PROCEEDINGS

TOURISM & HOSPITALITY MANAGEMENT

“Towards New Paradigm of Tourism Industry 4.0”

THE THIRD

BALI INTERNATIONAL TOURISM CONFERENCE

Udayana University - Bali, 26 - 27 September 2019

Organised by:

- Ministry of Tourism
  Republic of Indonesia

- Doctoral Program in Tourism
  Udayana University
  Bali-Indonesia

- Master Program in Tourism
  Udayana University
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- Faculty of Tourism
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<td>Dr. I Nyoman Sudiarta, SE., M.Par.</td>
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<td>Editor</td>
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<td>Ir. Putu Eka Nila Kencana, MT.</td>
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<td>I Gusti Bagus Arya Yudiastina, S.TP</td>
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<td>Ir. Putu Eka Nila Kencana, MT.</td>
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Welcoming Message
from Chair of the Conference

Om Swastyastu,
Assalamualaikum wr wb,
Namo Budhaya,
Salam sejahtera bagi kita semua,
Rahayu,
Very good morning to all of us.

To start with, allow me to express my warm welcome to all of you, especially participants from abroad. Welcome to Bali, the Island of gods, and more especially welcome to Udayana University, the biggest and most famous university on the island.

Bali International Tourism Conference is one of the flagship of Udayana University, through the Centre of Excellence in Tourism. Thank to the initiative taken by Dr. Anak Agung Suryawan Wiranatha, the chairman of the Centre, some years ago. The initiative was strongly supported by tourism academia, since there are awareness that the existence of tourism science and education is strongly determined by academic activities such as this conference.

This year, we organise the event for the third time, themed "Tourism and Hospitality Management Toward New Paradigm of Tourism Industry 4.0". This theme is chosen considering that the world is strongly experiencing the wave of 4.0 Industry, characterised by the IoT (Internet of Thing). Of no doubt, tourism is in the front line in the influence, as tourism is a very dynamic sector.

I would like to report, that this conference is attended by 6 keynote and invited speakers, 61 call papers, and 133 participants, coming from different backgrounds, namely academic, bureaucracy, business, students, and researchers. The presentation of call papers will be undertaken in several parallel session in two days.
Taking this opportunity, let me thank all individuals and institutions involved in supporting this event. First and foremost is Rector of Udayana University, for her continuous support and guidance. My thank also goes to the Ministry of Tourism, Republic of Indonesia, for supporting us in accommodating speakers and hosting the farewell party. Many thanks also to all keynote and invited speakers, the management of Gojek, presenters, participants, organising committee, and a number of others who can not be mentioned one by one, without whom this conference would not be possible.

To Rector of Udayana University, Governor of Bali Province, and Minister of Tourism Republic of Indonesia, please kindly later give us your messages to make this event successful. And kindly declare this event officially open.

Thank you in advance, and hope we will have a productive and enjoyable discussion.

Om Shanti Shanti Shanti Om

Denpasar, 26th September 2019

Prof. Dr. I Gde Pitana, MSc.
Welcoming Message
Rector of Udayana University

Om Swastyastu,

Welcome to Bali, welcome to Udayana University, and welcome to the Third Bali International Tourism Conference 2019.

We greatly appreciate your participation in attending our international tourism conference. Your presence reflects the importance of this conference in the context of the development of tourism, tourism education and research, as well as the recognition of the strong influences of the use of information and communication technology (ICT) and Artificial Intelligent (AI) in tourism towards tourism industry 4.0.

Udayana University is the leading university in tourism study in Indonesia. The university has already had the integrated tourism study programs, from vocational courses (diploma), bachelor degree (sarjana), master degree (magister) and doctoral degree (doktor) in tourism. This kind of integrated tourism programs is available at the only one university in Indonesia so far. Tourism has also become the centre of excellent of Udayana University which has been acknowledged by the Ministry of Research, Technology and Higher Education since 2018 through a program called *Pusat Unggulan Iptek – Perguruan Tinggi* (PUI-PT).

Tourism is very complex and dynamic field, and getting more dynamic in this era of tourism industry 4.0. Lots of unpredicted things emerged in the last few years, and there will some more coming in the near future that may not be estimated and anticipated well. In this context, we greatly welcome the initiative of the Centre of Excellence in Tourism (*Pusat Unggulan Pariwisata*) Udayana University in collaboration with the Faculty of Tourism, and Doctoral and Master Program in Tourism Udayana University to organise the Third Bali International Tourism Conference. On behalf of Udayana University, we would like to give our sincere appreciation to the Ministry of Tourism Republic of Indonesia and the management of GOJEK for their great supports to this conference. We hope this conference will generate lots of interesting ideas about tourism and hospitality management in the era of tourism industry 4.0.
Udayana University is very proud to be the host of this international tourism conference. Congratulations to all of you, and enjoy the conference.

Om Shanti Shanti Shanti Om

Denpasar, 26th September 2019

Prof. Dr. dr. A.A. Raka Sudewi, Sp.S.(K)
Dr. Arief Yahya graduated from University of Surrey, UK (M.Sc IN Telematics) and from Padjajaran University, Indonesia (PhD in Strategic Management), was a former CEO of Indonesia Telecommunication Corporation, has received plenty of awards such as the best of regional manager of telecommunication office from Malcom Baldridge National Quality, the best Division Regional in Corporate Culture Actualization and recently awarded as a Marketer of the Year 2014 by Markplus Inc.
Keynote Speaker

Professor Rhenald Kasali
University of Indonesia

Invited Speaker

Mr. Yasir Riaz
Consultant of Digital Marketing for Destination

In pursuit of learning "Next Practices" and forgetting "Best Practices". 20+ years experience in Regional & Local Leadership Roles. I have held Country Manager & Regional Head positions at leading Media Agencies. Specialities: Data Driven Marketing, Digital Strategy, Digital Operations, Brand communication plans, Communication & Media ROI, E-commerce Demand Generation, Performance Marketing (Search, Social, Programmatic), Senior client management & consultation, Working in cross functional teams, Strategic Partnership.
Invited Speaker

Professor Bill Carter
Professor for Heritage Resources Management
University of the Sunshine Coast – Australia

Developing and Managing for Successful Community-Based Tourism Products

ABSTRACT

Community-based tourism (CBT) is promulgated in the grey literature as a panacea for community development and poverty alleviation, but often challenged by peer-reviewed evaluations. Like small business in general, around three-quarters of CBT initiatives fail, and average occupancy of homestays, for example, is estimated to be as low as five per cent. Reported success factors are not surprising: participatory planning, community empowerment, shared vision, targeted and timely assistance, and a focus on supplemental income. Working against these precursors for success are a lack of financial capital, poor marketing, non-ready products, and governmental interference. Case studies from Indonesia and Cambodia seem to both support and belie these tenets for sustainable tourism development. More important ingredients for success may be the presence of a facilitating champion, the empowerment of women, collective imagination, the galvanizing of social capital, a focus on product development, responsiveness to serendipitous opportunities, and community celebration of success. However, sustaining success can be thwarted by social and cultural impacts as well as community capacity to successfully transition to a sustainable and tourism-dependent economy that aligns with community aspirations. Planning for CBT success is essential, but must be supported by investments in and management of a destination beyond the purview of any one community or attraction.

