Tourism experts of Tourism Research Consortium of Udayana University giving small presentation about strategic of rural tourism management on small group discussion which are attended local people, NGO activists, travel agents and other tourism stakeholders. Gadjah Mada University helped local people to increase performance on agriculture land for supporting tourism activities. Suarsana said rural tourism in Guliang Kangin Village as a form of integration agriculture and tourism sectors. “In my opinion, tourism activities in rural areas do not sustain without good quality of agriculture system so we want have good management of those sectors.

Discussing rural tourism development on livelihood perspective, it is true that tourism development is not only utilize single factor that is economical factor but it also use other factors such as cultural, environmental, social, and political. This condition has been confirmed that tourism sector as “catalyst” of other sector in order to support acceleration regional development process and inclination local people welfare. Rural tourism processes in Guliang Kangin Village figure out that tourism has been acted effective tools to push revitalization of agriculture sector performance in which local people have high motivation to participate on any stage development process. As a fact mostly Guliang Kangin Residents attended socialization agenda of tourism development process in their village. They also eagerly participated to build small road to facilitate tourism attraction/package in Guliang Kangin Village.

As elaboration of above findings, these are some tourism activities as excellent package that using to attract international tourists in Guliang Kangin Village:

1. Visiting or staying on traditional houses and interaction on daily activities of local people.
2. Village tracking
3. On farm activities attraction (this attraction involved more than 60 people that they showed their competencies on local genius activities like metekap, and ngulat keranjang.
4. Visiting elementary school for sightseeing children activities in which international tourists participate as native speaker on Sunday English Course.
5. Purification process in Pancoran Solas.

In livelihood strategic approach rural tourism revitalize tradition activities which is aimed to conserve culture as economic activities. The activities like megambel, mejekaitan, or cleaning houses, local guide, cooking etc. could be noted as new livelihood activities to local people. Those livelihood activities occur after Guliang Kangin Village has position as tourism destination. By implementing community base tourism that local people have
good role on planning, managing, controlling, and evaluating development process, rural tourism activities in Guliang Kangin Village are believed can afford an objective reducing poverty.

V. CONCLUSION

In short, rural tourism is a part of effort to realize sustainable development on implementing strategy that developing/creating new destination or attraction of tourism. This strategy to attract tourists to revisiting Bali again and again. Rural tourism development dedicated to local people in order to optimize local potentials as tourism stuff so that local people have new source of family income. Thus, local people have new livelihood activities such as megambel, mejejaitan. The activities are new tools to reach higher income and better quality of life.

REFERENCES


Participation of Balinese Toward Tourism
Can Government and Tourism Industries Affect Participation?

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Abstract—This essay is aimed to study the influencing factors for community participation in tourism activities. Due to an important element for implementing tourism sustainability, participation of local people in tourism activities and its development had attracted many scholars. However, researchers attempted to analyze the causes of participation are very rare. In order to contribute for this gap, we studied the government’s role and tourism industries behavior that are proposed as two antecedent factors for Balinese people participating in tourism at Kuta and Nusa Dua, two famous destinations in Bali. Applying hierarchical construct in structural equation model (SEM), data from 64 communities leaders at both destinations were gathered in June 2015 and analyzed. The results showed government’s role significantly affects local participation and behavior of tourism industries. However, the behavior of industries did not show significant effect on local participation. In addition, participation of local people at both areas had effect in increasing the benefit and reducing the cost related to tourists’ activities, significantly.

Keywords - Balinese, hierarchical construct, participation, SEM, sustainability

I. INTRODUCTION

The latest paradigm for doing national development is its sustainability. This principle becomes mainstream for every country around the world do their national development. In spite of its popularity among policy makers, politicians, researchers, and other agents, there’s still lot of debates regarding understandability of this concept. According to United Nations [1], variation in interpretation regarding sustainable development is the main factor for the less successful of its implementation although development agents such as governments, researchers, and the international organizations announce this paradigm intensively.

Sustainable development has been started its position in national development discourses and attracts many researchers since the publication of document entitled “Our Common Future” by Brundtland Commission, a task force developed by World Commission on Environment and Development (WCED) in 1987. In this report, the commission wrote

“We see instead the possibility for a new era of economic growth, one that must be based on policies that sustain and expand the environmental resource base. And we believe such growth to be absolutely essential to relieve the great poverty that is deepening in much of the developing world.”

Refers to above note, efforts to sustain and expand the environmental resources become an important issue in national development process. In spite of the simplicity definition for sustainable development by WCED which stated "Sustainable development is development which meets the needs of the present without compromising the ability of future generations to meet their own needs.", according to United Nations in its report “The Millennium Development Goals Report 2014”, threats for environmental sustainability tend to increase. For instance, globally carbon dioxide (CO₂) emissions increase almost 50 percent in 2011 compared to 1990 level [3].

In sustainable development process, people are the central agents. The national development will sustain only if its focus relies on people empowerment. According to Kates et al. [4], it’s almost impossible to realize people empowerment without focusing on three dimensions of sustainable development, i.e. (a) economic, (b) socio-cultural, and (c) environmental dimension. We believe to enhance the focus of development agents, roles and responsibilities of these agents in the development process have to be re-coordinated. Coordination is a key factor in determining the successfullness of sustainable development in various sectors [5].

Tourism as an industry also adopts the concept of sustainable development. The World Tourism Organization stated sustainable tourism development is a development that is conducted to fulfill visitors’ and communities’ needs while keeps and expands the development opportunities in the future [6]. Refers to this definition, it is clear
visitors and local communities are the primary concern in tourism development activities. In the last decade, tourism has big impacts on Indonesian’s economic and social development. According to Mr. Arief Yahya, Tourism Minister of Indonesia, direct contribution of tourism for Indonesian GDP in 2014 as much as 4.01 percent. In addition, Indonesian tourism also generated US$11.17 million and 10.32 million people works in tourism and related sectors [7]. According to World Travel & Tourism Council, Indonesian rank for relative importance of travel and tourism total contribution to Gross Domestic Product (GDP) is 17 out of 184 countries around the world [8].

For Bali and Balinese people, tourism has a long story. Tourism in this small island had been started in 1969 when the former President of Indonesia, Soeharto, announced the First Phase of 5 Year Plan or Rencana Pembangunan Lima Tahun (REPELITA) Tahap I. The number of foreign tourist visited Bali in 1969 is recorded as much as 11 278 visitors or approximately 13.10 percent from tourists’ visit to Indonesia. These figures increase dramatically to 4 001 835 at the end of year 2015, approximately 38.45 percent from foreign visitors to Indonesia that is recorded 10 406 759 visitors. Fig. 1 displays number of tourists visited Bali and Indonesia for period 1969-2014.

In spite of tourism and its related sector’s to contribute in Bali’s economic, there is no doubt some negative impacts also emerge from tourism development, especially for socio-cultural and environmental dimensions. Our research that is conducted in 2014 showed people at Kuta and Nusa Dua areas, two central tourist destinations in Bali, felt unsatisfied regarding their safety and comfort. Local people judged tourism is the cause for the raising of criminality and other social destructions at their villages. If these negative impacts could not be solved wisely, these will affect communities’ evaluation regarding the benefit and burden cost of tourism.

Community-based tourism (CBT), in a simplified manner, can be understood as local people taking care of their natural and socio-cultural resources in order to gain benefits from tourism activities [9,10]. From this perspective, we assure participation of local people on tourism in their own backyard is vital to realize sustainable tourism. This article is aimed to elaborate the effects of government and tourism industries at Kuta and Nusa Dua, Bali on local community participation on tourism activities at both areas. In addition, this work is directed to study participation’s effect on benefit and cost of tourism activities.

![Number of Foreign Tourists to Indonesia and Bali (Year 1969 - 2014)](source: Bali Tourism Office, 2015)
II. LITERATURE REVIEWS

Community-based development and its variant, community-driven development, according to Mansuri & Rao [11] is a development in which the communities have direct controls over project decisions. It has potential gains for community such as enhancing project sustainability, poverty reduction, increasing efficiency and effectiveness, empowering poor people and many more. These gains arise from changing the passive roles of community to be actively involved and voiced in development processes. Community-based development relies on community to use and organize their social capital to (actively) participate in development processes.

Community participation is a concept, which is almost impossible to define it precisely. First, participation itself does not have a universally valid definition because of it is used widely and scope is very comprehensive [12,13]. Secondly, United Nations (1985) cited in Tosun [13] stated the term community participation “can best be understood in the context of specific country and its political and socio-economic system”. This suggests that participation should be approached in terms values and norms of the participants. In this context, local culture is an important media in determining successfulness of community participation. Finally, community participation is not a flat concept but rather is a categorical term. According to Tosun, participation can be group in three categories namely: (a) coercive, (b) induced, and (c) spontaneous participation [13].

According to Connell (1997) cited in Okazaki [14], community participation in tourism planning “is not only about achieving the more efficient and more equitable distribution of material resources: it is also about the sharing of knowledge and the transformation of the process of learning itself in the service of people’s self-development. Viewed from Connell’s perspective, equitable distribution regarding the benefit and cost of tourism development was not the only objective, but sharing the knowledge and learning process to local people regarding tourism development also be important goals in sustainable tourism development. Two actors that are responsible for sharing tourism knowledge and educated the local people are local government and tourism industries.

Government and tourism industries have important roles to realize sustainable tourism because government has political power and business sectors control capital needed in tourism development. Thus, to empower the local community through sharing the knowledge and opportunities in tourism activities, government and business’ roles become very important. Our latest study conducted at Kedonganan Beach, center of sea food culinary tourism in Bali, showed local government roles that is formed by distributive (financial and infrastructure) and regulative roles had significant effect on people’s economic condition. However, these roles did not affect socio-cultural dimensions and communities’ satisfaction [15].

III. RESEARCH METHOD

A. Instrument, Population, and Research Sample

For assessing the causal relationships among latent variables in our model, we applied quantitative modeling by using variance-based structural equation model (PLS-SEM). An instrument was built to collect data from 64 community leaders at Kuta and Nusa Dua. Questionnaire with 5 Likerts’ scaled option for every closed item was designed. We choose community leaders at both areas as data source because they represent the local people. Table 1 lists number of respondents at both areas:

<table>
<thead>
<tr>
<th>Area</th>
<th>District</th>
<th>Number of Villages</th>
<th>Village’s Leader</th>
<th>Religious Leader</th>
<th>Locals Representative</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nusa Dua</td>
<td>Kuta Selatan</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>2</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>Kuta</td>
<td>Kuta</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>4</td>
<td>9</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Kuta Utara</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Mengwi</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Both areas</td>
<td></td>
<td>17</td>
<td>17</td>
<td>23</td>
<td>9</td>
<td>15</td>
<td>64</td>
</tr>
</tbody>
</table>

B. Conceptual Research Model and the Hypotheses

To answer the research questions, we design our research model and build five hypotheses as depicted in Fig. 1. In our model, tourism industries behavior and local community participation is positioned as endogenous as well as exogenous constructs. Five hypotheses were built to elaborate causal relationships between latent variables, i.e.:

H1: Government roles positively affect industries behavior at Kuta and Nusa Dua areas for promoting tourism sustainability;

H2: Tourism industries behavior at Kuta and Nusa Dua areas positively affect local community participation for promoting tourism sustainability;

H3: Government roles positively affect local community participation for promoting tourism sustainability;
H4: Local community participation positively affects the positive impacts of tourism development at Kuta and Nusa Dua areas; and

H5: Local community participation negatively affects the negative impacts of tourism development at Kuta and Nusa Dua areas.

Figure 2. Conceptual Research Model

C. Data Analysis

Before the questionnaire was used to collect data, we tested it on pilot study conducted at Sanur Beach. Leaders at this area as much as 28 people were randomly selected as our respondents. Collected data were analyzed to assess item’s validity and construct’s reliability. According to Nunnaly [16], set of items are considered has internal consistency if its Cronbach’s alpha is equal or greater than 0.70 as threshold value although for exploratory research, as long as the alpha coefficient value is greater than 0.60 is acceptable [17]. Second criterion to assess quality of questionnaire is item’s validity. An item is assumed valid if its correlation with total items of the same construct is greater than 0.30 as the lowest limit [18]. If the questionnaire proved qualified enough, then research data were collected and analyzed by applying PLS-SEM.

IV. RESULTS

A. Profile of Respondents

Descriptively, our respondents are male (87.5 percent) and has been completed their diploma’s education. Their ages in the range of 28 – 69 years old with the average is 48.13 years. All of our respondents have been living at Kuta or Nusa Dua areas at least for 15 years with the average are 47.18 years. From these facts, we concluded that our respondents were properly representative of local people at Kuta and Nusa Dua areas.

B. The Quality of Questionnaire

As mentioned before, a pilot test was conducted to assess quality of questionnaire by distributing it to 28 community leaders in Sanur area. Five latent variables with 38 items in total were examined their reliability and items’ validities. Table 2 lists validity and reliability’s test results using SPSS 20:
Table 2 shows all latent variables on the model have alpha coefficient greater than threshold value suggested by Nunnally [16]. The least and the greatest alpha’s was found on tourism benefit’s and local participation constructs as much as 0.773 and 0.943, respectively. In addition, excepts for TB6 on tourism benefit construct, all items on respective constructs have correlation values greater than 0.30, which indicated theses constructs are appropriately measured. By eliminating TB6 as indicator for tourism benefit construct will change alpha coefficient from 0.773 to 0.799, we decided to remove it from our questionnaire. Noting these facts, we conclude the instrument is qualified to use in final data collecting. The operational model in our research can be depicted in Fig. 3:

C. Measurement Model Analysis

Prior to assess the relationships between latent variables, we conducted measurement model analysis to evaluate every construct in term of their indicators as suggested by Hair et al. [17] and Hox & Bechger [19]. In measurement or outer model analysis, convergent validity of construct is assessed by evaluating its average variance extracted (AVE) and every indicators of respective construct is assessed by its outer loading for reflective indicators or its outer weight for formative indicators. A construct is argued achieves convergent validity if its AVE is greater than 0.50 [20] and its indicators have outer (loadings or weights) values greater than 0.60 [17] or significant [20]. Table 3 lists the AVEs, outer values and their significance level, and composite reliabilities (CRs) for latent variables in our model:

<table>
<thead>
<tr>
<th>Latent Variable</th>
<th>Item</th>
<th>Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Impacts α = 0.773</td>
<td>TB1 Tourism creates job for local community</td>
<td>0.672</td>
</tr>
<tr>
<td></td>
<td>TB2 Tourism creates business opportunities for community</td>
<td>0.574</td>
</tr>
<tr>
<td></td>
<td>TB3 Tourism increases income for community</td>
<td>0.592</td>
</tr>
<tr>
<td></td>
<td>TB4 Tourism increases quality of public infrastructure</td>
<td>0.555</td>
</tr>
<tr>
<td></td>
<td>TB5 Tourism increases quantity of public infrastructure</td>
<td>0.614</td>
</tr>
<tr>
<td></td>
<td>TB6 Stronger appreciation of the public on their traditional values</td>
<td>0.220</td>
</tr>
<tr>
<td></td>
<td>TB7 More protected and preservation of Hindu shrines</td>
<td>0.362</td>
</tr>
<tr>
<td></td>
<td>TB8 The growing of public concern for environments</td>
<td>0.479</td>
</tr>
<tr>
<td>Negative Impacts</td>
<td>TC1 The rising prices for staple goods</td>
<td>0.482</td>
</tr>
<tr>
<td></td>
<td>TC2 The rising prices of properties and rental houses</td>
<td>0.433</td>
</tr>
<tr>
<td></td>
<td>TC3 The increasing of business competition</td>
<td>0.599</td>
</tr>
<tr>
<td>Government Role α = 0.930</td>
<td>GO1 High commitment to accommodate people voice</td>
<td>0.799</td>
</tr>
<tr>
<td></td>
<td>GO2 Combine top-down and bottom-up approach</td>
<td>0.796</td>
</tr>
<tr>
<td></td>
<td>GO3 Effective regulation has been developed</td>
<td>0.815</td>
</tr>
<tr>
<td></td>
<td>GO4 Effective regulation has been implemented</td>
<td>0.869</td>
</tr>
<tr>
<td></td>
<td>GO5 Enhancing local participation in tourism development</td>
<td>0.802</td>
</tr>
<tr>
<td></td>
<td>GO6 Enhancing local organization in tourism development</td>
<td>0.698</td>
</tr>
<tr>
<td>Local Participation α = 0.943</td>
<td>CP1 Local community get involved in tourism planning</td>
<td>0.830</td>
</tr>
<tr>
<td></td>
<td>CP2 Local community get involved in monitoring tourism development</td>
<td>0.816</td>
</tr>
<tr>
<td></td>
<td>CP3 Local organization get involved in tourism planning</td>
<td>0.923</td>
</tr>
<tr>
<td>Industries Behavior α = 0.802</td>
<td>IB1 Prioritization of local people for worker recruitment</td>
<td>0.592</td>
</tr>
<tr>
<td></td>
<td>IB2 Waste has been properly managed</td>
<td>0.590</td>
</tr>
<tr>
<td></td>
<td>IB3 Respect and honour local values</td>
<td>0.655</td>
</tr>
<tr>
<td></td>
<td>IB4 Actively contribute to keep destination safe</td>
<td>0.631</td>
</tr>
<tr>
<td></td>
<td>IB5 Financially contribute in ritual and cultural ceremony</td>
<td>0.514</td>
</tr>
</tbody>
</table>

Source: Own primary data (2015)
TABLE III. RESULTS FOR MEASUREMENT MODEL ANALYSIS

<table>
<thead>
<tr>
<th>Latent Variable</th>
<th>AVE</th>
<th>CR</th>
<th>Item</th>
<th>Outer Value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government Role</td>
<td>0.742</td>
<td>0.945</td>
<td>GO1</td>
<td>0.856</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO2</td>
<td>0.855</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO3</td>
<td>0.877</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO4</td>
<td>0.914</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO5</td>
<td>0.877</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO6</td>
<td>0.784</td>
<td>0.000</td>
</tr>
<tr>
<td>Industries Behavior</td>
<td>0.569</td>
<td>0.868</td>
<td>IB1</td>
<td>0.720</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>IB2</td>
<td>0.779</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>IB3</td>
<td>0.819</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>IB4</td>
<td>0.795</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>IB5</td>
<td>0.646</td>
<td>0.000</td>
</tr>
<tr>
<td>Positive Impacts</td>
<td>0.537</td>
<td>0.884</td>
<td>TB1</td>
<td>0.888</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB2</td>
<td>0.795</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB3</td>
<td>0.816</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB4</td>
<td>0.728</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB5</td>
<td>0.810</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB6</td>
<td>0.285</td>
<td>0.102</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB7</td>
<td>0.638</td>
<td>0.000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Latent Variable</th>
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<th>CR</th>
<th>Item</th>
<th>Outer Value</th>
<th>p-value</th>
</tr>
</thead>
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<td>GO1</td>
<td>0.856</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO2</td>
<td>0.855</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO3</td>
<td>0.877</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO4</td>
<td>0.914</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO5</td>
<td>0.877</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>GO6</td>
<td>0.784</td>
<td>0.000</td>
</tr>
<tr>
<td>Industries Behavior</td>
<td>0.569</td>
<td>0.868</td>
<td>IB1</td>
<td>0.720</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>IB2</td>
<td>0.779</td>
<td>0.000</td>
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<tr>
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<td>0.819</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
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<td></td>
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</tr>
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<td></td>
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</tr>
<tr>
<td>Positive Impacts</td>
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<td>0.884</td>
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<td>0.000</td>
</tr>
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<td>0.000</td>
</tr>
<tr>
<td></td>
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<td></td>
<td>TB3</td>
<td>0.816</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB4</td>
<td>0.728</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB5</td>
<td>0.810</td>
<td>0.000</td>
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<td></td>
<td></td>
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<td>TB6</td>
<td>0.285</td>
<td>0.102</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TB7</td>
<td>0.638</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Source: Analyzed from primary data (2016)

On the constructs level, Table 3 showed negative impacts as a latent variable had AVE slightly less than 0.50 as suggested. However, noting that all of its indicators were significant, we concluded this construct is fairly
reflected by its indicators. In addition, we decided to keep TB7 as an indicator for positive impact latent variable even though its loading value is less than the threshold and insignificant, because by excluding this item will cause socio-cultural latent has no indicator. Based on these findings, we concluded the inner or structural final model is worth to be analyzed.

D. Inner or Structural Model Analysis

The second step in applying PLS-SEM is doing an inner or structural model analysis. Inner model is a sub-model in PLS-SEM that reflects the causal relationships among latent variables [17]. Noting PLS-SEM assumes free-distribution for variables on the model, inner model assessment is conducted by applying non-parametrical technique through bootstrapping procedure available in SmartPLS 3.0 [21]. Assessment of inner model evaluates the AVEs and R²’s of endogenous latent variables, significance of path values, and goodness of fit (GoF) of model. According to Chin [22], threshold values for R² to say the variance of construct is weak, moderate, or substantial are 0.19, 0.33, and 0.67, respectively. Table IV represents the R²’s, AVE, and number of indicators for latent variables in our final model:

<table>
<thead>
<tr>
<th>Endogenous Latent</th>
<th>Number of Items</th>
<th>R²</th>
<th>Chin’s Criterion for R²</th>
<th>AVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Industries Behavior</td>
<td>5</td>
<td>0.550</td>
<td>Moderate</td>
<td>0.369</td>
</tr>
<tr>
<td>Local Participation</td>
<td>4</td>
<td>0.263</td>
<td>Weak</td>
<td>0.855</td>
</tr>
<tr>
<td>Positive Impacts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Economic</td>
<td>5</td>
<td>0.944</td>
<td>Substantial</td>
<td>0.693</td>
</tr>
<tr>
<td>Environment</td>
<td>1</td>
<td>0.407</td>
<td>Moderate</td>
<td>1.000</td>
</tr>
<tr>
<td>Socio-Culture</td>
<td>1</td>
<td>0.081</td>
<td>Very weak</td>
<td>1.000</td>
</tr>
<tr>
<td>Negative Impacts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Economic</td>
<td>3</td>
<td>0.542</td>
<td>Moderate</td>
<td>0.692</td>
</tr>
<tr>
<td>Environment</td>
<td>6</td>
<td>0.843</td>
<td>Substantial</td>
<td>0.643</td>
</tr>
<tr>
<td>Socio-Culture</td>
<td>6</td>
<td>0.700</td>
<td>Substantial</td>
<td>0.542</td>
</tr>
</tbody>
</table>

Source: Analyzed from primary data (2016)

In PLS-SEM, it is possible to make a hierarchical model through the repeated use of manifest variables and a higher-order latent variable can be created by specifying lower-order latent, and so forth. A higher-order latent variable is represented (formatively or reflectively) by all of manifest variables in its underlying lower-order latent variables [23]. Hierarchical construct model that also is known as multidimensional constructs model. In our model as depicted in Fig. 2, we had nine first-order and two second-order latent variables. Table 4 lists the assessment results of structural or inner model analysis.

In spite of PLS-SEM does not permit us to assess the global goodness-of-fit (GoF) as found on covariance-based SEM (CB-SEM), Tenenhaus et al. [24] provide a formula that can be used as proxy for global GoF, as follows:

\[
GoF = \sqrt{\frac{\text{AVE} \times R^2}{\text{AVE}}} 
\]

In eq. (1), AVE and R² are weighted average with weight is number of items of endogenous latent variable. By eliminating AVE and R² values for environment and socio-cultural positive impacts in calculating eq. (1) because both constructs had only one item (Vinzi et al., 2010 cited in Henseler & Sarstedt [25]), eq. (1) gave us GoF value as much as 0.477 and we argued this value is sufficient to conclude the model is quite good to predict the causal relationship among government roles, industries behavior, communities participation towards tourism development, and impacts of tourism activities. The structural model with its estimates for these relationships is shown on Fig. 4.

V. DISCUSSION

Refers to inner model’s results, we found four out of five hypotheses were accepted. Local government roles proved significantly affect tourism industries behavior (H1) through tourism regulation that had been made and implemented, and significantly affect local community participation (H3) by showing its commitment to hear people voice, enhancing local community participation, and empowering local organizations. These findings support previous research by Pillora & McKinlay [26] that stated “… it is important to engage communities in decision-making over the delivery of important services at the local level.” According to Organisation for Economic Co-Operation and Development (OECD), good governance is a concept that has come to regular use in various discourses as well as in sustainable development. Good local governance that should be initiated by local government will assures the corruption is minimized, the views of minorities are considered, and their voices are heard in decision-making process [27]. From the acceptance of H1 and H3, we concluded the local government roles had been properly regulated tourism industries at Kuta and Nusa Dua areas and positively affect people participation as the cornerstone of good local governance. In spite of some regulations have been made related to tourism industries, industries behavior did not significantly affect local
participation. We rejected H2 that stated industries behavior positively affect local participation for promoting tourism sustainability. This finding was not inline with Ertuna & Kurbas’ results whom studied local community involvement in rural tourism development. One finding of their research is local business seems to stimulate the rural communities to participate in tourism activities [28]. We argue at least two causes regarding this difference. First, type of business owner. Most of tourism business at Kuta and Nusa Dua areas were owned and controlled by non-local people while Ertuna & Kurbas studied business owned by local people. Second, while Ertuna & Kurbas studied new business had been developed by local people, most of tourism industries at Kuta and Nusa Dua areas were in mature stages. Owner and stages of tourism businesses will affect their perception regarding local communities and vice versa.

In addition, we also found that H4 and H5 hypotheses were accepted. Local community participation proved significantly affects tourism impacts on both sides; the positive and negative impacts. On the positive impacts of tourism, the more local people get involved on tourism development the more positive impacts they may feel and the most aspect they perceive was reflected on economic benefit follows by environment benefit. Besides of it, local participation will reduce the negative impacts of tourism development. Our findings about the effects of local participation on tourism impacts are inline with some similar researches. Yaman and Mohd [29] in their work stated by empowering local people, community-based tourism that is characterized by participation of local people will reduce negative impacts and concentrate the benefits of tourism locally. As noted by Tosun that the more local communities benefit from tourism, the more likely they will be to protect area’s natural and cultural heritage [30].

From the causal relationships between positive impacts of tourism as first-order latent with its second-order latent variables, we found socio-cultural latent was not significantly affected. This means that tourism does not yet give some benefits for the protection and preservation of Hindu shrines at both areas. However, economic and environment dimensions are positively affected by positive tourism impacts. Job opportunities for local
people and the increasing of income are two economic’s indicators that were mostly influenced. Furthermore, reflections of negative impacts of tourism were significant on all of its dimensions where environmental and economical aspects were the biggest and the least influenced. Our findings in evaluating tourism impacts at Kuta and Nusa Dua are inline with previous research by Leksakundilok, noted that in promoting community-based (eco)tourism, development agents should not focus only on negative impact to environmental but also important to consider the impacts for social and cultural fabric of local communities [31].

VI. CONCLUSION AND RECOMMENDATION

Community participation is key factor in promoting sustainable tourism. In spite of its importance, the determinants of community participation and their effects are quite scarce. In this research we showed local government roles significantly affect local community participation and tourism industries behavior whereas industries behavior does not affect people participation regarding the sustainability of tourism at Kuta and Nusa Dua areas, southern of Bali. The formal and informal leaders at both areas perceive local government has been successfully regulates tourism industries to do their businesses properly relates to implement sustainable tourism development. Furthermore, village leaders also appreciate local government in promoting participatory tourism development by combining government wants and communities needs, hearing and considering people voice, and empowering local bodies to take parts in tourism activities. However, behavior of tourism businesses at these area does not successfully affect local participation. We believed this insignificant effect arose from facts i.e. (a) most of tourism businesses are owned and controlled by non-local people, and (b) tourism industries at these area are in mature stages.

Refers to the findings of our work, we suggest tourism development agents at Kuta and Nusa Dua areas to focus their efforts and resources, in building sustainable-community-based tourism (SCT), on positive and negative impacts of tourism in all of three sustainable dimensions. In order to enhance and to empower local people capabilities in tourism activities, social structures and cultural fabrics are important aspects to consider as well as to increase their abilities to apply soft technologies such as knowledge, information, financial, and entrepreneurial capabilities in tourism activities and development.

REFERENCES

Development Strategy of Balinese Traditional Culinary as Form of Cultural Tourism

(Case at Hotels in Sanur Tourism Area, Bali, Indonesia)

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ABSTRACT — The result of the research is the eleven common strategy implemented in order to support the development of traditional Balinese culinary at the hotel in Sanur area is the market penetration strategies and product development strategy. The strength of internal environment strategies was the unique taste and aroma, product quality of Balinese traditional culinary. The weaknesses of internal environment strategies were the inconsistent flavor, and the small number of menu variation of Balinese traditional culinary. The strength of external environment strategies was the increase of special interest tours (culinary tour), large numbers of variations and types of Balinese traditional culinary. The weaknesses of external environment strategies were the threat of outside product, hygiene, and sanitation. The alternative strategies were formulated as follow: improve Balinese traditional culinary, maintain and improve the quality of Balinese traditional culinary, develop/open the traditional culinary stalls in hotel, improve and maintain the good image of Balinese traditional culinary quality, increasing the variation of Balinese traditional culinary in menu, implementing the quality control of Balinese traditional culinary, improve and maintain the consistency of culinary flavor, and to increase the offers of Balinese traditional culinary.

Keywords: Strategy, Balinese Traditional Culinary, SWOT.

I. INTRODUCTION

One of the tourist destination areas that are well known in Bali is Sanur, located on the southern island of Bali, exactly in the east of Denpasar City. Development of Sanur tourism industry has started since 1930. Sanur began to be known by the international community since a Belgian painter named AJ Le Mayuer come to Sanur in 1937 and began promoting Sanur through the work of his paintings. In subsequent developments, more and more tourists come to visit Sanur tourist destination areas. This stimulated the establishment various of facilities for tourists such as accommodation, food and drink, as well as craft sales.

In line with the development of the tourism industry and increased competition among tourist destination, local cultures becomes valuable as products and activities to attract tourists. Gastronomy (culinary), which is one of the local cultures, has an important role because the food could also be the center of tourist experience. Gastronomic tours arises from the desire of the tourists themselves who want to gain experience not only from the natural beauty, but also of traditional culinary products served. Some tourist destinations using gastronomy as a tourist puller and many use to promote gastronomic tourism. Gastronomic and tourism can support the agriculture services such as sightseeing, tour of the farm and taste the local food / traditional. Meanwhile agriculture can support the tourism industry in terms of supply of agricultural products to be sold to tourists and cultivation landscape as a tourist attraction.
When related with the Indonesian government's efforts are being intensively promote tourism, so the cultural wealth in the form of traditional Indonesian food that is very rich in variety can be an asset in the form of valuable tourist attraction. This is not a figment considering there are many countries that deliberately introduce its tourism through tourist attraction in the form of food into the particularities of the country concerned, such as Thailand and Malaysia or in Europe such as France, Italy, and others.