Keywords: CBT, success factors, impediments, capital, investment, capacity
Invited Speaker

Mr. Panji Winanteya Ruky
Senior Vice President Public Policy and Government Relations GoJek

After 14 years of international experience in banking and corporate treasury, he switched to the public sector upon completing MPA program at the Lee Kuan Yew School of Public Policy (NUS) in 2015. He currently work as SVP of Public Policy and Government Relations at GOJEK. His mission is to work with the government to create jobs and boost commerce through the GOJEK platform. Prior to GOJEK, he was Senior Advisor at the President's Chief of Staff Office.

He is passionate about improving quality of regulations, the policy making process and overall business climate in Indonesia. Having worked in both private sector and the executive branch, his able to represent either perspectives and advocate toward effective public policies.
Invited Speaker

Dr. Agung Suryawan Wiranatha
Director of Centre of Excellence in Tourism Udayana University

Dr. Agung Suryawan Wiranatha hold a master degree in Environmental Management at Griffith University, Brisbane, and a PhD in Regional Planning at The University of Queensland, Brisbane. He has been appointed as the Head of Research Centre for Culture and Tourism, Udayana University since 2004, and as the Executive Secretary of Doctorate Degree in Tourism, Udayana University Bali in 2010-2018. Currently he is Chairman Centre of Excellence in Tourism, Udayana University since 2018. He was the representative of Green Globe Certification for Travel & Tourism Industry in Indonesia (2000-2004), and EarthCheck (2004-2010). Currently, he is also the Master Assesor of Global Sustainable Tourism Council (GSTC) since August 2019.
The Third
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Community Participation of Tourism Development in Sanur Destination

I Made Sudjana
Faculty of Tourism, University of Udayana, Denpasar
Students of Doctoral Program, School of Postgraduate Studies, Udayana University
ketua@stpbi.ac.id

ABSTRACT

The development of community-based tourist areas managed in Sanur tourist area are based on Community-based Tourism. Sanur area is potential to be developed into a sustainable tourist destination as it relies on nature as the main tourist attraction. In its relation to Sanur, the concept of sustainable tourism can be pursued because it can run continuously and sustainably both in terms of economy, socio-culture and environment/ecology. Basically, tourism can run well without damaging the existing ecosystem. This is in line with the Guidelines for Sustainable Tourism Destinations in accordance with UNWTO indicator and has obtained recognition from the Global Sustainable Tourism Council (GSTC). It can synergize, strengthen the traditions and local wisdom of multicultural communities in managing the attraction of natural and cultural environment in tourism destinations in an integrated and sustainable manner. This study applied a qualitative approach by examining the perceptions of government and society in terms of economical aspects, social cultural aspects, and environmental aspects in Sanur tourist destination.

Keywords: Community Participation, Sanur Tourism Area, Sustainable Tourism.

Introduction

The packaging of community-based tourism area is the development of tourist areas which actually supports and enables full involvement of local communities in planning, implementation and management of tourism businesses. The development of a community-based tourist area managed by Sanur tourist area based on Community-Based Tourism or CBT is an effort to develop a tourism destination focusing on the active role of community. This is based on the fact that community has knowledge of nature and culture as the potency and selling value as a tourist attraction so that community involvement is absolutely necessary. The community-based tourism recognizes the rights of local communities to manage tourism activities in an area owned by the communities so that they will be able to operate using the CBT concept.

Community Based Tourism or CBT is a tourism paying attention to the continuity of local, social and environmental culture. This form of tourism is managed and owned by the community, for the community, to help tourists to be able to raise awareness, learn about local communities, and the way of life of local communities or local way of life. So, CBT is not a tourism business emphasizing on the benefits or economical aspects of some interested parties, but more related to the impact of tourism on local communities and environmental resources. CBT is a tourism development model assuming that tourism must depart from awareness of the community need values as an effort to build tourism that is more beneficial to the needs, initiatives and opportunities of local communities (Hadiwijoyo, 2012, p. 71). Therefore, we can see that CBT as one of the approaches to tourism development to realize sustainable tourism is one of the participatory planning models.

The participatory planning mentioned above is by involving the community around the area in overall tourism activities. The involvement of the community in tourism practices or activities needs to be carried
out with the CBT concept. Communities around the tourist area understand and know about the needs and environmental conditions better, particularly those related to the tourist area. So, active community participation is needed to involve local community in the management and development of tourism areas not only at the implementation stage, but involved from the stage of study, planning, implementation, to the monitoring and evaluation. Without community participation and involvement from various parties, the implementation of ecotourism activities will be hampered. Community involvement or participation in ecotourism is needed for the smooth running of tourism programs in the management and development.

Sanur is one of the tourist areas in Bali that has developed slowly, stably, and steadily within more than half a century, namely since the beginning of the pilot project in 1950s until now. The development of Sanur is marked by the increase in tourism facilities such as hotels and restaurants and the increasing number of tourist visits from time to time. The beautiful Sanur beach and traditional cultural atmosphere are major attractions of Sanur. Tourism events like Sanur Village Festival, Kite Festival, food bazaar, music and art performance, Bali Culinary Challenge and sport tourism also mark Sanur area as a dynamically developing destination.

Sanur area located in South Denpasar is a tourist area that relies on cultural and marine tourism. Sanur commenced to be known after being visited by foreign artists, including a couple of dancers and American photographer Katharane and Jack Mershon; Hans and the Rolf Neuhaus brothers from Germany, who opened an aquarium with an art gallery. In addition, Belgian painter Adrien-Jean Le Mayuer de Marphes married with a beautiful dancer, Ni Polok and then settled in Sanur (Picard, 2006). This area is famous for the beauty of sunrise, but the main attraction of Sanur is the beauty of coastal area with white sand, sea view, both landscape and underwater nature.

Sanur is one of the three Bali tourism destinations included in the priority of tourism development in the National Tourism Strategic Zone (KSPN) along with Kuta and Nusa Dua. Based on geographical coverage and regional administration, the Strategic Area of Sanur National Tourism is divided into 5 villages, namely, Sanur Kaja Village, Sanur Kauh Village, Sanur Village, Serangan Village, and Kesiman Petilan Village. However, the scope of this study only studies the development of tourism in Sanur Kaja Village, Sanur Kauh Village, and Sanur Village. Based on statistical data from the Denpasar City Tourism Office, in 2016, Sanur was able to attract total of 592,086 domestic and foreign tourists experiencing a 14% increase from 2015.

Sanur area is potential to be developed into a sustainable tourist destination because it relies on nature as the main tourist attraction. In its relation to Sanur, the concept of sustainable tourism can be pursued because it can run continuously and sustainably both in terms of economy, social-culture and environment/ecology. Basically, tourism can run well without damaging the existing ecosystem. This is in line with the Guidelines for Sustainable Tourism Destinations in accordance with UNWTO indicator and has obtained recognition from the Global Sustainable Tourism Council (GSTC). It can synergize, strengthen the traditions and local wisdom of multicultural communities in managing the attraction of natural and cultural environment in tourism destinations in an integrated and sustainable manner.

UNWTO designed sustainable tourism destination guidelines covering thirteen key issues along with their respective indicators. The guideline aims that tourism stakeholders can adjust the issues that are most appropriate to the destination, and get ideas to implement the suggested indicators. These sustainable issues cover various aspects such as economy, social culture, and environment. The indicators of the economical aspects include employment for both local population and disabilities, community income, support for local communities, and the provision of strategic business places. The socio-cultural aspects such as the application of local philosophy, preservation of cultural heritage, maintenance of historical buildings, data collection and regulations for visitors to tourism objects. The environmental aspects include structuring the beach, maintaining cleanliness, providing environmentally friendly transportation, waste disposal systems, and protection to flora and fauna.
Research Methods

This study applies qualitative research methods. According to Creswell (2015), qualitative research begins with the assumption and use of interpretative/theoretical framework, forming or influencing the study of problems. This approach uses data collection in an environment sensitive to community and place of research. The results of the final report or presentation include various voices or participants, reflexivity from the researcher, description and interpretation of research problems, and their contribution to the literature or calls for change.

Result and Discussion

Community Perception to Sanur Area

The community who became the informants in interviews about Sanur area towards sustainable tourism destinations are as follows:

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<td>1.</td>
<td>Ida Bagus Gede Sidharta Putra</td>
<td>The Chairman of Sanur Development Foundation (YPS)</td>
<td>June 30, 2018</td>
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<td>2.</td>
<td>I Putu Suanta</td>
<td>The Secretary of Sanur Development Foundation (YPS)</td>
<td>September 20, 2018</td>
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The results of interview regarding the public perception to Sanur area towards sustainable tourism destination are as follows:

a. Economical aspects

Reviewed from the economical aspect, the public perception of Sanur area towards sustainable tourism destinations is that additional facilities and improvements will be made to the existing businesses in Sanur area. However, the plan was hampered by the obscurity of the National Tourism Strategic Area (KSPN) program from the central government aimed at developing Sanur beach area. None is taking care the KSPN program currently and it is uncertain, it makes the Foundation urge the Government of Denpasar city to take over the management, so the development of Sanur area can be continued as stated by the informant, Ida Bagus Gede Sidharta Putra, as the Chairman of Sanur Development Foundation (June 30, 2018) as follows:

"... That was the cause why KSPN cannot continue now. Since there is no delivery of the KSPN to the Foundation, whether the KSPN has been done or not yet? The exact rules is still unable to be understood, no one takes care of the KSPN's plan and it is floating. Further the village asked the City Government in order that the management of the area did not work well."

The construction of business premises by investors in Sanur should coordinate with the Foundation, this is done to minimize the complaints from community that can occur after the construction is carried out. YPS does not have any authority to prohibit the development, but only to monitor and assist the socialization to the community. Tourism in Sanur has provided employment opportunities to local people, YPS has a rule that workers working in the investor-owned businesses are expected to be 40 percent from the local community. This can be seen from the statement of the informant, I Putu Suanta, the Secretary of Sanur Development Foundation (September 20, 2018) as follows:
"The Foundation insists that every development in Sanur should be socialized to the Foundation with the support from the head of the environment concerned, what is the company, what is the form and where the labor force is from. Through the head of banjar, it will be stated that in a region a business will be established, then it is socialized to the community. ... For labor issues, the foundation has a provision that 40 percent of the work force is expected from Sanur residents."

The existence of a government regulation prohibiting foundations engaged in business, underlies YPS forming a business entity to oversee the business units owned by the foundation, including PT. Bhakti oversees restaurant, car wash and waste business and PT. Bank. The public perception of Sanur area towards sustainable tourism destinations in terms of economical aspects is the need for additional supporting facilities and improvement of business places for the community. The development needs YPS involvement in monitoring and assisting socialization to the community.

b. Socio-Cultural Aspects

Viewed from socio-cultural aspects, all parties in Sanur Village, Sanur Kaja Village, and Sanur Kauh Village said that they participated actively in preserving Balinese culture. The community is satisfied with the development of Sanur, because Balinese traditions/customs are still running well, the opportunity for people to socialize is also getting bigger, local people are prioritized, and 2-star hotel rooms or homestay can be built only through land guarantees, as further statement from the informant, I Putu Suanta (September 20, 2018) as follows:

"Balinese tradition/customs are still going well. The opportunity to socialize with the community is still big. The mastery of the area is still by local people. Only with guaranteed land can build a 2-star hotel/homestay."

In addition, to support the social aspects of society, the establishment of YPS is not intended to be engaged in business, but YPS is only engaged in the education and social fields. In addition to this matter, YPS aims at uniting/protecting the three administrative regions of Sanur, namely Sanur Village, Sanur Kaja Village, and Sanur Kauh Village.