The Food as one aspect of the culture of a nation, can caractérise the nations identité. For example, *Pizza and Spaghetti* known as one of the Italian national identity. *Croissant and French Bugette* as one of the French national identity. *Hamburgers and Hot Dogs* as one of the American national identity, *Sushi and Tepanyaki* as one of Japan's national identity, *curry* is Indian national identity, *Lamb Kebab* identity of the Arabs, and others. How to Indonesia, which has the potential food was so great to be explored and subsequently appointed to the international arena.

Based on the cases to the above, the traditional culinary of Indonesia as one of the technologies of physical culture needed to strengthen the attractiveness and identity of this great nation, as well as some of the countries that explicitly have identity meal national who actively introduced to the world in order to strengthen the identity of his nation. Development aspects of technology, business in the field of food by introducing to the world, it can add economic value (exchange) and the national security and national dignity. The various types of traditional Indonesian food is very possible to be a host in the tourist destination of international good views and the composition of the gastronomical menu.

One of the traditional Indonesian food that is unique in terms of taste and the use of herbs is a Bali traditional culinary. Traditional Balinese culinary who literally has developed since the entry of Hinduism in Bali, has become a genuine Balinese food, not only for people, but also religiously reserved for gods according their beliefs. Food is typical of this kind is classified in the papyrus "Indik Maligia", which is very different from the food for Bali human, which are grouped in the papyrus "Dharma Caruban".

With the development of special interest tourism (culinary tourism) and progress today, especially in the repertoire of Bali frequented visit by foreign and domestic tourists to supplement and enrich the culture of Bali, perhaps to be presented with a menu of traditional Balinese culinary. They will enjoy treats with the type of processing, type of food, type of servicing and spices (base) and a very unique taste, so as to give satisfaction to the taste and needs of their gastronomical and become memories so that their goal all to Bali not only for its natural beauty, but also because of the culinary dazzling and diverse. However, the fact that there now is precisely traditional Balinese culinary is not so much served in the hotel and restaurant industry.

From interviews with some of the chef of hotel in Sanur area, yet many a varied menu of traditional Balinese culinary on offer in the tourism industry is not due to traditional Balinese culinary is not liked by guests, but more due to several factors such as the manufacturing process is too complicated and time-consuming, human resource capacity in making traditional Balinese culinary is still low, and the shelf life of traditional Balinese food is not be long. At least variations of traditional Balinese food offered in the hotel industry will certainly affect the use of raw materials such as raw materials local agricultural produce can not be optimally utilized due to more use of foodstuffs from outside Bali.

Observing the development of the number of tourist arrivals to Bali are likely to continue to rise and the growing culinary tourism, traditional Balinese food prospects as a menu for culinary tourism is still very large. It is therefore in the right business strategy in order to traditional Balinese food can be accepted by tourists. Strategic planning is the process of planning long term using environmental analyzes both external and internal environment. Through planning the right strategy, the company's goals will be achieved. Based on the above mentioned conditions, it is necessary to do research on the development strategy of traditional Balinese food at the hotel in Sanur.

The general objective of the research is to know the extent to which hotels in Sanur develop traditional Balinese food. While the specific objectives of this study are: (1) analyze the internal and external environment of traditional Balinese food, (2) formulate common strategies and alternative development strategies of traditional Balinese food in the hotel industry in the area of Sanur, Bali, Indonesia.

II. LITERATURE REVIEW

A. Strategy

Reference [4] state that the strategy is a comprehensive basic plan of an organizational action to achieve the goal. "Strategy is a tools to achieve the firm goals in relation to long-term goals, follow-up programs, and resource allocation priorities"[17].
Reference [18] defines "the strategy as procedures an organization to connect, to respond, integrate and take advantage of the surrounding environment. The strategy of a company will integrate with the mission, objectives and action plans so that if a strategy well-formulated will help the company in maximizing the use of available resources. Thus, the company is able to obtain a place in a more strategic position compared with the competitor position". In relation to the development efforts of Balinese traditional culinary, the role of marketing is the most decisive. Determining the right marketing strategy formulation will be able to give the maximum profit in the restaurant business.

Reference [23] define that strategy differentiated on two different perspectives, namely the perspective of what they want done by the organization (intend to do) and what is ultimately done by the organization (Eventually does). Based on the first perspective, the strategy can be defined as a program to determine and achieve of the organizational goals in implementing its mission. The meaning of this strategy is the manager plays the important of an active, conscious and rational in formulating organizational strategy. The second perspective, the strategy is defined as a pattern of response or the organization's response to its environment over time. In this definition every organization must have a strategy, although this strategy has never explicitly formulated. This view is applied for those managers who are reactive, meaning that respond and adapt to the environment passively.

So the strategy in this study is a unified and integrated comprehensive plan to achieve competitive advantage in achieving the goals embodied in the form of development programs. In this case the development of traditional Balinese food to be able to compete with food from other countries, at least be able to host their own area of Bali, especially in the Sanur area that is expected with the development of Balinese traditional culinary, all the potential of locally owned able to compete and thrive to improve the welfare of the people of Bali in general.

B. Product Development

Basically, product development is a conscious effort and a plan to improve product which is running or add to an existing type. According to [12], [13] products have a comprehensive understanding namely all of things that are offered, owned, used, or consumed, so can to satisfy the desires and needs which includes physical, services, people, places, organizations and ideas. Meanwhile, new product development shaping the company's future. Replacement products to be created to maintain or build sales. Companies can add new products through acquisitions and / or new product development.

Product development is carried out by a company have various goals set by the company, among others, may affect the company's sales revenue and profit. [12] stated that the development of new products or product can provide two kinds of profit contribution. First, when developing the new products or products that are successfully received by consumers, the company earnings will increase. Second, if the new product development process is successful then the company will establish an organization that is more effective when it will carry out further product development process.

References [3] and [20] Menurut Buchari (2000:101) dan Sianipar & Entang (2001), goal of product development are: (1) to meet the wishes of consumers who have not been satisfied, (2) to increase sales turnover, (3) to win the competition, (4) to utilize the production resources, (5) to increase profits by usage the same material, (6) to utilize the material residues, (7) to prevent the consumers boredom, and (8) to simplify the product, the wrapping.

So, with the receipt of the product development process by consumers, the company will get two kinds of advantages of increased earnings due to increased sales revenue and the company will be more effective when it will carry out further product development process. From the definition and description above it can be concluded that the development of products is one factor that can increase sales. Development of the Balinese traditional culinary product is required in order to make Balinese traditional culinary as one of tourist attraction.

C. Marketing

Chartered Institute of Marketing in [15] a definition of marketing is as follows: “Marketing is the management function which organizes and directs all those business activities involved in assessing customer needs and converting customer purchasing power into effective demand for a specific product or service, and in moving that product or service to the final consumer or user so as achieve the target or other objective set by the company or other organization”.

“Marketing is the study and management of the exchange process. It involves those things that the property will do to select a target market and stimulate or alter that market’s demand for the property services. While marketing includes sales, it also includes a number of other elements: research, action strategies, advertising, publicity, and sales promotion, as well as a means to monitor the effectiveness of the marketing program” [1], [5],[8]. According [12], [13], [22] marketing is a social and managerial process that resulted in
individuals and groups obtain what they need and want through creating products and value, as well as the exchange of products and value that distinguishes it from the other party.

The conclusion from all the above opinion, which is that marketing is an activity undertaken by the organization's management is continuously and sustainably to plan, analyze, implement, monitor and assess the various activities designed to satisfy the needs and desires of customers as well as to achieving goals, or the satisfaction of the organization.

D. Traditional Culinary

Reference [10] and [11] traditional meaning as something that is hereditary and according to the tradition of an area or region, while food has a sense of something that is inserted through the mouth that serves to give nutrients to the body so that the sense of traditional culinary simply means as everything consumed by the people of a region for generations to meet the nutritional requirements for the body.

Reference [6] in Encyclopedia of Traditional culinary in Java and Madura Island provides an understanding of traditional culinary with cultural values, traditions and beliefs rooted in the local culture (local indigenous). Greatly affect food patterns tribes in Indonesia, including the selection of raw materials, the style and tradition of eating, eating habits and way of presentation. The traditional culinary of a region could be a mirror of civilization and culture of a region, will be presented as well as the right enjoyed by the local community as well

In connection with Balinese traditional culinary, the notion of food in the Balinese peoples cognitive include kosher concept and tasty. If they are faced to food constitutes the object or substance is presented as a meal, then criteria for kosher or not kosher, and good or bad is the main foundation to choice. From some of the Balinese traditional culinary can be defined as food that are processed and made by local people of Bali for generations by using a combination of local herbs (local term: base) which has a specific flavor and aroma that is has not by other regions.

With the development of traditional culinary, will provide an opportunity for local communities to be able to compete in the free market era, including Bali which is becoming a world tourism destination. Many tourists from various countries blend in Bali as a tourist destination that actually has a wide variety of traditional culinary. The diversity of Balinese traditional culinary very supportive to realize the Balinese traditional culinary as the host in the international tourist destination viewed from gastronomy as well as the composition of the menu.

III. RESEARCH METHODS

A. Research Location

This research was conducted in the Sanur area the hotel industry which has classification star-3, star-4, and the star-5. This location was chosen using purposive sampling method, namely the determination of the location of research done purposively (see: [9], [14], [16]).

B. Population and Sampling Method

The population or the whole object of observation in this study is the foreign tourists who stay in the hotel Sanur area and have been eat the Balinese traditional culinary, and the head of the kitchen (chef) who have knowledge or experience in connection with Balinese traditional food from each of the hotels in Sanur. Determination of the informan of chef using purposive method is based on the specific purpose and a specific consideration by researchers. Meanwhile determination of responden tourists use accidental method. According [19] and [21] accidental method is the method of sampling by accidental is anyone who happened to meet with investigators can be used as a sample, when viewed people who happen to encounter it suitable as a data source. The number of tourists as samples of respondent as many as 80 person who answered the internal factors, because they have never eaten a Balinese traditional culinary, so as to provide an assessment of the internal condition of Balinese traditional culinary. While informan who answered an external factor is the head of the kitchen (chef) of each of the hotels were 9 person, because they know the conditions outside environment.

C. Type and Sources of Data

Types of data collected is quantitative and qualitative data. Quantitative data is the number of hotels in Sanur tourism area, tabulation calculating of weights, rating, and scores of indicators of external and internal hotel industry in the Sanur area. Qualitative data is internal conditions into strengths and weaknesses, external conditions into opportunities and threats as well as a general overview of the research sites.
Sources of data are the primary source of data obtained primary data and secondary sources obtained secondary data. Primary data is data obtained directly from survey respondents consisting of travelers and hotel kitchens head. Data was collected through interviews and questionnaires aims to find out the opinion of respondents about the existence of Balinese traditional culinary as a dish served to tourists. Secondary data is data obtained from other sources, whether processed or not, which support research such as the number of hotels in Sanur, profile research area, and theories from various libraries used as a basis.

**D. Method of Data Collecting**

Collecting data using several methods, namely observation, interviews, spread of questionnaires, and documentation of all activities related to the potential of Balinese traditional culinary served to tourists in hotels in Sanur area (see: [9],[14],[16]).

**E. Identification of Variable and Indicator**

Several variables were identified and analyzed further is the variable of the internal environment is presented in Table 1 and variable from the external environment are presented in Table 2.

**TABLE I. VARIABLE AND INDICATOR OF INTERNAL ENVIRONMENT**

<table>
<thead>
<tr>
<th>No</th>
<th>Variabel</th>
<th>Indikator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Product</td>
<td>Tangible: Quality of food and drinks The diversity of the menu The composition menu Quality appliances and dining table arrangement</td>
</tr>
<tr>
<td>2</td>
<td>Price</td>
<td>The level of selling price of menu (a la carte and table d'hote / packages) and the price of drinks.</td>
</tr>
<tr>
<td>3</td>
<td>Promotion</td>
<td>The intensity of promotional activities and advertising by the company Promotion intensity (upselling) by the staff of the restaurant waitress</td>
</tr>
<tr>
<td>4</td>
<td>People</td>
<td>Service quality Attitude and appearance of the restaurant employees. Restaurant employee competency</td>
</tr>
</tbody>
</table>

**TABLE II. VARIABLE AND INDICATOR OF EXTERNAL ENVIRONMENT**

<table>
<thead>
<tr>
<th>No</th>
<th>Variabel</th>
<th>Indikator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Competition</td>
<td>The competitiveness of Balinese traditional culinary products compared with other foreign food products</td>
</tr>
<tr>
<td>2</td>
<td>Politic, legislation and regulation</td>
<td>Business regulation Government policy</td>
</tr>
<tr>
<td>3</td>
<td>Technology</td>
<td>The use of modern technology for the development of products and services restaurants The use of modern technology (media) in the marketing and processing of data of hotels and restaurants</td>
</tr>
<tr>
<td>4</td>
<td>Societal and cultural environment</td>
<td>Global development of food trend (food fashion) The development of models of production equipment, presentation equipment and services in restaurants</td>
</tr>
</tbody>
</table>

**F. Method of Data Analysis**

1) **Analysis of Internal and External Matrix**

Internal and external analysis in principle to combine the scores obtained from the Matrix of Internal Factor Analysis Strategy (IFAS) on the horizontal axis and matrix of External Factor Analysis Strategy (EFAS) on the vertical axis into the matrix of the internal-external (I-E) six quadrant. This analysis resulted in an object's position of research (Balinese traditional culinary) on one of the six quadrant matrix I-E, commonly called a common or main strategy. According to [4], the tools of strategy formulation matrix I-E summarizes and evaluates the main strengths and weaknesses in the functional areas of business, and also provide the basis for identifying and evaluating the relationship between these areas. Identify the strengths and weaknesses were obtained after a discussion of some chefs, among others; Mr. Mohamad Nasir, Mr. Komang Adi Arsana, Mr. I Gusti Bagus Wiriadi, Mr. Reggi Kaihatu, Mr. Nyoman Tedun, Mr. Ida Bagus Alit, which have enough capacity to know the development strategy of traditional Balinese food.

2) **SWOT Analysis**

After analysis of the internal and external matrix (I-E matrix), then continued by SWOT analysis. SWOT analysis is a tool to recognize the situation, which if done correctly it will generate a strong foundation for the formulation a strategy [2]. According [17], SWOT analysis is also used as a tool to determine strengths,
weaknesses that affected the company’s internal policies, opportunities and threats are influenced by external factors that cannot be controlled by the company. Based on the SWOT matrix analysis [2] can be formulated various possible alternative development strategies of Balinese traditional culinary. The fourth formulation strategies are: Strategy of Strengths Opportunities (SO), Strategy of Strengths Threats (ST), strategy of Weaknesses Opportunities (WO), and strategy of Weaknesses and Threats (WT).