Besides, regarding security, there has never been a political problem in Sanur area although there are many political figures in the area. The rapid growing of mass organizations in other regions did not reach Sanur, because there is an organization named Sanur Bersatu in the area. This organization is still under YPS with the head of the organization is the Sanur Village Head. The organization coordinates with the heads of mass organizations so that Sanur is not entered by the mass organizations. This was done to keep Sanur safe from the actions of mass organization, particularly when there is a celebration or event like New Year/Sanur Festival, as in the statement I. B. Sidharta continued:

"... Including mass organizations that grew rapidly in other areas, cannot come to Sanur as there is Sanur Bersatu organization. This organization has a different system with other mass organizations preventing other organizations from coming in. Sanur Bersatu is still under the Foundation, financed by the Foundation so that it is prohibited from carrying out illegal levies. We coordinate with the heads of other mass organizations so that Sanur is not entered into by the mass organizations. The Chairman of Sanur Bersatu itself is the Head of Sanur Village. In essence, he is guarding Sanur so that it is not runny by mass organizations."

Based on the results of the interview, the public perception of Sanur area towards sustainable tourism destinations in terms of socio-cultural aspects is that Balinese traditions and culture in Sanur do not disappear due to tourism. The relations among local communities also remain close upon the establishment of YPS. Then to safeguard the security of Sanur, there is Sanur Bersatu organization under YPS, where
the organization aims at safeguarding Sanur from political organizations, making Sanur calmer so visitors to Sanur feel comfortable.

c. Environmental Aspects

Judging from the environmental aspect, the public perception of Sanur area towards sustainable tourism destinations is that Sanur tourism which has become a mainstay has been supported by the community and government, but not all of them have been considered. In the future, it is necessary to reform HR, as traders at kiosks must be aware of tourism and cleanliness. In addition, contributions from academicians in conducting community service are also required since the budget has been provided. The informant, I. B. Gede Sidartha (June 30, 2018), conveyed as follows:

"... Actually this is concerning with the supporting capacity, both from the community towards tourism, and from the government towards tourism. They acknowledge that tourism in Sanur is a mainstay and enjoy it. However, in terms of attention, it has remained to have no priority. In the future, HR must be worked on, for example traders in kiosks, so that they are aware of tourism and cleanliness. Academicians need to do community service since budget is provided for it."

Then, regarding cleanliness in Sanur, when there was a new business opening, YPS and the head of the environment were involved in the UPL-UKL Environmental Supervision and Monitoring Efforts team. Cleanliness for the coastal area is reviewed from the position, in front of a hotel, the cleanliness of the area will be the responsibility of the hotel. Then, a Final Disposal Site (TPA) has been provided in Sanur Kaja and Sanur Kauh and processing waste into compost is also provided in the area. However, there are still some obstacles in sorting organic and inorganic waste. For the liquid waste itself has been managed by the business owner.

In addition to cleanliness, infrastructure and accessibility needs to be improved in Sanur area. These improvements, however, also do not give any guarantee, depending on humans and culture. In terms of destinations, there is no differentiation or differences between destinations with each other. That should be put forward by the ministry, so that KSPN can run definitely. There is a standardization in KSPN that in a destination there must be certain aspects to be addressed and given clear instructions.

Viewed from the environmental aspect, the public perception of Sanur area towards sustainable tourism destinations is that business people need to pay attention to the cleanliness at their kiosks. YPS and the head of environment must be involved in the UPL-UKL team in monitoring cleanliness in Sanur area. For the coastal area, cleanliness is a shared responsibility between the government and the business actors at the area.

Government Perception to Sanur Area

The community who became the informants in interviews about Sanur area towards sustainable tourism destinations are as follows:
The results of interview regarding the public perception to Sanur area towards sustainable tourism destination are as follows:

### a. Economical Aspects

Viewed from the economical aspect, the government's perception of Sanur area towards sustainable tourism destinations is that tourism is a source of income for Sanur Community. People who used to struggle in agriculture, now, have turned to traditional tourism such as sailing boat (jukung) business. The development of Sanur from the beginning was opened by Bali Beach Hotel and Le Mayeur Museum which were widely used by the community in earning their income. The community began to shift from traders to accommodation businesses. The people of Sanur commence to realize that tourism is more profitable than agriculture. Unlike Kuta community who leased out their land, the people of Sanur tend to use their own land. This is in accordance with the statement of the informant, Mr. I Made Sudana, as the Perbekel of Sanur Kaja Village (November 14, 2018) below:

"Sanur community depends on tourism currently. At the beginning of transition from agriculture to traditional tourism. Initially the community took the business of sailing boat (jukung), including my father. In the past, people did not expect that tourism in Sanur would develop like this. However, those realizing, they have commenced to take the benefit of the opportunities began with the opening of Bali Beach Hotel and the Le Mayeur Museum. With this development, the community began to move from street vendors to accommodation businesses. The development grew rapidly until 1978."

Then, Mr. I Wayan Eka Apriana added that in the recruitment of workers, especially in the tourism area of Sanur, there was a process of MoU stating that the local community need to be involved as his statement as follows:

"Of course, at the beginning there was an internal communication process on behalf of traditional village, with other elements of the community, there was a process of MoU stating that there were 60-70% local elements involved there."

The development of Sanur tourism indeed have a good impact on the community in terms of income generating, but there are also negative impacts arising such as population growth which invites the locations of prostitution. In fact, it had been regulated previously, so it affected the economical growth. Actually, all depends on the behavior of the public awareness. The manager of the guest houses had collaborated with the foundations and health institutions through a fitness gymnastic program to try to provide guidance to the community in the location. Mr. Agung Murjana added as follows:

"... While in reality this phenomenon results in economical benefits, such as increased of demand and housing prices, medium-sized trading businesses such as groceries and food stalls."