IV. RESULT OF RESEARCH AND DISCUSSION

A. Characteristics of Tourists Respondents

Characteristics of foreign tourists based on nationality shows that respondents composed of 11 nationality. Respondents of Japanese national, as the largest number of respondents was obtained 23 person or 28.75% of the total respondents. Position number of respondents subsequently occupied by Taiwan travelers 12 person (15%). Dutch respondents as many as 8 person (10%). Swedish and Italian respondents filled out a questionnaire with the same amount ie 7 respondents (8.75%). Position 5th with the number of respondent are 6 person with (7.5%) is a British tourists followed by respondents from Germany with the number 5 person (6.25%). Respondents from each country Denmark 4 person (5%), respondents are France and Australia respectively 3 person (3.75%), India 2 person (2.5%) (Table 3).

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Person</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>Taiwan</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>India</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>British</td>
<td>6</td>
<td>7.5</td>
</tr>
<tr>
<td>Denmark</td>
<td>4</td>
<td>5.0</td>
</tr>
<tr>
<td>Sweden</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Dutch</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>France</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>German</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Australia</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Italy</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>100</td>
</tr>
</tbody>
</table>

Opinion of tourists respondents who had eaten the Balinese traditional culinary, either at present visiting or previous periods visiting at the hotel in Sanur. On Table 4 it can be seen that 61 person or 76.25% of 80 person respondent who once eaten the Balinese traditional culinary said that the Balinese traditional culinary is very good. A total of 17 respondents (21.25%) declared good, the remaining amount of 2 person (2.5%) stated ugly and no respondents who expressed a very ugly.

<table>
<thead>
<tr>
<th>Opinion of Respondent</th>
<th>Person</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very good</td>
<td>61</td>
<td>76.25</td>
</tr>
<tr>
<td>Good</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Ugly</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>100</td>
</tr>
</tbody>
</table>

In this study also explored respondents' opinions about the development of Balinese traditional culinary is presented at the hotels. At Table 5 appears that about 72 people (92.5%) of respondents stated very agree and agree the Balinese traditional culinary to be developed to become specific products used as one of tourist attraction to Bali, and only 6 (7.5%) stated disagree and very disagree. This indicates that the Balinese traditional culinary are indeed eligible to be developed into a tourist attraction, because the Balinese traditional culinary is a creation of Balinese community cultural.

<table>
<thead>
<tr>
<th>Opinion of Respondent</th>
<th>Person</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Agree</td>
<td>26</td>
<td>32.5</td>
</tr>
<tr>
<td>Agree</td>
<td>48</td>
<td>60</td>
</tr>
<tr>
<td>Disagree</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Very disagree</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>100</td>
</tr>
</tbody>
</table>
B. Factors of Internal and External Environments of Balinese Traditional Culinary

Based on the results of interviews with 80 respondents of foreign tourists, and focused discussion with 9 respondents of head kitchen (chef) of hotels in the Sanur tourist area on environmental factors of internal and external about development of Balinese traditional culinary, the results are as follows.

1) Factors of Internal Strength
   a) Structuring the Balinese traditional culinary served
   b) The product quality of the Balinese traditional culinary
   c) The uniqueness of taste and aroma
   d) The composition of Balinese traditional culinary
   e) Correspondence between the costs incurred with satisfaction
   f) Appearance, attitude and friendliness of the restaurant staff serving the Balinese traditional culinary

2) Factors of Internal Weakness
   a) A little of menu selection variation of Balinese traditional culinary
   b) Taste of inconsistent
   c) The unavailability of the special restaurant of Balinese traditional culinary inside the hotel

3) Factors of External Opportunity
   a) Appeal the government to introduce more traditional Balinese food to tourists
   b) The small of the business competition in serving the balinese food for tourists in the Sanur area
   c) The use of modern technology for the development of Balinese traditional culinary and it services
   d) The development of special interest tourism (culinary tourism)
   e) The number and variety of Balinese traditional food

4) Factors of External Threat
   a) Food products from other countries / regions
   b) Hygiene and Sanitation.

C. Evaluation Result of Internal and External Environment

1) Evaluation Result of Internal Environment
   Weighting is done by using the paired comparisons method toward the factors of strength and weaknesses. Rating of strengths and weaknesses derived from the average rating selected by 80 respondents to the internal factors. Internal factor scores derived from multiplying the weight and rating strength and weaknesses as presented in Table 6.

<table>
<thead>
<tr>
<th>No</th>
<th>Strength</th>
<th>Weight</th>
<th>Rating</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Structuring the Balinese traditional culinary served</td>
<td>0.08</td>
<td>3</td>
<td>0.24</td>
</tr>
<tr>
<td>B</td>
<td>The product quality of the Balinese traditional culinary</td>
<td>0.12</td>
<td>3</td>
<td>0.36</td>
</tr>
<tr>
<td>C</td>
<td>The uniqueness of taste and aroma</td>
<td>0.14</td>
<td>4</td>
<td>0.56</td>
</tr>
<tr>
<td>D</td>
<td>The composition of Balinese traditional culinary</td>
<td>0.05</td>
<td>2</td>
<td>0.10</td>
</tr>
<tr>
<td>E</td>
<td>Correspondence between the costs incurred with satisfaction</td>
<td>0.06</td>
<td>3</td>
<td>0.18</td>
</tr>
<tr>
<td>F</td>
<td>Appearance, attitude and friendliness of the restaurant staff serving the</td>
<td>0.05</td>
<td>3</td>
<td>0.15</td>
</tr>
<tr>
<td></td>
<td>Balinese traditional culinary</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No</th>
<th>Strength</th>
<th>Weight</th>
<th>Rating</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>A little of menu selection variation of Balinese traditional culinary</td>
<td>0.15</td>
<td>3</td>
<td>0.45</td>
</tr>
<tr>
<td>B</td>
<td>Taste of inconsistent</td>
<td>0.23</td>
<td>3</td>
<td>0.69</td>
</tr>
<tr>
<td>C</td>
<td>The unavailability of the special restaurant of Balinese traditional</td>
<td>0.12</td>
<td>2</td>
<td>0.24</td>
</tr>
<tr>
<td></td>
<td>culinary inside the hotel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1.00</td>
<td></td>
<td>2.97</td>
</tr>
</tbody>
</table>
Based on Table 6, then the total score of the internal factors is 2.97. This figure shows the strong category because it is above the average of 2.50 [4]. This shows that the internal position of the development strategy of Balinese traditional culinary is said to be strong, so as to utilize the factors of existing strengths to overcome weaknesses factors.

2) Evaluation Result of External Environment

Weighting is done by using the paired comparisons method toward external factors are the opportunity and threat. Rating opportunity and threat derived from the average rating selected by the 9 respondents for external factors. External factor scores derived from multiplying the weight by the rating opportunity and threat in the development of Balinese traditional culinary. More results as shown in Table 7.

TABLE VII. WEIGHTS, RATINGS, AND SCORES OF EXTERNAL FACTORS OF THE DEVELOPMENT OF BALINESE TRADITIONAL CULINARY AT HOTELS IN SANUR AREA, BALI, INDONESIA

<table>
<thead>
<tr>
<th>No</th>
<th>Opportunity</th>
<th>Weight</th>
<th>Rating</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Appeal the government to introduce more traditional Balinese food to tourists</td>
<td>0.11</td>
<td>3</td>
<td>0.33</td>
</tr>
<tr>
<td>B</td>
<td>The small of the business competition in serving the balinese food for tourists in the Sanur area</td>
<td>0.05</td>
<td>2</td>
<td>0.1</td>
</tr>
<tr>
<td>C</td>
<td>The use of modern technology for the development of Balinese traditional culinary and its services</td>
<td>0.08</td>
<td>2</td>
<td>0.16</td>
</tr>
<tr>
<td>D</td>
<td>The development of special interest tourism (culinary tourism)</td>
<td>0.14</td>
<td>3</td>
<td>0.42</td>
</tr>
<tr>
<td>E</td>
<td>The number and variety of Balinese traditional culinary</td>
<td>0.12</td>
<td>3</td>
<td>0.36</td>
</tr>
</tbody>
</table>

Threat

| A  | Food products from other countries / regions                                | 0.33   | 3      | 0.99  |
| B  | Hygiene and Sanitation                                                      | 0.17   | 2      | 0.34  |
| Total |                                                                                 | 1.00   |        | 2.70  |

Total score of external factors amounted to 2.70. According [4], the total score of external factors category strong because above the average of 2.50. It shows that external factors were able to utilize the opportunity and avoid threats.

**D. Development Strategy of Balinese Traditional Culinary at Hotels in Sanur Area**

1) Main Strategy

The main strategy of this research was to determine the position and direction of development of Balinese traditional culinary at the hotel in Sanur area, held an analysis of the internal-external matrix by using two dimensions, namely the total score of internal environmental factors and total score external environmental factors. Based on analysis of strategic factors of internal and external obtained total score of 2.97 for internal environmental factor that is above the average value of 2.50, which means the position of internal is strong. Meanwhile total score of external factors is 2.70 is above the average value of 2.50 which means that the position of external factor is strong. Figure 1 shows the position matrix of Balinese traditional culinary at the hotel in Sanur area.

Internal-external matrix in Figure 1 shows the position of Balinese traditional food at the hotel in Sanur area is in cell V. Therefore, based on the theory [4], the strategy that should be implemented by the hotel in Sanur area in an effort to develop Balinese traditional culinary is "Hold and Maintain Strategy" or the strategy of "Keep and Maintain" consisting of market penetration strategies and product development strategy. Market penetration strategy, namely the efforts to increase market share or market share a product or service that is already on the market through a more vigorous marketing efforts [4]. The next strategy is product development strategy. Product development strategy is one way in improving the quality of service by improving the quality of products, modify the products or services that exist now or add new types of products. Product development strategies undertaken to improve competitiveness.
2) Alternative Strategy and Program

Formulate the alternative strategy using SWOT analysis obtained four kinds of strategies as shown in Table 8. This matrix is useful to describe clearly the strengths and weaknesses of the adapted to the opportunity and threats faced in developing the Balinese traditional culinary at the hotel in Sanur area.

3) Strength-Opportunity Strategy (SO-Strategy)

SO-strategy is strategy that use strengths to take advantage of existing opportunity consist of:

a) Increase promotion of Balinese traditional culinary

- Promotion of Balinese traditional culinary can be done through:
  - Advertising. Advertising function is to give good information to the market about the products they sell and to influence consumers to be interested. Advertising can be placed on mass media such as television, newspapers, magazines, or through the internet by utilizing digital technology cooperation through the website.
  - Personal selling. In personal selling interactions occur directly with each other face to face between the buyer and seller community committed by both sides, is an individual and two-way, so that the seller can immediately get respond as feedback on the wishes and preferences of buyers, delivery of news or conversation is very flexible because it can adjust to existing conditions. In the restaurant waiter can increase sales through relationships with guests. Waiters can provide advice, remind and help the consumer to make his choice.
### TABLE VIII. SWOT MATRIX OF DEVELOPMENT STRATEGY OF BALINESE TRADITIONAL CULINARY AT HOTELS IN SANUR AREA, BALI, INDONESIA

<table>
<thead>
<tr>
<th>Internal Factors</th>
<th>Strength (S):</th>
<th>Weaknesses (W):</th>
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<td>1. Structuring the Balinese traditional culinary served</td>
<td>1. A little of menu selection variation of Balinese traditional culinary</td>
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<td></td>
<td>2. The product quality of the Balinese traditional culinary</td>
<td>2. Sense of inconsistent</td>
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<td></td>
<td>3. The uniqueness of taste and aroma</td>
<td>3. The unavailability of the special restaurant of Balinese traditional</td>
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<td>4. The composition of Balinese traditional culinary</td>
<td>culinary inside the hotel</td>
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<td>5. Correspondence between the costs incurred with satisfaction</td>
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<td>6. Appearance, attitude and friendliness of the restaurant staff serving</td>
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<td>Balinese traditional culinary</td>
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<td>External Factors</td>
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<td>Opportunities (O):</td>
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<td></td>
<td>1. Appeal the government to introduce more traditional Balinese food to tourists</td>
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<td>2. The small of the business competition in serving the balinese food for</td>
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<td>tourists in the Sanur area</td>
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<td>3. The use of modern technology for the development of Balinese traditional</td>
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<td>culinary and its services</td>
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<td>4. The development of special interest tourism (culinary tourism)</td>
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<td>5. The number and variety of Balinese traditional culinary</td>
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<td>SO-Strategy:</td>
<td>1. Increase promotion of Balinese traditional (S2,S3,O1,O2,O4)</td>
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<td></td>
<td>2. Maintain and even increase the quality of Balinese traditional culinary</td>
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<td></td>
<td>(S2,S3,O3)</td>
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<td>ST-Strategy:</td>
<td>1. Develop / open outlets of Balinese traditional culinary in hotels</td>
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<td></td>
<td>($S2,S3,S4,T1)</td>
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<td></td>
<td>2. Improve and maintain the image quality of product and safety of Balinese</td>
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<td>traditional culinary ($S1,S2,T2)</td>
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<td>WT-Strategy:</td>
<td>1. Improve and Maintain the taste consistency of Balinese traditional culinary</td>
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<tr>
<td></td>
<td>(W2,T1)</td>
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<td></td>
<td>2. Increase the product offering of Balinese traditional food (W1,T1)</td>
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<td>Threats (T):</td>
<td>1. Food products from other countries / regions</td>
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<td></td>
<td>2. Hygiene and Sanitation</td>
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**Information:**
1) SO Strategy (Strength-Opportunity Strategy) is a strategy use all the strength to exploit opportunity..
2) ST Strategy (Strengths Threats Strategy) is strategy use the strength to overcome the threat.
3) WO Strategy (Weakness-Opportunity Strategy) is strategy use the opportunity and minimize weakness.
4) WT Strategy (Weaknesses-Threats Strategy) is a strategy to minimize weaknesses and avoid threats.

**b) Maintain and even increase the quality of Balinese traditional culinary**

This strategy can be implemented through the program include:

- The use of quality materials. The quality of materials used is very influential on the resulting food products. To produce food with good-quality food should be used materials of good quality as well.

- Utilization of modern technology in the selection of the cooking appliance and the selection of cooking methods that proper and correct. The quality of the food produced not only from the raw materials used, but also the use of tools and selection methods and tools proper cooking is very influential on the outcome of the food was made. If the equipment used to make the food appropriate and functioning properly, as well as the processing method used in accordance with the character of foodtuffs, will produce a good quality product

4) **Strength-Threats Strategy (ST-Strategy)**

ST-strategy is strategy use the strength to overcome the threat, consist od:

**a) Develop / open outlets of Balinese traditional culinary in hotels**

- This strategy can be done through the program include:

  - Opening special outlets for Balinese traditional culinary, so the guests know where Balinese traditional culinary in the hotel.

  - Offer different types of Balinese traditional culinary products in accordance with international gastronomy.
b) Improve and maintain the image quality of product and safety of Balinese traditional culinary

Image toward product quality and safety of Balinese traditional culinary can be improved through programs such as:

- Improving the quality of health and hygiene of Balinese traditional culinary products. In the culinary world, food hygiene and health problems is a very important thing to note in addition to processing method. The food was clean and healthy can minimize the occurrence of food poisoning for those who eat it. If this happens of course could lead to a negative thing for tourists to Balinese traditional culinary.

- Cooperation with other tourism players in providing clear information on the Balinese traditional culinary to tourists. Information on Balinese traditional culinary is very important to be known by tourists, so is not to cause different perceptions of Balinese food itself. Many tourists think that all the Balinese traditional culinary is food that has a spicy flavor. In addition to taste spicy, that the Balinese traditional food is synonymous with pork, though not all Balinese traditional culinary was spicy and made from pork.

5) Weakness-Opportunity Strategy (WO-Strategy)

WO strategies based on the use of the opportunities to overcome weaknesses, consisting of:

a) Increase the diversity of Balinese traditional culinary on the menu

This strategy can be implemented through the program include:

- Lifting and introducing traditional culinary of Bali there.

- The potential of different kinds of Balinese traditional culinary in each district in Bali can be explored and collected to then be selected in accordance with the international gastronomy.

- Modifying products that already exist to improve the appearance, improving Balinese traditional culinary products or create new Balinese food menu does not eliminate the spicy character of Balinese traditional culinary itself.

b) Implement quality control of Balinese traditional culinary products

This strategy can be implemented by way of, among others:

- Use of the standard purchasing of materials (Standard Purchase Specification).

- To produce quality food, raw materials and ingredients used must also be qualified. The quality of the raw material can be monitored through the Standard Purchase Specification) that has been set by management in this regard is the head of the kitchen (Chef).

- Use of raw food recipes (standard Recipe)

- Recipes plays a very important for a cook. The existence of standard recipes that will help produce food of the same quality.

6) Weakness-Threats Strategy (WT-Strategy)

This strategy is based on activities defensive and is intended to minimize weakness and avoid threats, namely:

a) Improve and Maintain the taste consistency of Balinese traditional culinary

This strategy can be done through programs such as:

- Make a standard recipe of Balinese traditional culinary

- The flavors were inconsistent mainly due to the absence of a standard in the manufacture of Balinese traditional culinary so that there are differences in the use of materials and processing methods of each cook either in the hotel itself or between one hotel to another hotel. With the existence of a standardization in the Balinese traditional culinary is expected can overcome the different taste qualities.

- Improve of the Human Resources Quality

- Training is one way that can be done to improve the quality of human resources. Companies need to provide training in Balinese traditional culinary to cook. Training of Balinese traditional culinary is expected to produce Balinese traditional culinary cooks more professional so it will be able to improve the quality of products produced.
b) Increase the product offering of Balinese traditional food

This strategy can be done through programs such as:

- Carry out routine of sales activities of Balinese traditional culinary in the form of buffet dinner.
- Offers Balinese traditional culinary in buffet form would be helpful tourism to know more about the traditional culinary products of Bali there for the presentation in the form of buffet provides the option of more food to tourists.
- Cooking class.
- Implementation of the cooking class is helpful to promote Balinese traditional food directly to tourists due to the program mentioned tourists may be directly involved in preparing and making Balinese traditional culinary so that they can be more recognize and fond of Balinese traditional culinary.

V. CONCLUSION AND RECOMMENDATION

A. Conclusion

1. The internal environment in the form of strength factors of development of Balinese traditional culinary at the hotel in Sanur area, namely: the unique taste and aroma, the product quality, the arrangement of Balinese traditional culinary is served, the conformity between the costs incurred with satisfaction, the composition of Balinese traditional culinary, appearance, attitude and friendliness of the restaurant staff who serving the Balinese traditional culinary. Meanwhile, the weakness factors namely: a sense inconsistent, a little variation of menu selection of Balinese traditional culinary, and the unavailability of specialty restaurant of Balinese traditional culinary inside the hotel. The external environment in the form of development opportunities the Balinese traditional culinary namely: the development of special interest tourism (culinary), many variations and types of Balinese traditional culinary, the government's call to introduce more Balinese traditional culinary to tourists, the use of modern technology to the development of Balinese traditional culinary products and its development, and little competition in the catering business serving of Balinese traditional culinary for tourists in the Sanur area. While the threat factors, namely: food products from the region / other State and hygiene & sanitation.

2. The main strategy relevant implemented in order to support the development of Balinese traditional culinary at the hotel in Sanur area is the market penetration strategy and product development strategy.

3. The relevant alternative strategies to be implemented in the development of Balinese traditional ood, namely: SO-strategy is to increase the promotion of traditional Balinese food, maintain and improve the quality of Balinese traditional culinary in the hotel, improve and maintain the image quality of Balinese traditional culinary products. ST-strategy is developing/open outlets of Balinese traditional culinary in the hotel, improve and maintain the image quality of Balinese traditional culinary products. WO-strategy is to increase the diversity of Balinese traditional culinary on the menu, carry out quality control of Balinese traditional culinary products. WT-strategy is to improve and maintain consistency in taste of Balinese traditional culinary, improving the product offering of Balinese traditional culinary.

B. Recommendation

1. The hotels owner or manager in the Sanur area to continue to serve and develop the potential of Balinese traditional culinary, because it not only as the fulfillment of basic human needs, but also the unique value of flavors, aromas, and the quality of which is owned, Balinese traditional culinary serves as a tourist attraction which could attract tourists to come to visit Bali.

2. The hotels businesses in the Sanur area in developing of Balinese traditional culinary should implement the alternative strategies, namely: increasing the promotion of Balinese traditional culinary and increase the diversity of Balinese traditional culinary on the menu, to increase the product offering of Balinese traditional culinary, develop / opening food outlets Balinese traditional culinary in the hotel, so guests can determine the presence and product advantages of Balinese traditional culinary.

3. The Government via the Ministry of Tourism is expected to play an active role promoting the Balinese traditional culinary at various exhibitions in domestic and abroad.

4. It should be further research involving Balinese traditional culinary involve namely the marketing strategies in the Sanur area.
REFERENCES


A Study of Indigenous Tourism Product Development
Case Study: The Baduy, South Banten, West Java

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ABSTRACT — Tourism is believed to influence both positive and vice versa. This phenomenon occurs in one of the indigenous village of Baduy tribes, where the village is “isolated” from modern development of urban areas. This study used several variables that written in an interview manuscript, created based on some literatures about indigenous tourism product development; tourism impact perspective, and tourists motivation. The data have been collected are then combined using two approaches both quantitative and qualitative or known as a “multi-method”. Data obtained through questionnaires was presented by the chart (in the form of quantitative), and described into a sentence. While the interview data will be put into the interview manuscript, which subsequently combined with the results of questionnaires and observations. This study found that the Baduy village has a variety of potential that can be packaged as a tourism product, such as: have the cultural and natural attractions that still maintained its authenticity, a location away from the frenetic urban communities began receiving tourism activities. Surveys in this study also found that, variables such as cultural tourism products, local communities and nature is considered very important and can attract urban travelers. This is evidenced by the results of the questionnaire, where tourists visiting Baduy village, dominated by teenagers who mostly still a student and travel in groups. While the motivation of their visit was mostly to leisure in a way out of the urban routine. The effects of tourism activities on the socio-cultural environment, the economy and the environment have not seen significantly. Advice and feedback to the Baduy Tourism Village are to strengthen the rules and regulations village environment so as to anticipate the changes that can occur if the pressure changes constantly occur tourism at the Tourism Village Baduy. In addition, increase the role of local communities should also be improved by involving the community in organizations such as the travel conscious group.

Keywords: Indigenous Tourism; Product; Development; Baduy, Banten, West Java

1. INTRODUCTION

Tourism as an industry, which is growing in the modern era, has served on various aspects of community life. Socio-cultural character of urban communities exert pressure for the urban community, impacts the growing demand for tourist activities. This phenomenon responded by regions by developing their resource potential as a tourist destination that offers a variety of attractions that characterizes and is considered as “unique”. Tourism activities as part of the behavior or habits of urban people would be worrisome if developed in areas classified as “original” or undeveloped. Tourism is believed to influence both positive and vice versa. This phenomenon occurs in one of the indigenous village of Baduy tribes, where the village is “isolated” from modern development of urban areas.

This study dissected the phenomenon of the tourism activities development in the village, identified the characteristics and motivations of tourists who visit, assessed the effect resulting from the interaction between tourists and the local community, both from the point of view of socio-cultural, economic, and environmental.
2. LITERATURE REVIEW

A. Indigenous Tourism Product

Travel destination is an important element in the tourism system. According to Leiper (1990), the destination is a place or location that provides a wide range of complex tourism activities to meet the needs and desires of a person or group of people for enjoying leisure time. As a provider of tourism supply in the tourism industry, travel destinations consisted of a combination of tourist products consisting of attraction, accessibility, amenities, and ancillary service (Cooper, et al., 1993: 81). But in its development, some scholars began to develop components that make up the tourism product formerly known as 4A is currently become 6A (Buhalis, 2000: 98), the attributes of tourist destinations are Attraction, Accessibility, Amenities, Available Package, Activities, Ancillary Service. Further, as awareness of various industries to the issue of sustainability, including tourism, society has become an important actor on the sustainability of a destination or tourism product. So community involvement (CI) has become an important part of the development of the tourism product (Madiun, 2012: 3).

This concept has long been introduced by many countries as a strategy for development in original rural areas that have the characteristics of the traditional agrarian industry. CBT is also one kind of sustainable tourism that is concerned with the welfare of local communities (Gabito, 2013; Okazaki, 2008) with a focus on the participation of local communities actively in tourism activities and share the benefits of this activity (Guzmán et al., 2011; Suriya, 2010). Johnson (2010) added, specifically the concept aims to improve economic, social and cultural rights of local communities. Based on the above, this study used a variable 6A and CI in describing the existing tourism products in the Tourism Village Baduy.

B. Tourism Impacts

Tourism is a phenomenon that meets between tourists and local communities. Such interactions generally involve a variety of elements, including socio-cultural, environment, and economic. These interactions often influence each element, not only for local people but also for the tourists themselves. That influence can be classified into two categories, both positive (benefits) and negative (costs). The issue also has been studied by various authors as follows:

a. Socio-cultural aspects; tourism as a means of preserving the art and culture (Howe, 2006; Setyagung et al., 2013; Ismalasari and Suparwoto, 2014), tourism as a form of commoditisation and commercialization of arts, culture and religion (Shepherd, 2002; Greenwood, 1977; Cohen, 1988; Cole, 2008; Lisette, 2013; Kontogeorgopoulos et al., 2015), tourism is a form of culture acculturation (Smith, 2003; Holden, 2005; Berry, 2005), tourism led to the marginalization of local communities (Azhar, 2013; Pandit, 2012), tourism led to a demonstration effect on local communities (Yasothornsrikul and Bowen, 2015), tourism led to the development of drugs, alcohol, and prostitution (Smith, 2003; Monterrubio et al., 2011), tourism is causing congestion (Wiersma and Robertson, 2003).

b. While the environmental aspect, few studies have examined several focus include: tourism can cause degredation of physical environment and ecology (United Nations Research Institute for Social Development, 1994), tourism causes environmental pollution (Scott, 2008; Tapper et al., 2011), tourism led to an increase in land use (Howe, 2006; Jeff and Belinda, 2009; Pringle, 2004; Windia, 2015), tourism is also increasing over the ownership of land (Sveinsdóttir, 2014), tourism is causing changes in the behavior of the local fauna (Saputra et al., 2014; Pelletier, 2006), tourism contributes to climate change (Scott, 2008). Generally in these two aspects are both socio-cultural and environmental tourism is often seen as the “unfriendly” industry.

c. But it is different in the aspect of economy, several studies have tended to see tourism as industries that bring benefits, such as: tourism can encourage infrastructure development, increase income and purchasing power, opening up new jobs, to multiplier effect, such as the role of the export and import.

Whereas in the context of tourism development in such original areas like Baduy village, Chang and Huang (2014: 87) argues that the benefit that may arise is the availability of jobs and income. It is understandable that local communities can quickly benefit from an economic point of view, but on the other hand are always concerns about the effect on other elements such as socio-cultural and environmental.

C. Tourist Motivation

Mathieson and Wall (1982) in Cooper et al. (1996:15) noted that there are several perspectives to define the tourism demand, for example, economists consider demand to be the schedule of the amount of any product or service which people are willing and able to buy at each specific price in a set of possible prices during a specified period of time. Differently to, psychologists view demand from the perspective of motivation and
behavior. Geographers, on the other hand, define tourist demand as 'the total number of person who travel, or wish to travel, to use tourist facilities and service at places away from their places of work and residence'.

Each approach is useful to give some different information related to the tourist’s characteristics. To analyze some variable of tourism demand, this research use socio-demographic approach which provide some information for example; tourist's demographic (Age, Education, Income level, Occupation and other socioeconomic background), travel behavior and tourist's motivation.

Tourist’s reason for visiting heritage attractions is very interesting to discover. This survey found some important reasons which motivate tourists to visit Desa Suku Baduy. However, before discussing about what motivate tourist to come to a destination, firstly this part will explain what touristic motivation definition is. Some experts try to define tourist's motivation, such McIntosh and Murphy in Pitana and Gayatri (2006:58) notes that motivation is influenced by internal factors (intrinsic motivation) and external factors (extrinsic motivation) which consists of four main components as follow:

a. Physical or physiological motivation which is formed by motivation to relaxation, health, convenience, sport activity, etc.

b. Cultural motivation, which consists of the desire to find out culture, tradition and art from other areas, also includes an interest in heritage sites or attractions (historical monument).

c. Social motivation or interpersonal motivations such as visiting friends and relatives (VFR), partners, pilgrimage, do something prestigious, out of routine, etc.

d. Fantasy motivation that is formed by a fantasy to visit some place that considered can be satisfy the psychology requirement.

Whereas, Soekadijo (2000) add that suitability between tourist attraction and tourist's motivation is the key factor of tourism phenomenon. Tourist attraction is the complementary component of many kind of tourist's motivation. According to definition above, this survey use some tourist attraction factors into several question, it aims to match between tourist's motivation and attraction characteristic which exist in Desa Suku Baduy.

3. METHODOLOGY

A. Research Area

Baduy or called the Kanekes is an indigenous group of sub-Sundanese located in the district of Lebak, Banten. The area of special settlements for the Baduy residents of approximately 35 hectares with a population of 11,667 inhabitants of 3,402 families, and in 2015 the number of tourists visiting the Baduy village was 6,457. Danasasmita and Djatisunda (1886) in (Yanti, 2010: 44) added that the Baduy are the locals who made mandala (sacred area) formally by the king (Rakeyan Darmasiska), since its population is obliged to maintain a “principal” or authenticity (where ancestor worship), but with a different characteristic from Hinduism and Buddhism. Principal in this region known as kebuyutan jati Sunda “Sunda Asli” or SundaWiwitan (wiwitan defined as original, origin of goods). Because it was the original name of religion they also named Sunda Wiwitan.

B. Interview Manuscripts

This study used several variables that written in an interview manuscript, created based on some literatures about Indigenous Tourism Product Development (Cooper, et.al., 1993; Buhalis, 2000; Madiun, 2012), tourism impact perspective (Smith, 2003; Holden, 2005; Berry, 2005), and tourists motivation (Cooper et al., 1996; Pitana and Gayatri, 2006). The outline of the questions are:

1. What are the main potential Baduy village (both environmental and socio-cultural) that became a tourist attraction for tourists visiting?
2. How is the daily life of the community Baduy, seen from the perspective of socio-cultural, in maintaining the local environment?
3. What is the difference between the socio-cultural life of Baduy Dalam and Baduy Luar tribe society?
4. What are the forms of local community involvement in the development of tourism products in Baduy village?
5. Are the indigenous people Baduy support or accept their tourism activities? Any influence is felt by the local community of the activity (either positive (benefits) and negative (impact))?