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**Table 2. Government Informants’ Profile**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Status</th>
<th>Interview Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mr. I Wayan Eka Apriana</td>
<td>Head of Government Section, Peace, Public Order and Cleanliness of Kelurahan Sanur</td>
<td>Friday, August 31, 2018</td>
</tr>
<tr>
<td>2.</td>
<td>Mr. Anak Agung Murjana</td>
<td>The Head of Sanur Kauh Service Section</td>
<td>Tuesday, October 2, 2018</td>
</tr>
<tr>
<td>3.</td>
<td>Mr. I Made Sudana</td>
<td>The Head (Perbekel) of Sanur Kaja Village</td>
<td>November 14, 2018</td>
</tr>
</tbody>
</table>
Based on the results of the interview, it could be concluded that the government's perception of Sanur area towards sustainable tourism destinations in terms of economical aspects is that most of Sanur's people rely their lives on tourism for earning income, which has an impact on the economical improvement however, the development of tourism in Sanur also has a negative impact such as the growth of population inviting prostitution locations in Sanur Kauh.

b. Socio-Cultural Aspects

In terms of socio-cultural aspects, the government's perception of Sanur area towards sustainable tourism destinations is that the existence of a festival to preserve cultural heritage involving people of Sanur by providing rotating booths amongst the existing banjars. In addition, regarding the forms of cultural activities in Sanur, namely Pesona Budaya Mertasari in Sanur Kauh including all arts and culture, and the leading sector for the activities is Karang Taruna (youth organization) with the cultural forms displayed is kites. Then, there is Sanur Village Festival (SVF) activity and cultural activity in Sanur Kaja is Sanur Fiesta in Kelurahan Sanur. This is in accordance with the statement of Mr. Agung Murjana:

"In Sanur Kauh itself, there is Pesona Mertasari Culture that includes all arts and culture. We document these activities. The leading sector of the Pesona Budaya (Cultural Enhancement) is Karang Taruna (Youth Organization). The Village Government obtains a large amount of budget for arts and cultural activities. We embrace all institutions, particularly community empowerment institutions, especially youth organizations. One of the cultural forms preserved is kites, displayed in the Pesona Budaya Mertasari. Besides, we also develop culinary tourism. It is not only in Sanur Kauh, but other regions also have similar art venues. For Kelurahan Sanur, the name of the activity is Sanur Village Festival, while in Sanur Kaja, is called is Sanur Fiesta. But not all art can be presented in the SVF, due to time constraints." (Mr. Anak Agung Murjana)

Every banjar in Sanur Kaja plays an active role in enlivening SVF's cultural activities, especially artists and children. The informant, Mr. Made Sudana, revealed that there was an APBDes budget for the development of art and culture reaching up to hundreds millions. Communities involved in the cultural activities are trained to be skillful for 3 times a year. In addition to holding cultural festivals, at least 10 people are involved in order to realize sustainable tourism destinations to carry out the development in Sanur. Regarding the development, the licensing process is on the authorized head of environment who knows the local environmental conditions and is able to explain to the permit seeker, then reported to kelurahan (village office). It will be confirmed and checked firstly, as Eka said:

"The process is under the permission of the licensing body. The management hierarchy process is in the head of environment who is indeed authorized and knows the local environmental conditions. He has the capacity to provide explanations to permit seekers, then it is then reported to Kelurahan. After that, the truth is confirmed and re-examined before being accepted and further socialized."

Furthermore, Mr. Eka said, in order that Sanur area can go to a sustainable tourism destination, there is a benchmark in the form of components related to the community-based tourism mechanism. The existing institutions and social element playing an active role should conduct an evaluation if there are any obstacles in the framework of a sustainable tourism destination. The arising obstacles must be continuously evaluated.

The development of Sanur destination can have a negative impact to local community due to location of prostitution established in Sanur Kauh which consists of 3 guest houses namely Blanjong Indah, Semawang, and Jerogjog. The government strives that these practices do not interfere with community activities through guidance and supervision including their health. The controlling is also less efficient, as this practice might be widespread to people's homes which later affects the people's lives, as stated by the informant, Mr. Agung Murjana, as the head of the service section of Sanur Kauh:
"In Sanur Kauh itself, there are 3 locations/guest houses, namely Blanjong Indah, Semawang, and Jerogjog, each covering an area of about 2.5 hectares. We, together with the Head of Social Service, tried to straighten out that there is no localization in Denpasar, but location was there. We made a draft for each guest house to be fostered and given supervision including health by government officials. The aim is to protect the public from practices like this. Because this concerns community needs. Although it has been banned under the Regional Regulation (Perda), but as long as there is demand there must be an offer. Controlling is a dilemma, because if there is no guest house, it will spread to homes and be able to spread to people's lives ... (Mr. Agung Murjana)

The government's perception of Sanur area towards sustainable tourism destinations in terms of socio-cultural aspects is that there is an involvement of local communities in SVF by providing rotating booths amongst banjars. In addition to SVF, another cultural activity is Pesona Budaya Mertasari in Sanur Kauh including all arts and culture, then Sanur Fiesta in Sanur Kaja. The community in every banjar in Sanur Kaja plays an active role in enlivening SVF's cultural activities, particularly artists and children. The people involved in this cultural activity are trained to be skillful for 3 times a year. In order that Sanur can go to a sustainable tourist destination, there is a parameter in the form of a component with a mechanism of community-based tourism, and there is an evaluation of constraints by institutions and community elements. The development of Sanur does not only have a positive impact but also a negative one, namely population growth has invited locations of prostitution.

c. Environmental Aspects

Viewed from the environmental aspect, the government's perception of Sanur area towards sustainable tourism destinations is that there is varied awareness of community in maintaining environmental hygiene such as the procurement of garbage bins. In addition, Mr. Eka also mentioned other effort in maintaining Sanur's cleanliness was to hold community service activities on Friday by involving the community. The community participated in the activity was quite a lot. Environmental hygiene management is managed by Banjar Adat.