C. Data Collection Methods

Data collection methods used in this study consisted of: 1. First by collecting initial information from the internet, scientific papers, articles, media promotion of travel, related to the tourism product and the indigenous people Baduy tribe. 2. Second, by doing non-participant observation to the study site to observe the interaction.
between tourists with indigenous Baduy tribe, and the surrounding environment, the research instrument checklist (list of fields of tourism products). 3. Third, do the interview (Sugiyono, 2007) or informal talks with purposive sampling method that is guided by instrument or interview guidelines related to the scope of the study. 4. Finally, questionnaires consisting of a set of questions (with a measurement rating scale) to 100 respondents, with the accident sampling method.

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<th>Informan</th>
<th>Explanation</th>
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<td>Residents Inside Baduy (I)</td>
<td>I1, male, farmer. I2, male, farmer.</td>
</tr>
<tr>
<td>Residents Outside Baduy (O)</td>
<td>O1, male, tribe village service participant. O2, male, local guide. O3, male, tribe tourism organization participant. O4, male, secretary. O5, male, headman</td>
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**D. Data Analysis Methods**

The data have been collected are then combined using two approaches both quantitative and qualitative or known as a “multi-method” (Jonker and Pennink, 2010; Sugiyono, 2007). Data obtained through questionnaires was presented by the chart (in the form of quantitative), and described into a sentence. While the interview data will be put into the interview manuscript which subsequently combined with the results of questionnaires and observations, which was presented descriptively or to describe the data that has been collected and presented through charts or tables (Sugiyono, 2007).

**4. RESULT**

**A. The Tribe Main Tourism Product**

In general, Baduy Village is located in the mountains and valleys surrounding the village. In addition, the Baduy village also has many springs which flow to irrigate the entire village. The spring is also one source of water for the surrounding communities. While the potential that can be packaged as a travel product can be described as follows:

Attraction: Tourist attraction in the village of Baduy can be divided into two, between the natural and socio-cultural. Natural tourist attraction consists of the agrotourism or ecotourism in Baduy Dalam where the way in plantation and agriculture such as cloves, ginger, galangal, turmeric, cocoa, rice and corn still done by Baduy tribes conventionally or do not use chemicals. Besides the condition of forests around the village of Baduy is still considered by many natural populations of flora and fauna, and is decorated with shady trees. Moreover, the existence of a natural bridge made from the roots of trees and their natural lake adds to the appeal of nature around the village of Baduy. While cultural attractions including the residential architecture village community Baduy Dalam is still traditional in which each building does not use nails or modern materials, handicrafts typical woven fabric Baduy are used as souvenirs, art, music and dance, as well as various events of local rituals, such as post-harvest Ngelaksa ceremony.

Activities: there are some activities that can be done in the village of Baduy, including educational tours farming ordinance with local communities, trekking and sightseeing.

Accessibility: Based on the observation, the access to and around the village of Baduy is still relatively difficult to reach, but the physical condition of the road is quite good. As the access road leading to the village from the highway Baduy be forwarded asphalt road with a dirt road into the center of the village. Additionally, uneven road surface and the road is relatively narrow, making it difficult to pass by medium and large vehicles (buses). To reach the village of Baduy Dalam travelers have to travel ± 2 hours from downtown Rangkasbitung by private car or public transport, and followed by walking for ± 4 hours with a hilly road conditions to reach the village of Baduy Dalam. As for public transport vehicles can only reach the location of the village until the village just in front of the driveway or terminal Ciboleger.

Amenities: Facilities supporting tourism activities in the village of Baduy including: a) accommodation that utilizes houses (guest house) Baduy tribe as a means of lodging. This is because, based on customs regulations in the village that was not allowed the construction of accommodation such as hotels, inns, and other forms of commercial accommodation; b) souvenir shop in village of Baduy Luar is a shop selling Baduy souvenirs, there are currently ± 48 stores which is located in the village of Ciboleger with fairly good condition. As for in Baduy Dalam, every society also make crafts such as chains, bracelets, rings, but does not have a shop to sell; c) Transportation to Tourism Village Baduy can use the train to the station Rangkasbitun; d) Means eating available at this time is a simple restaurant with a taste of Sundanese cuisine, located in the village of Ciboleger upon entering the entrance of the village of Baduy Luar. Meanwhile, in the village of Baduy Dalam, traveler can bring groceries and processed in the residence of the local community; e) availability of parking space is available with
a length of 100 m and width of 75 m can accommodate 3 bus (60 seats), 20 private cars and 50 motorcycles to the condition of the surface layer of asphalt; f) electricity resource in the village of Baduy is solar power that is available in each house, and only used for lighting the night and that only in the village of Baduy Luar, while in the village of Baduy Dalam prohibited to use electricity or lighting other than incandescent lamps (oil lamps; g) telecommunications in Baduy Luar village is still quite limited, but unlike the case with Baduy Dalam village that does not have the means of telecommunication that can be used, due to customs regulations that prohibit to use the modern tools; g) The health facilities or health centers as health care center is also available in Baduy Luar village, precisely in the Village Ciboleger takes about 4 hours from the village of Baduy Dalam. While the Baduy Dalam village community still believes taditional treatment.

Ancillary Service: Baduy Tourism Village is managed by the Baduy village community groups and is directly located under supervision of local government, chaired by Mr. Jaro Sajja. From interviews with the manager of the Baduy village, as well as the role of local government Lebak-Rangkasbirung particularly the Department of Culture and Tourism Lebak-Rangkasbirung in the development of tourism village feels very lacking. Local communities in the management or conduct mutual cooperation together.

Community Involvement: the level of community involvement in the planning and development of tourism in the village of Baduy is still low, where only some village leaders involved in supervision. While in general the local community Baduy only involved in an operational level, such as guides and porters.

Available Package: most of the tourists visiting by offering tour packages offered by several travel agents in cooperation with Baduy village manager.

B. Tourist

Respondents in this study are the tourists who are visiting the Tourism Village Baduy selected without specific consideration or on any travelers encountered. The results of these studies show some information on the demographic characteristics of the travelers and their motivations to travel.

C. Tourist’s Characteristic

Based on the tabulation of demographic data rating, it can be seen that the sexes who visit the Tourism Village Baduy impartial overall among women (52%) and men (48%). In terms of age, the majority (52%) of respondents aged 20-23, and 24% of respondents aged 17-19 years old, 10% of respondents aged 24-26 years old and 14% of respondents aged more than 27 years old. Based on the vulnerable age, the vast majority (66%) still a student or college students, while others are respectively private employees (21%), housewives (8%) and civil servants (5%). However, when seen by his educational background, the majority (70%) of respondents have a background in high school education, 25% of respondents have education background Diploma and Degree (S1), 3% of respondents have an educational background Bachelor (S2-S3), and 2 % of respondents have educational background of junior high school. The study also found that most of the student or college students traveling with a group (a tour group or a group of schools) with a percentage of 72%. As for the 21% of respondents who visit with friends or relatives, 4% of respondents visiting with family and only 3% of respondents who visited individually.

Meanwhile, if viewed from their respective areas, the majority (45%) of respondents were from the Jakarta area, 15% of respondents came from Tangerang and Bandung, 10% of respondents were from Rangkasbirung, and about 5% of respondents were from Yogyakarta, Bekasi and Malang. It may cause the lenght of stay of tourists visiting the village of Baduy is low, with most (94%) of respondents stayed only for 2 days and the remaining 6% of respondents visit the Tourism Village Baduy for more than 2 days, which for the purpose of learning, observation, as well as to conduct research at the Tourism Village Baduy. However, the duration of the second day is considered the ideal time to visit the Tourism Village Baduy. In addition, due to customs regulations in Baduy villages in which only allow travelers to stay just one night.

The interesting thing is that the majority of respondents (75%) were tourists who first visited Tourism Village Baduy. As for the 16% of respondents, is the second time, and by 4% claimed to have visited three times. As well as the remaining 5% of respondents had been more than 4 times a visit. The media information used to determine the Tourism Village Baduy is through the forum of 46%. And 26% of respondents who received information through a friend or a relative, while the internet media by 20% and the rest of 8% is from the television broadcast especially about the Baduy village.

D. Tourist's Motivation on Vacation

The study also identified the respondent’s motivation visited Baduy Tourism Village, where they were given 18 types of motives that can be selected with a statement strongly agree to strongly disagree. Respondents were
also given discretion in choosing the motives, given based on the theory that tourists in visiting a destination can be due to a motivation or even consist of a variety of motives. The statistically can be seen in the following figure:

Based on the results of questionnaires, it is known that most of the options motive rated positively by most respondents, which respectively are; with the purpose of (1) relaxation of the mind, where the entire 100% of respondents agreed. While 99% of respondents agreed with the motivation to (3) exploring new places and things, and (7) looking for a quiet place. Around 90% of respondents have motivation (13) see how the lives of the people in the village of Baduy. Neither the motive for (5) out of the daily routine, (8) to increase knowledge, and (9) add to the experience, which otherwise agreed by 95% of respondents. In addition 94% of respondents agreed on the motives for (16) admire and agricultural engineering, 93% of respondents agree with the motive to (6) relaxes physical and (12) to enjoy the natural beauty (90% of respondents agreed). Furthermore, 91% of respondents agree (17) watch performances of traditional culture, and (18) A taste of the life of society and customs. There also have a motive to (10) using the spare time with friends (81% of respondents agreed), (14) shopping for something unique and not to be sold (78% of respondents agreed). On the other hands, several motives that got a negative response that is consecutive; for (15) perform pilgrimage (65% disagree), (11) just went with the others (63% disagree), (2) develop a sense of the spiritual, only 34% agreed and 59% disagreed and (4) for identity (identity), of which more than 50% of respondents disagreed.

Furthermore, this study also identifies respondents' perceptions of tourism products in Baduy Tourism Village, where they were given a choice of 20 variables forming travel products (attracti

<table>
<thead>
<tr>
<th>No.</th>
<th>Motive Description</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Relaxation of mind</td>
<td>100%</td>
</tr>
<tr>
<td>3</td>
<td>Exploring new places and things</td>
<td>99%</td>
</tr>
<tr>
<td>7</td>
<td>Looking for a quiet place</td>
<td>90%</td>
</tr>
<tr>
<td>13</td>
<td>See how the lives of the people in the village of Baduy</td>
<td>90%</td>
</tr>
<tr>
<td>5</td>
<td>Out of the daily routine</td>
<td>95%</td>
</tr>
<tr>
<td>8</td>
<td>To increase knowledge</td>
<td>94%</td>
</tr>
<tr>
<td>9</td>
<td>Add to the experience</td>
<td>95%</td>
</tr>
<tr>
<td>6</td>
<td>Relaxes physical</td>
<td>93%</td>
</tr>
<tr>
<td>12</td>
<td>Enjoy the natural beauty</td>
<td>90%</td>
</tr>
<tr>
<td>16</td>
<td>Admire agricultural engineering</td>
<td>93%</td>
</tr>
<tr>
<td>17</td>
<td>Watch performances of traditional culture</td>
<td>81%</td>
</tr>
<tr>
<td>18</td>
<td>A taste of the life of society and customs</td>
<td>78%</td>
</tr>
<tr>
<td>10</td>
<td>Use the spare time with friends</td>
<td>81%</td>
</tr>
<tr>
<td>14</td>
<td>Shop for something unique</td>
<td>78%</td>
</tr>
<tr>
<td>15</td>
<td>Perform pilgrimage</td>
<td>65%</td>
</tr>
<tr>
<td>11</td>
<td>Just went with the others</td>
<td>63%</td>
</tr>
<tr>
<td>2</td>
<td>Develop a sense of the spiritual</td>
<td>34%</td>
</tr>
<tr>
<td>4</td>
<td>Identity</td>
<td>50%</td>
</tr>
<tr>
<td>8</td>
<td>To increase knowledge</td>
<td>94%</td>
</tr>
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<td>9</td>
<td>Add to the experience</td>
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<td>34%</td>
</tr>
<tr>
<td>4</td>
<td>Identity</td>
<td>50%</td>
</tr>
</tbody>
</table>

E. **Tourists’ Perception On Baduy’s Tourism Product**

Furthermore, this study also identifies respondents' perceptions of tourism products in Baduy Tourism Village, where they were given a choice of 20 variables forming travel products (attraction, accomodation, accesibilities, amenities, activities, community), which can be assessed by the information, is very important to very unimportant. Respondents were also given discretion in assessing all the variables, it is intended that this study get an idea of what variables are expected and considered important by tourists. The statistically can be seen in the following figure 2 below.

Based on the tabulation of the data, it can be seen that most of the tourist product variables assessed positively by the majority of respondents, which respectively are variabel; (1) The village culture, (4) view of nature, (2) Arts (music/dance), (7) landform, (8) The people were friendly, (9) People who are honest and polite, (10) Security and safety, (11) A clean environment, (15) the attitude of the manager, and (16) the life of the local community which is considered very important by more than 90% of respondents. This is understandable, because the variable is is the main attraction at the Tourism Village Baduy. While other variables, more than 80% of the respondents are (17) Field of agriculture without water / terracing, (18) How to manufacture of woven
fabrics native Bedouin, (6) Festival / event / rituals, (3) Architecture, and (5) The cultural diversity. Similarly, three other variables that enough is considered very important by the respondents, of which (20) Procedures Farming Local communities, valued as much as 72% of respondents expressed very important, (12) Access / range (distance), 70% of respondents stated that very important, and (19) The process of taking aren water rated 60% of respondents are very important. However, there are two variables that get significantly different ratings, the variable (13) The accommodation was rated by 38% of respondents are very important, but 28% of respondents said not very important. While (14) Gift shop, rated 38% of respondents are very important, and 28% said the opposite.

**Figure 2**
The Perception Of Tourists To The Tourism Product In The Village Of Baduy

Variabel Produk Wisata yang ada di Desa Baduy

- sangat penting: 43% 42% 43% 44% 42% 43% 42% 43% 42% 43% 42% 43% 42% 43% 42% 43% 42% 43% 42% 43%
- penting: 55% 59% 67% 69% 61% 64% 52% 60% 47% 72% 56% 64% 56% 67% 51% 44% 56% 67% 51%
- tidak keduanya: 2% 5% 7% 9% 5% 7% 2% 5% 2% 5% 4% 24% 19% 9% 3% 9% 7% 9% 4%
- tidak penting: 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0%
- sangat tidak penting: 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0% 0%

Source: Data Processed in 2016

5. DISCUSSION AND SUGGESTION

A. Discussion

This study found that the Baduy village has a variety of potential that can be packaged as a tourism product, such as: have the cultural and natural attractions that still maintained its authenticity, a location away from the frenetic urban communities began receiving tourism activities. Surveys in this study also found that, variables such as cultural tourism products, local communities and nature is considered very important and can attract urban travelers. This is evidenced by the results of the questionnaire, where tourists visiting Baduy village, dominated by teenagers who mostly still a student and travel in groups. While the motivation of their visit was mostly to leisure in a way out of the urban routine. The effects of tourism activities on the socio-cultural environment, the economy and the environment have not seen significantly. It can be seen from the response of interviews conducted, where O3 argues, that has not felt the effects of tourism on socio-cultural aspects, because there has been no change in the activity and how to interact with the local community. Although O1 argue that tourism can bring economic benefits, but on the other hand can cause environmental problems, especially about rubbish. In terms of community involvement, O2 states that only the village leaders involved in the management and development of tourism products in Baduy village, while the local people are generally engaged as a tour guide and porter. Even I1 and I2 argued that farmers still farming conventionally, by utilizing the existing productive land. However, agricultural output has not been absorbed optimally for tourism activities.

From interviews O4 and O5, also found that some of the barriers or obstacles while working at the Tourism Village Baduy namely: a) bringing together different point of view between customs rules and the government, for example in the case of disputes in the forests bare; b) poor accessibility, making it difficult overall supervision of the village. But they also agreed that, tourist activities can bring benefits, such as the commercialization of
agricultural products and souvenirs. In addition, tourism facilities and infrastructure can also be used for local public services.

**B. Suggestion**

Advice and feedback to the Baduy Tourism Village are to strengthen the rules and regulations village environment so as to anticipate the changes that can occur if the pressure changes constantly occur tourism at the Tourism Village Baduy. In addition, increase the role of local communities should also be improved by involving the community in organizations such as the travel conscious group. The use of the role of technology in promotional activities need to be improved, especially given market segment is young people who quickly adapt to changes in technology.

**REFERENCES**


The Implementation of *Tri Hita Karana* on the World Heritage of Taman Ayun and Tirta Empul Temples as Tourist Attractions in Bali

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Udayana University  
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**ABSTRACT** — Cultural Landscape of Bali Province has been determined by Unesco as World Heritage List in 29 June 2012. The outstanding universal value of the Cultural Landscape of Bali Province is based on *Tri Hita Karana* which is basically deal with harmony and balance between religious, social, and environment. The Cultural Landscape of Bali Province consists of several temples in association with *subak* include: Ulun Danu Batur temple, Tirta Empul temple and several archaeological sites along the Pakerisan river, Taman Ayun temple, and *subak* of Catur Angga of Batukaru temple. Ulun Danu Batur, Tirta Empul, and Taman Ayun temples are considered as the sources of water for several subaks in the Southern Bali. This paper will describe the implementation of *Tri Hita Karana* philosophy in relation to the temples of Taman Ayun and Tirta Empul as parts of World Heritage list and tourist attractions in Bali. It should be noted that *Tri Hita Karana* philosophy is also the basis of cultural tourism program in Bali. In other words, the outstanding universal value of the Cultural Landscape of Bali Province is in line with cultural tourism program which is based on *Tri Hita Karana*. The philosophy of *Tri Hita Karana* has been implemented at Taman Ayun and Tirta Empul temples as tourist attractions in Bali. However, touristification or commodification has occurred in relation to religious aspects. For instance, tourists are allowed to enter the temple at Taman Ayun without wearing Balinese costumes, and tourists are permitted to enter the the most sacred yard or *jeroan* at Tirta Empul although restriction for tourists is implemented. Social aspects of *Tri Hita Karana* have been neglected at Taman Ayun and Tirta Empul. Information concerning the functions of shrines (*palinggih*), ceremonies, history as well as local guides are not available at both temples. The environment surrounding of both temples have been managed properly, however toilets and rubbish bins need to be improved and put on the right places at Tirta Empul. The philosophy of *Tri Hita Karana* need to be implemented properly in order to gain harmony and balance between religious, social, and environment on the World Heritage sites of Taman Ayun and Tirta Empul temples as tourist attractions in Bali.

*Keywords: Tri Hita Karana, Taman Ayun, Tirta Empul, World heritage*

**INTRODUCTION**

The cultural landscape of Bali province was determined by Unesco as World Heritage list in 29 June 2012, which is based on the philosophy of *Tri Hita Karana*. The outstanding universal value of the philosophy of *Tri Hita Karana* is harmony and balance between religious, social, and environment. Unesco introduces new concepts of living heritage such as ‘cultural landscape’ in 1992, and intangible heritage in 2003. The World Heritage Committee defines the cultural landscape as ‘cultural properties that represent the combined works of nature and man. They are illustration of the evolution of human society and settlement over time, under the influence of the physical constraints and successive social, economic and cultural force, both external and internal (Yamashita, 2015: 120).

There are several temples which are associated with *subaks* that have been determined as World Heritage sites include Ulun Danu temple in Bangli regency, Tirta Empul temple and some archaeological sites along the Pakerisan river in Gianyar regency, Taman Ayun temple at Mengwi in Badung regency, and Catur Angga of Batukaru temples in Tabanan regency. These temples are considered as sources of water for several *subaks* in Gianyar, Badung, and Tabanan regencies (Lansing and Watson, 2012).
This paper focuses on the implementation of *Tri Hita Karana* at Taman Ayun and Tirta Empul temples which are also functioned as tourist attractions in Bali. How religious (*Parhyangan*), social (*Pawongan*), and environment (*Palemahan*) aspects of *Tri Hita Karana* are implemented at Taman Ayun and Tirta Empul temples. It should be noted that the regulation of Bali’s Government on tourism is also based on *Tri Hita Karana*. In other words, the outstanding universal value of Cultural Landscape of Bali Province is similar to the cultural tourism regulation of Bali Province namely *Tri Hita Karana*.

This is a qualitative research in which several informants and 60 respondents of domestic and foreign tourists were interviewed accidentally during the survey. Observation, interview, and questionnaires were distributed for data collection. Data analyses were utilized through descriptive interpretation. The result of this research indicates that three aspects of *Tri Hita Karana* namely religious, social, and environment have been implemented in managing the Taman Ayun and Tirta Empul temples as tourist attractions. However, the label or branding of World heritage sites has not significantly increased the number of tourists visiting Taman Ayun and Tirta Empul temples yet. It should also be noted that the foreign and national tourists have not known the outstanding values of *Tri Hita Karana* yet. It seems that World heritage sites in Bali need to be promoted for tourist attraction.

**Taman Ayun Temple**

Taman Ayun is the royal temple of the kingdom of Mengwi. The temple was built in 1634 by a Chinese architect Ing Khang Cheow, during the reign of I Gusti Agung Putu the king of Mengwi who removed his palace from Bala Hayu (Belayu) to Mengwi. The king of Mengwi asked Ing Khang Cheow to build a temple in a beautiful garden. Pura Taman Ayun literary means a temple which is built in the beautiful garden (Ardika, et.al. 2015: 11). The temple was abandoned by royal family of Mengwi in 1890 during the war between the Kingdoms of Mengwi and Badung. Upon the return of royal family in 1911, the temple ground was restored and returned to their original function. The earthquake in 1917, caused the collapse of several structures, and nearly 40 desa adat (village customary) as well as the subak Batan Badung made restoration to the temple (Lansing and Julia Watson, 2012: 86-87).

The Taman Ayun temple is located in a hilly place surrounded by pond or river in the eastern, southern, and western parts of the site. There is a bridge connecting the entrance of the temple to the road in the southern part of the site. The ground plan of the temple of Taman Ayun looks similar to the Angkor one. The ground plan of the temple representing the mount of Mahameru surrounding by the sea in the Hindu mythology.

Apart from the royal family temple of Mengwi, Taman Ayun is also functioned as subak temple. Several rites or ceremonies were normally held at the temple for subak purposes such as: the holy water from the lakes were kept in the shrines at Taman Ayun temple. Blessing ceremony of the mountain gods and other fertility gods as well as the ancestors of the royal family is held at Taman Ayun temple, and then the holy water is distributed to twenty subaks around Mengwi.

The nangluk merana (pest control) ceremony is also held at Taman Ayun temple. The king of Mengwi traditionally lead the ceremony, even today the prince of Mengwi continues to perform this function. The Taman Ayun temple is also the chief water temple of the subak Batan Badung. The subak Batan Badung utilized the water from the temple’s large moat, and shares responsibility for the temple with the royal family of Mengwi.

The temple of Taman Ayun is one of tourist destinations in Bali. This research was conducted in 2015, or three years after the temple has been determined as World Heritage list. 30 respondents, consisting of 15 foreign and 15 local or domestic tourists were determined accidentally during this research. The character of foreign respondents namely 9 women and 6 men. Their ages can be divided into four categories; 15-29 years old (5 person or 33.33%); 30-44 years old (1 person or 6.67%); 45-59 years old (5 person or 33.33%); and more than 60 years old (4 person or 26.67%). Their occupations include: businessmen, medical doctor, students, and others professions. The domestic respondents consist of 3 men (20%), and 12 women (80%). Their ages of domestic respondents: 15-29 years old (9 persons or 60%); 30-44 years old (3 person or 20%); 45-59 years old (3 persons or 20%). There is no domestic tourist more than 60 years old. Their occupations include: businessmen, teachers, and students.

On the basis of the ages of foreign respondents can be categorized as mature or senior tourists who tend to visit religious site or temple. All of foreign respondents (100%) visited Taman Ayun for the first time. It is not known whether they will come back to visit the temple in the future. The number of tourists visited Taman Ayu between 2010-2014 is shown in table 1.
Tabel 1. The number of tourists visited Taman Ayun in last five years

<table>
<thead>
<tr>
<th>Years</th>
<th>Foreign Tourists</th>
<th>Domestic Tourists</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2014</td>
<td>245,940</td>
<td>83,751</td>
<td>329,691</td>
</tr>
<tr>
<td>2013</td>
<td>205,525</td>
<td>76,376</td>
<td>281,901</td>
</tr>
<tr>
<td>2012*</td>
<td>111,574</td>
<td>62,058</td>
<td>173,632</td>
</tr>
<tr>
<td>2011</td>
<td>235,511</td>
<td>120,574</td>
<td>356,085</td>
</tr>
<tr>
<td>2010</td>
<td>256,442</td>
<td>148,278</td>
<td>404,720</td>
</tr>
</tbody>
</table>

Source. Department of Tourism, Badung Regency

On the basis of tabel 1, the number of tourists visited Taman Ayun in the year of 2012 was decreasing when the temple was determined as World Heritage list. In the year 2013 up to 2014, after Taman Ayun has been determined as World Heritage site the number of tourists are visiting the temple increased continously. However, the number of tourists was still lower compare to the year 2010 which is 404.720 persons. This indicates that the label or branding of World Heritage site for Taman Ayun has not significantly increased the number of tourists visit the temple as a tourist attraction.

In relation with the implementation of *Tri Hita Karana* namely religious, social, and environment aspects at Taman Ayun can be described as follows. The religious aspect (*Parhyangan*) of the temple is kept strictly. Tourist are not allowed to enter the third yard or the inner yard of the temple. The inner yard or the third yard is considered as the most secret part of theemple, because the shrines and ceremony is normally held in this place. However, tourists can observe and take photograp of the shrines from outside the temple’s wall (see figure 1).

As far as the religious aspect at Taman Ayun is concerned, tourists are allowed to visit the temple without wearing Balinese customes (figure 2). This phenomena can be said as a paradox. There is a regulation in Bali that tourists and tourist guides should be wearing traditional Balinese customes when they visit the temple. According to Picard (1995) this paradox can be assumed as “touristic culture”. The ideology behind this paradox must be commercialism.
Figure 2. Tourists are not wearing Balinese custom visiting Taman Ayun temple

The social aspect (Pawongan) of Tri Hita Karana is the relationship between people and other people. Since Taman Ayun as a tourist destination, information and services to the visitors which represent human relation become critically important. Several signs are available for the tourists guidance at the temple of Taman Ayun (figure 3). However, the booklet or a general information concerning the temple of Taman Ayun is in Indonesian language. There is no booklet or information in English or other foreign languages are available in the front desk of the temple. This condition will make inconvenient for tourists who visit the temple by himself/herself without buying a package tour or unaccompanied by guide. In addition, there is no local guide available at the temple to provide information to the tourists.

Figure 3. Signs at Taman Ayun temple

In relation with the environment aspect or Palemahan of Tri Hita Karana, the gardens in the eastern and northern sides of the temple as well as the vendors in the front gate of the temple are well managed. Tourist buses are not allowed to park on the street in the front or in the south of the temple (figure 4). There are several cleaners and gardeners work at Taman Ayun to keep green and clean of the temple. Toilets and wantilan (arena for cockfighting) have been restored after Taman Ayun determined as World Heritage site. In terms of the environment surrounding the Taman Ayun is well managed. However, several vendors are complaining for relocation program because buyers and tourists are difficult to get access to their location. This phenomena must be solved by the authority as soon as possible in order to gain sustainable tourism development at Taman Ayun. It seems that no one is marginalized by the development of World Heritage management, especially the local community. The local community should get benefit from tourism development which is based on cultural heritage.
Tirta Empul Temple

Tirta Empul is one of the subak temple along the Pakerisan river system. The springs at Tirta Empul becomes source of water for subaks of Pulagan and Kumba in Gianyar regency. The inscription of Manukaya dated to Saka 882 or 960 AD described King Chandra Bhaya Singha Warmadewa maintained the springs or holy water (tharta) at Air Mpul (Goris, 1954; Kempers, 1991: 157; Ardika et.al., 2015:16). The words *tharta di air mpul* which were stated in the inscription still exist today as the name of the temple namely Tirta Empul.

The temple of Tirta Empul is also a tourist destination at Gianyar regency. In the last five years between 2010 and 2014, the number of tourists visited the temple can be seen in table 2 as follows.

<table>
<thead>
<tr>
<th>Years</th>
<th>Foreign Tourists</th>
<th>Domestic Tourists</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2014</td>
<td>285,617</td>
<td>158,267</td>
<td>443,884</td>
</tr>
<tr>
<td>2013</td>
<td>243,459</td>
<td>202,043</td>
<td>445,502</td>
</tr>
<tr>
<td>2012*</td>
<td>272,142</td>
<td>189,535</td>
<td>461,677</td>
</tr>
<tr>
<td>2011</td>
<td>188,787</td>
<td>177,591</td>
<td>366,378</td>
</tr>
<tr>
<td>2010</td>
<td>198,641</td>
<td>146,604</td>
<td>345,245</td>
</tr>
</tbody>
</table>

Source. Department of Tourism, Gianyar Regency

Table 2 indicates that the number of tourists visited the temple were fluctuating in the last five years between 2010 and 2014. The number of tourists visited Tirta Empul were declining after the site has been determined as World Heritage site.

Thirty respondents were determined accidentally during the survey at Tirta Empul, fifteen were foreigners and another fifteen were local tourists. There are four categories of respondents in terms of their ages namely: (1) 15-29 years, (2) 30-44 years, (3) 45-59 years, and (4) more than 60 years. Two respondents
(13.33%) of foreign tourists in the category of 15-29 years. Six respondents (40%) which are 30-44 years old. Two respondents (13.33%) in the category of 45-59 years old, and five respondents (33.34%) in the category more than 60 years old. In terms of gender the foreign respondents consist of four men and eleven women. Their occupations include entrepreneurs, teachers, medical doctors, student, pensioners, and shop keepers. 73% of foreign tourists bought package tours to the temple or destination, (6.67%) knew the site through friend, 6.67% through book, and 13.33% through internet.

The domestic (local and national) respondents can be classified as follows: the category of 15-29 years old three respondents (20%), 30-44 years old six respondents (40%), and 45-59 years six respondents (40%). No domestic respondent are older than 60 years old.

Most foreign and domestic respondents do not understand that the temple has been determined as World Heritage site which is based on the philosophy of Tri Hita Karana.