"The role of customary villages is very significant, because community awareness still varies relating to arrangement and cleanliness applied from Kelurahan such as the procurement of garbage bins. We also hold "Jum’at Bersih (Clean Friday) activities, inviting the public to participate. There was a positive responses, as the number of participants for the beach environment is quite a lot. At present, Sanur Village has just handed over Grant Agreement"

Further, the informant, Mr. I Made Sudana, added that for garbage disposal, Sanur only provided services at the Waste Disposal Site (TPS) and was not transported to homes. There are also 2 containers being provided in Sanur and rubbish bins are provided along the beach. This is due to that Sanur has a principle as an eco-friendly tourist destination and Sanur itself is also often as a destination for Hindu traditional ceremonies. In handling waste, Depo Palesari handles the problem of organic and inorganic waste, then including the sorting of useful and not before being transported to Suwung Final Disposal Site (TPA). While, for sewerage is managed by BUMDes. To facilitate the waste manager, the community is given socialization regarding the sorting of organic and inorganic waste and special tanks for both types of waste are provided.
In addition to waste management, the environment is also maintained through Clean River program, tree planting, and jogging track construction along the rice field area, as the statement of the informant, Mr. Agung Murjana, as the head of the Sanur Kauh service section follows:

"For the environmental aspect, Depo Palesari has been constructed, specifically to handle waste problems. Then, there is something called TPS 3R, given as CSR by the central government. The management includes in sewerage, managed by BUMDes. Depo Palesari handles the problem of organic and inorganic waste, including the sorting of useful and not before being transported to Suwung Final Disposal Site (TPA). Together with community leaders, they disseminate information to the community so they are willing to do waste sorting. The village is provided with garbage bins for organic and inorganic. After being sorted, then they garbage is collected by Depo Palesari. For locations in the alley, special motorcycles are provided, and for roadside locations, the garbage is transported by truck. Other implemented programs are Clean River program, as well as tree planting/greening. We also work with Subak to make jogging tracks along the rice fields. But there are some obstacles such as cleanliness, many people walking with dogs on this track. Plants are also often damaged because of the dogs fight."
Regarding waste management, it is necessary to be socialized to each village in Denpasar so the sorted waste can be commercially managed and utilized. At present the city government has given more attention to be able to be applied to each village/kelurahan in Denpasar, however the socialization process is still running intensively. Community empowerment to sort out types of waste to be managed and utilized, are addressed particularly for PKK members. Another environmental aspect is the provision of transportation for tourists by local people and prohibiting other transportation services entering Sanur.

Regarding the facilities of access to beach, there has been a plan to construct pier for crossings to Nusa Lembongan in 2013 and the budget has also been provided by the village. The worries and public concern about the construction of the pier appear as the water current are difficult to predict, so that the budgeted funds was not used and the pier was not be built. Then, the plan for the construction of this pier has reappeared, but until now it has not been realized because of a mechanism, as stated by the informant, Mr. I Made Sudana, as the Perbekel (Village Head) of Sanur Kaja:

"Actually, a crossing feeder has been planned in 2013. It has been budgeted by the Village, but a meeting point could not be reached. In addition, the community is still traumatized by dredgers at the beginning of Sanur's development which failed to build a dock due to unpredictable water current. Besides, the community is worried that something like in Benoa Bay would happen. Therefore, the budgeted fund was not used. Then, the interest and discourse to build a pier reappeared, but the funds available were far less than the previous budget. Even, drawing of the model has been made. But due to the mechanism, so this plan has not been realized." (Mr. I Made Sudana)

Based on the results of the interview, it was concluded that the government's perception of Sanur area towards sustainable tourism destinations in terms of environmental aspects was good. It has been endeavored through the provision of garbage bins for organic and inorganic waste, Friday community service, waste management, Clean River program, tree planting, and making jogging track. Sanur area has been able to deal with organic and inorganic waste problems, including sorting of useful and not. While, for sewerage is managed by BUMDes. For the provision of transportation, tourists are facilitated by local communities and the use of other transportation services is prohibited. For easy access both for tourists and communities, it was planned to build a pier to Nusa Lembongan, but due to the mechanism, the plan has not been realized yet.
Conclusion

Based on the results of the discussion, the results of this study can be concluded as follows:

1. Economical Aspects: the involvement of local communities as traditional tourism workers, such as, sailing boat (jukung) business, accommodation business by using their own land
2. Socio-Cultural Aspects: Pesona Budaya Mertasari covers all arts and culture including kites, Sanur Village Festival (SVF) event and cultural activities in Sanur Kaja is Sanur Fiesta
3. Environmental Aspects: Involving community in social work of cleaning the environment, managing waste by establishing Depo Palesari which handles organic and non-organic waste, clean river program, planting green trees in collaboration with subak organizations, limiting public transportation operating in Sanur area to reduce air pollution.

Suggestion

This study laid down economical, socio-cultural and environmental/ ecological dimensions as analyzed dimensions, therefore the suggestions which can be provided for the development of Sanur tourism area are as follows:

1. For the development of Sanur tourism in the future, the government programs making tourist area of Sanur as KSPN should be raised, especially those involving sustainable management.
2. The additional supporting facilities and improvement of business places for the community is required. The development needs YPS involvement in monitoring and assisting socialization to the community.
3. The development of Sanur tourism area in the future would be better to emphasize on the role of HR, especially for traders who sell at kiosks, to be more aware on the importance of environmental hygiene, and also need to involve academicians to conduct community service in the tourism area of Sanur.

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Developing Collaboration for Sport Tourism Sustainability: 
The Case of Tour de Singkarak Event in West Sumatera, Indonesia

Bet El Silisna Lagarense1*, Retnaningtyas Susanti2

1Tourism Dept. Manado State Polytechnic, Indonesia
2Faculty of Tourism and Hospitality, Padang State University, Indonesia

betel.lagarense@gmail.com

ABSTRACT

This study aims to analyze stakeholder collaboration and for the development of sustainable tourism in the international road bicycle race of the Tour de Singkarak (TdS) held annually for ten-year period (2009-2018). Data in the study were collected through in-depth interviews with informants. Data were analyzed by a descriptive qualitative technique using stakeholder collaboration model. The results of the study showed that the TdS events were successfully and consistently held annually for ten-year period of 2009-2018 in West Sumatera. This was due to a strong stakeholder collaboration between central government and local government at province and regency/municipality level for the development of sustainable tourism in West Sumatera. The stakeholder collaboration could be seen in the form of good coordination between the Ministry of Tourism and the National Road Development Agency at a central government and Heads of Local Governments, the Sub-Departments of Tourism, of Public Works and of Transportation at province and regency/municipality level. The stakeholder collaboration could be seen from the provision of shared budget, event coordination, and tourism development and promotion. Such good coordination led to an integrated development and improvement of infrastructures, i.e. roads, transportation mode, and accommodation facilities with increasing quantity and quality, so that TdS could be held annually for ten-year period (2009-2018) for the development of sustainable tourism in West Sumatera Province.