Unlike Taman Ayun, every tourist who visited Tirta Empul temple must wear Balinese customs. Sarong and scarf are provided for tourists at the entrance of the temple (see figure 6).

Figure 6. Sarung and scarf are provided at the entrance of Tirta Empul temple

Tourists who visit Tirta Empul must wear the Balinese customs in order to keep the holyness of the temple. However, tourists at Tirta Empul are allowed to enter the third yard or the most sacred part of the temple (see figure 7). This phenomena is totally different comparing to the situation at Taman Ayun where tourists are forbidden to enter the third yard of the temple itself. Only certain area of the inner yard or the third yard of the temple is restricted for the tourists at Tirta Empul temple (see figure 7). Picard (1996) states this paradox as touristification. There is exception for tourists who allow to enter in the most sacred place of the temple. The ideology behind this phenomena might have been commercialization. It is the religious aspect of Tri Hita Karana that being practised at the Tirta Empul temple.

Figure 7. Tourists took photograp for themself and forbidden notice at the inner yard of Tirta Empul temple

The social aspect (Pawongan) of Tri Hita Karana at the temple of Tirta Empul were represented by providing services and informations to the tourists. As already noticed, sarong and scarf were provided to the tourists when they visit the temple. Signs or information notices are also provided to the tourists. In addition, tourists who are willing to purify themselves at the holy springs of the temple are welcome (see figure 8). There is a myth that the holy springs were created by God of Indra to prevent his followers from the poison which
were produced by king Mayadanawa. Not only the local people but also foreign tourists took part for melukat or purification ceremony. The tourists brought their offerings and wore the Balinese costumes for this ceremony. This behavior represent “cultural tourists” namely tourists who respect and practice local tradition.

It should be noticed that tourists complaining the fees and condition of toilets and the places for changing clothes after they have had purification ceremony. The toilet fees seem too commercial for the tourists and the condition of the toilets is under international standard.

![Figure 8. Tourists take ques and practice melukat or purification ceremony at Tirta Empul](image)

The environment aspect (Palemahan) of Tri Hita Karana at the temple of Tirta Empul has been managed properly. Pedestrian were created that caused easier for visitors to observe the temple. The wantilan pavilion was restored and fish pond was maintained as additional tourist attraction (see fig. 9).

![Figure 9. Pedestrian around the temple and the fish pond at Tirta Empul](image)

DISCUSSION

Taman Ayun and Tirta Empul have been determined as World Heritage sites. Cultural heritage is contested and negotiated in the interplay of local, national and global spaces (Yamashita, 2015: 139). The phylsopy of Tri Hita Karana is the outstanding universal values or local wisdom of the Balinese people should be understood by national and foreign tourists. As already noted that the majority of national and foreign tourists have not understood yet the outstanding universal values of Tri Hita Karana. It seems that the tourism authority of the government of Bali and the managements of both Taman Ayun and Tirta Empul should promote the phylsopy of Tri Hita Karana to tourists and travel agents in order to increase the number of tourists visit those temples.

The number of tourists visited Taman Ayun and Tirta Empul after the temples have been determined as World heritage sites do not increase significantly (see table 1 and 2). Similar case also occurred at Borobudur. The number of foreign tourists visited Borobudur in 2014 was 250,000 person¹. The minister of Tourism of Indonesian government stated that Borobudur should gain 2 million tourists. The Angkor Wat temple was visited by 2.1 million foreign tourists in 2015² In comparison to the old city of Lijiang in China the situation is quite different. According to the Tourism Board of Lijiang City, 1.06 million tourists visited the Old Town in

¹ //C:/Users/Public/Documents/Borobudur ditarget Gaet 2 juta wisatawan Mancanegara
1996, one year before the world heritage designation, which rose to 4.33 million in 2007. In 2012 the number of visitor amounted to 16 million. Most of them are Chinese domestic tourists. In terms of tourism development, the Old Town seems quite successful, and the effects of world heritage considerable (Yamashita, 2015: 130). Many writers criticise the effects of world heritage designation from the viewpoint of Lijiang’s local community. They write, ‘Lijiang does not need world heritage.’ Through the increase in number of tourists, the river water, which had supported the live of the local people, is now polluted. Traditional houses in the Old Town have been transformed into souvenir shops, restaurants or guesthouses. The Naxi people who live in the Old Town have moved out, and Han Chinese have moved in to run the shops. As of 2007, Naxi residents ran only 98 of 379 guesthouses in the Old Town, while 281 were run by non Naxi, mostly Han Chinese. In other word, that the Old Town of Lijiang today exists for the tourists rather than the Naxi (Yamashita, 2015: 130-131).

It is interesting to note that the government of Bali developed Cultural Tourism policy. The cultural tourism which promotes the cultural identity of a local population as a tourist attraction (Picard, 2015: 45). The impacts of tourism industry on Bali were understood as a threat of cultural pollution. To prevent such a fatal outcome, the Balinese authorities devised a policy of Cultural Tourism which was intended to develop tourism without debasing Balinese culture, by using culture to attract tourists while fostering culture through the revenue generated by tourism (Picard, 2015:47).

The use of Taman Ayun and Tirta Empul temples as tourist attractions in Bali have had some impacts on the religious, social, and environment aspects. There are restriction or limitation of access for tourists to visit Taman Ayun and Tirta Empul in order to keep the holiness of the temples. However, by allowing tourists without wearing Balinese customary to enter the Taman Ayun temple, and tourists freely visit the inner yard of the Tirta Empul. This is known as touristification process. In other words, the sacredness of the temples of Taman Ayun and Tirta Empul appear to be declining due to tourism industry. This phenomena should be solved by negotiating and adopting local values by tourists in order to maintain the sacredness or religious aspect the temples.

Yamashita (2015: 140) states that the central issue of world cultural heritage has given the interplay of local, national and global interests is who will make use of heritage site for whom, and for what purpose. The priority should be given to the local agents in cultural resources management. Cultural resources should be utilised primarily for local benefit, National and international agents should only be collaborators in the exploitation of cultural resources, not the main beneficiaries. It is clear that world heritage designations should be used primarily for the benefit of the local communities where world heritage sites are located, contributing to their happiness (Yamashita, 2015:134).

In relation to tourism industry, tourism was accused of corrupting Balinese culture, desacralisation of temples and the profanation of religious ceremonies, the monetisation of social relations and the weakening of communal ties, or else the relaxing of moral standards and the rise of mercantile attitudes. The issue was about what could be presented and marketed to the tourists. In this case, culture was being designed as product (Picard, 2015: 50).

As World heritage sites, Taman Ayun and Tirta Empul are no longer the exclusive property of the Balinese alone. Both temples become the main attraction for the tourists as brand image of tourist destination. According to Picard (2015: 51) culture or the Balinese temples had become for capital, which they could exploit for a profit.

It seems that one could speak of ‘touristic culture’ once the Balinese came to confuse these two uses of their culture, when that by which the tourists identified them became that they identified themselves – that is, when the imperatives of the touristic promotion of their culture informed the considerations that their motivation will preserve it, to the extent that the Balinese ended up taking the branding image of their tourist product for the maker of their cultural identity.

Indeed as soon as a society offers itself for sale on a market, as soon as it attempts to enhance its appeal to the eyes of foreign visitors, then it is the very consciousness that society has of itself which is being effected. In this respect, the local people are not passive objects of the tourist gaze (Urry, 1990), but active subjects who construct representations of their culture to attract tourists (Picard, 2015: 52).

CONCLUSION

The designation of World heritage sites of Taman Ayun and Tirta Empul has not significantly increase the number of tourists visiting the temples yet. The outstanding values of Tri Hita Karana namely harmony and balance between religious (Parhyangan), social (Pawongan), and environment (Palemahan) aspects should be promoted and maintained for the benefit of local people.
Contestation and negotiation in local, national, and international levels should be conducted to Taman Ayun and Tirta Empul as World heritage sites. Taman Ayun and Tirta Empul as cultural identity of the Balinese should be preserved and served as capital for the tourists. In this case, World heritage sites should give beneficial for the local and the tourists as well.

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Internet:
Sacred Site Visit, An Application of Reason Action Theory

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ABSTRACT — Sacred place visit tours have been increasingly popular. It is not new for Indonesian people who are believe in Islam Religion and order to visit Mecca at least once a live time. Visiting some sacred places in some religions have been part of its faith while in other faith it is not mandatory. In ancient era it is known as pilgrimage. In tourism industry it is one of spiritual tourism activities which receive growing attention recently from both academician and practitioners because of its popularity and potential economic value added contribution. Based on Reason Action Theory (TRA), the study explored the relationship among Subjective Norms, Individual Attitude and Intention to visit sacred places. Survey involved 250 participants who faith in different religion such as Hindu and Moslem. Research finding indicated that subjective norms, had stronger effect than individual attitude on intention to visit sacred places. The model also included self-esteem and social susceptibility as moderator to explore their the role in relationship among attitude, subjective norms and intention to visit sacred places. Further analysis indicated that self-esteem and social susceptibility weakened the effect of subjective norms on intention to visit sacred places. The research findings contributed fruitful information to support tourism practitioners in improving their marketing strategy regarding sacred places package tour. Its implications discussed to improve marketing communication strategy in the future. In addition to its positive contributions on tourists behavior. Limitations of the study and potential developments are also presented to stimulate further development and scientific dialogue among those who are interested in the research area.

Keywords: subjective norms, attitude, self-esteem, social susceptibility, intention.

1. INTRODUCTION

More than 1 million people coming from Bali and cities located in Java visited Pura Mandara Giri Semeru Agung for devotion at 19 Juli 2016. The mobilization of people from other cities both located in Java and Bali generated economic value for local people at Lumajang, East Jawa province. Traveling related to religious site has been popular for Balinese people and experiencing a tremendous growth for last several years. In Indonesia Pura Manadara Giri Semeru Agung is one of sacred destination located in East Java. There is also Mount Bromo with Kasodo ceremony also interesting and unique. Motivations to visit sacred places has been uncovered by previous researchers. The growing popularity of sacred traveling are described by several factors such as the need to becoming closer to God, obtaining guidance, redeeming the soul, confessing sins, strengthening faith in Good, finding better world, finding inner peace, praying for various needs, giving thanks for benefaction and maintaining tradition (Drule, Alexandra M. et al, 2012). Travel with religious motives has been important because of its economic potential impact for local people. Time, health, lack of interest, fear, distance, aspects of social, physical or financial condition are reported as travel constraints. Why people travel to site which is important or related to religion reported by Abbate and Nouvo (2012). Among others, experiences that afford individuals the potential to reconstruct meanings related to identity is reported as motivation to visit sacred places. Even there are some research conducted in Europe but as far as we know there is limited number studies which aimed at the role of social factor on intention to visit. Based on Reason Action theory, present study reported the role of subjective norms on individual behavioral intention to visit sacred places. The research findings were fruitful in improving promotion strategy sacred sites visit.
2. CONCEPTUALIZATION AND THEORY REASON ACTION

The number of people who traveling to sacred places or religious sites is defined as pilgrims (Rodrigues, 2008). Recently people tried to escape standardized tourism activity and experienced culture of destination they visited. It was associated with a search for cultural identity. To some extent, Lopez (2014) indicated the differences of pilgrimage and tourist. Tourists visit sacred sites at any time whenever consumer want to have fun and entertainment, on the other hand Pilgrims visited sacred sites to follow norms and rituals at a certain religion calendars.

Theory of Reason Action (TRA) was developed in United States which is an independent culture and individualistic. According TRA individual intention was determined by individual attitude toward object and subjective norms. Triandis (1994) identified that in collectivistic culture, subjective norms is relative more important in determining individual behaviors. Individual Decision was represented by intention to visit sacred sites. Intention is people’s expectations about their own behavior (Fishbein & Ajzen, 1975).

The effects of individual attitude and subjective norms have been consistent on intention but the role of cultural variation on relationship between attitude And subjective norms and intention has not been tested. Travimow, Triandis and Goto (1991) reported that people from independent self- culture retrieved more private self cognition while people from interdependent self- culture retrieved more collective self cognitions (Cukur, C. S., De Guzman, M. R. T., & Carlo, G. ;2004). Present study tested wether subjective norms played stronger effect on intention than attitude on intention. Subjective norms had no effect on intention to buy sneakers for Americans (Lee and green, 1991) and had stronger effect for Koreans.

3. METHODOLOGY

Students from Economic faculty took part in the study. Out of 127 students, 54 were female. They are between 20-22 year old and affiliated with Hindu religion. They got voucher Rp 35.000 for they participation. Respondents were asked to answer questioners regarding at measured titude toward sacred sites, subjective norms and intention to visit.

Attitudes was measured by semantical differential scale, consist of five indicators with five interval. Differential items were used : pleasant-unpleasant; attractive – unattractive; fruitful – unfruitful; rewarding – punishing. Subjective norms were Based on multi indicators with 7 point intervals, likely – unlikely. Intention to visit sacred sites was measured by single indicator with 7 point intervals Likert scale such as : I presently intend to visit Pura Mandara Giri Semeru Agung in the next celebration.

Data were analyzed by structural equation model. The models were used to estimate parameters and tested hypothesis (Jorenkog and Sorbom, 1996). The overall goodness fit index were measured by Chi Square test, Comparative fit index (CFI), and The Root Mean Square Error of Approximation (RMSEA). Satisfactory fit are obtained when Chi Square test was non-significant; the CFI and NNFI are greater than or equal to 0.90 and RMSEA is less than or equal to 0.80.

4. RESULT AND DISCUSSION

Result indicated that research instruments were valid. Composite Index Attitude instrument; Subjective norm and intention to visit were respectively 0.69; 0.78 and 0.71. Reliability parameters respectively were 0.72; 0.69 and 0.73. Goodness of Fit. The model was fit to the sample data. Chi square 4.87; p =0.30; RMSEA = 0.01; CFI =1.00 and NNFI =0.99. The findings indicated that attitude ($\beta =0.24 ; p= 0.34$) and subjective norms ($\beta = 0.43; p= 0.03$) were significantly determined intention to visit sacred sites. The effect of subjective norms on intention to visit was stronger than attitude.

From Theory Reason Action perspective, the findings reported that the theory was robust. Attitude and subjective norm predicted intention to visit sacred visit significantly. The effect of subjective norms was stronger than individual attitude because the sample were accumulated from communalistic group. In the future intention to visit sacred visits was influence not only by individual attitude but also the norms or recommendation of important others. This findings were consistent with previous evidences reported by Kim (1994).
5. LIMITATION AND FURTHER DEVELOPMENT

The present study made positive contribution in providing information that the effect of subjective norms was stronger than individual attitude. The implication of the research findings is recommendation for practitioner when promoting the sacred site visit tour they must targeted individual who has leadership position within the group. He could be religion leader, manager or the expert for product. Besides of its positive contribution, there is a number of limitations that should be improved in the next research. Present research was based on survey design, an experimental design would provide more confidence in the internal validity. The sample unit came from Balinese individual so that the cultural variation was limited. Recommendation for further study is developing sample group from different group such as javanese, Sundanese and Batak.

6. CONCLUSION

Individual attitude toward sacred sites and subjective norms influence individual intention to visit significantly. The effect of subjective norm in communalistic culture was stronger than individual attitude. It means that communication to market sacred visit tour would be more effective if the important others were involved in communicating or giving recommendation regarding sacred site visit. It also recommended to bring community leader in group when visiting sacred places.

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