Keywords: Tour de Singkarak, stakeholder collaboration, adequate infrastructure, sustainable tourism

Introduction

Stakeholder collaboration becomes a very important issue in sustainable tourism policy, so policy making should reflect tourism values through a dynamic system where stakeholders arrive at a consensus on sustainability issues through continuous interactive engagement with one another in the context of tourism development (Hu, Lovelock, Ying, and Mager, 2019). Without stakeholder collaboration, a tourism event cannot be held on an ongoing basis over years. A tourism event that has been proven to be held sustainably is the sports tourism of the Tour de Singkarak (TdS) in West Sumatera Province, Indonesia (www.tourdesingkarak.id). The international road bicycle race of TdS was held annually for ten-year period (2009-2018). Like the previous events, the 10th TdS event was held through a collaboration between the Ministry of Tourism, provincial government, and regency/municipal governments in West Sumatera for one week (4-11 November 2018). TdS in West Sumatera has been seen as an investment for the host of sports tourism that are beneficial for the development of sustainable tourism for the long term. The sustainable tourism is assumed to be affected by stakeholder collaboration and adequate infrastructures. TdS was held annually for ten-year period since 2009. The sustainability of sports tourism is interesting to study, especially for analyzing the strategic roles of stakeholder collaboration and adequate infrastructures for the development of sustainable tourism in the international road bicycle race of TdS for ten-year period (2009-2018) in West Sumatera.
Tourism Sustainability

The idea of sustainability in tourism arises from the recognition that tourism activities can lead to a decline in natural resources, both at short and long terms. It is the main reason that the principles of sustainable development should be the focus for tourism as a mechanism for development (Fathimath, 2015). For this reason, sustainability must be applied to all areas that include key attractions, supporting factors, and infrastructures that contribute to tourism destination competitiveness in tourism development and all forms of tourism, including mass tourism (UNWTO, 2015). Sustainability must be applied so that any tourism events can be held continuously over years without negative impacts on the environment. In this context, support from stakeholders such as government, business sector, and local community, is very strategic for the development of sustainable tourism (Byrd, 2007).

Stakeholder Collaboration

The first step towards stakeholder participation is to identify who the main stakeholders are involved. The identification and involvement of stakeholders is the most important steps in building a collaboration among them in the development of sustainable tourism (Hardy and Beeton 2001). Waligo, Clarke and Hawkins (2013) categorized stakeholders in the tourism development into six groups, i.e.: tourists, industry, local communities, government, interest groups, and educational institutions. In a tourism event initiated by the government, the main stakeholders are both central and local governments, business sector, and local community, especially in the provision of roads, transportation mode and accommodation facilities. These stakeholders need to develop collaboration in initiatives such as infrastructure improvement, tourism promotion, human resource development, and marketing, which enhance the tourism destination competitiveness and increase the number of tourist visits (Fathimath, 2015). When various stakeholders are involved and their active role is highly important in the development of sustainable tourism, stakeholder collaboration is a key element of sustainable tourism. This level of support from various stakeholders ultimately shapes the competitiveness of the developed tourism destinations. Partnership as a form of collaboration among stakeholders is often operationalized as a network (Albrecht, 2013). The choice of the type of collaboration is dependent on the goals pursued by the stakeholders involved, such as to be competitive, reduce uncertainty, gain legitimacy, resolve conflicts, or develop a shared vision (Franco, 2008). In the tourism development initiated by the government, stakeholder collaboration is often used interchangeably with coordination (Fangyuan and Qi, 2015). A coordination among stakeholders seeks to integrate the efforts of the partners with productive ways to produce the desired positive impact with a minimum cost. Collaborative involvement refers to a mutual participation by stakeholders in a coordinated effort to jointly complete a joint program through both consensus and shared knowledge and information. The nature and degree of stakeholder involvement highly depends on the availability of time, resources, and leadership (Byrd, 2007).

The Availability of Infrastructure

Infrastructure is more focused on providing preconditions for development, in this case tourism development (Mandic, Mrnjavac, and Kordic, 2018). The infrastructure development facilitates access for communities and visitors. In a tourism development, infrastructures are deliberately built to provide tourists with access to carry out tourism activities. This tourism infrastructure is related to all elements in a destination that enable and encourage the tourism development (Swarbrooke and Horner, 2001). In a broader sense, such infrastructure includes all facilities used by the tourists when they leave homes, reach tourism destination, and return home (Lohmann and Netto, 2017). In fact, most tourism infrastructures are continuously used by local residents and only used by the tourists in certain periods (Hadzik and Grabara 2014). Tourism infrastructure development is related to the development of sustainable tourism (Sharpley, 2009). Once built, tourism infrastructure can affect the competitiveness of tourism destination, increases the efficiency of production and distribution of tourism services, and allows the supply of tourism services.
(Mandic, Mrnjavac, and Kordic, 2018). In a bicycle race as a form of sports tourism, the infrastructures required to support tourism development are roads, transportation modes, and accommodation facilities for the tourists. Deenihan and Caulfield (2015) have examined how tourists assess different types of tourism infrastructure and they are ready to double cycling time if good infrastructures are available. Therefore, the organizing committee of a road bicycle race event should work together among stakeholders to build new infrastructures and improve the existing ones to support tourism development in accordance with what is needed by racers as tourists, so that the road bicycle race as a form of sports tourism events can be sustainable. The stakeholders can include government, private sector, and local community, particularly in the development of tourism infrastructure.

Method

Based on the assumption and aims of the study, the researchers conducted this research using a descriptive qualitative method to explore information in-depth with a semi-structured interview technique from a number of informants to understand the stakeholder collaboration model applied at the TdS event. The informants interviewed were the organizing committees (authorities in Local Government Units such as the Sub-Departments of Tourism, of Public Works, and of Transportation at province and regency/municipality level as well as the Police and Event Organizer/EO), especially for examining the collaborative approach they adopted as stakeholders in the 2018 TdS event. In-depth interviews were also conducted with racer teams and officials as well as invited guests to understand their perceptions on the availability of infrastructure and its quantity and quality, viewed from roads, transportation modes, and accommodation facilities. Such interviews were also conducted with a number of spectators and local people, especially at the start and finish locations in each stage of the TdS event in certain tourism attractions to understand their perceptions on the successful TdS events they witnessed. The research data were analyzed by a descriptive qualitative technique by classifying the results of in-depth interviews according to the aims of the study and used to analyze the stakeholder collaboration approach for the development of sustainable tourism in the TdS events held annually in West Sumatera for ten-year period (2009-2018).

Results and Discussion

Tour de Singkarak

Tour de Singkarak (TdS) is an official international road bicycle race event combining sports and tourism activities by cycling at a long distance of several stages in West Sumatera Province. The event was held for ten-year period (2009-2018). The name Singkarak is taken from name of the largest lake in West Sumatera. Lake Singkarak is located in three regencies, i.e.: Tanah Datar, Solok, and South Solok. This sport activity is carried out by cycling across 18 regencies/municipalities in West Sumatera, except Mentawai Regency. TdS is a sports tourism event held annually for the development of sustainable tourism in West Sumatera. TdS is categorized as a class 2.2 event of Asia Tour, similar to the event like the Tour de Langkawi (TdL) in Malaysia where racers from various countries can participate and also included in the official calendar of world cycle organization (Union Cycliste Internationale—UCI) (www.uci.org). The initial moment of TdS began from a tourism attraction of Taplau Beach in Padang City and finished at Lake Singkarak, Solok Regency. Along the road bicycle race, there are various interesting tourism attractions. The event was designed to pass through various leading tourism attractions in West Sumatera. The selection of routes shows that it is a sports tourism event organized through a stakeholder collaboration at provincial and regency/municipality level for the development of sustainable tourism over years in West Sumatera.
Sustainable Sports Tourism in the TdS Event

The TdS events were held annually in West Sumatera Province at different times. The timing changed over years in accordance with the Asia Tour race schedule issued by UCI.

Table 1: A Summary of the TdS Events for Ten-year period (2009-2018)

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<td>Stages/Days</td>
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<td>Track (km)</td>
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<td>Oct</td>
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<td>Nov</td>
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</table>

Source: Data processed, 2019

Table 1 shows a summary of TDS events for ten-year period (2009-2018). The events were usually held between April and June for one week. However, in 2015 the event was held in October, in 2016 August, in 2017 November, and in 2018 November as the events must be adjusted to the world road bicycle racing season and the readiness of shared budget among regencies/municipalities involved. However, the events were successfully held annually for ten-year period (2019-2018).

The Strategic Role of Stakeholder Collaboration

The TdS events were successfully held annually for ten-year period in West Sumatera. This could not be separated from the strategic role of stakeholder collaboration, especially in the provision of shared operational budget and prizes, coordination, and tourism development and promotion in the events.

Provision of Shared Operational Budget and Prizes for TdS

The TdS events were held by central and local governments using funds approximately IDR 2-5 billion, both the National Budget funds from the Ministry of Tourism and the Local Budget from West Sumatera Province and 18 Regencies/Municipalities. The budget was used for operational costs and prizes for the winners. The stakeholders’ activities in the TdS events included coordination meetings, tourism promotion, and implementation from the first to the end stages. The funding of this activity is a form of government attention to the development of sports tourism in West Sumatera. With the budget support, TdS remains the largest bicycle racing event in Indonesia. The funding of TdS also involved the private sector as a sponsor, playing the strategic roles not only to enliven the events with their attributes, but also provide the shared operational budget and prizes for the winners. Thus, the stakeholder collaboration in providing the shared operational budgets and prizes greatly influenced the sustainability of the TdS events held annually for ten-year period (2019-2018) in West Sumatera.
Event Coordination

The successful TdS events held annually were the results of good coordination among various parties, not limited to the agency with an interest in tourism such as the Ministry of Tourism, but also other instances such as the Sub-Departments of Tourism coordinating the events, of Public Works constructing and maintaining the roads, of Transportation making the policies related to the transportation modes along the routes of the TdS events, as well as the Indonesian National Police and Army. In the events, multiple parties were actively involved to improve the road quality, driver security, driver safety, and traffic management. The event coordination included a joint meeting of the representatives of the Local Government Units from all regencies/municipalities in West Sumatera.

The TdS event coordination meetings were held regularly from the end of TdS activities in the previous period to before the implementation of TdS in the next period. These meetings were adjusted to the TdS schedule, and for ten-year period they were held between April and November and most was held in the middle, i.e. June. Such event coordination was a strategic factor influencing the sustainability of TDS events held annually for ten-year period (2009-2018). Each stakeholder had an authority to maintain the roads, namely: national roads under the authority of the National Road Development Agency as well as provincial and regency/ municipal roads under the authority of the Sub-Department of Public Work maintaining the roads across all regencies/municipalities in West Sumatera. The stakeholders from central, provincial, and regency/municipality governments have proven to be able to coordinate well to maintain the roads along the TdS routes so that the TdS event can be held annually for ten-year period (2009-2018).

Stakeholder collaboration through event coordination among the organizing committees in West Sumatera can also be seen in the process of determining the routes for the TdS events for ten-year period (2009-2018). The determination of these routes involved three parties, i.e. regency/municipal, provincial and central governments. They were actively involved in the coordination until the stage of finalization of TdS events across regencies/municipalities in West Sumatera.

Figure 1: The determination of TdS routes among stakeholders at central and local government levels (Source: Primary data processed)

Figure 1 shows the flow in the determination of TdS routes involving the stakeholders from provincial and regency/municipal and central governments. At the local level authorities involved in coordinating the determination of TdS routes were Heads of Local Governments as well as the Sub-Departments of Tourism, of Public Works and of Transportation. The Sub-Department of Tourism coordinated the TdS events because TdS is basically a sports tourism event. The Sub-Department of Public Works maintained roads.
along the TdS routes in West Sumatera. The Sub-Department of Transportation provided the traffic signs and conducted a traffic congestion engineering. Meanwhile, the police in West Sumatera secured the events so that the racers could safely race. At the central level, the parties involved were the Ministry of Tourism and the Race Controller. The finalization in the determination of TdS routes was done through coordination involving the Ministry of Tourism and the Sub-Departments of Tourism, of Public Works, and of Transportation, as well as the Event Organizer.

Tourism Development and Promotion

For developing the sustainable tourism in West Sumatera, stakeholders designed TdS to pass through most of the leading tourism attractions at each regency/municipality. TdS is a concrete integration of sports and tourism as well as one of the efforts to develop and promote the sustainable tourism that provide racers and their official teams with opportunity to be tourists enjoying the beauty of natural scene exposed. The racers are the “advertising stars” of tourism attractions when they were covered by mass media with the background of natural beauty or culture and viewers from various other regions can also watch and begin to generate interest to visit the location.

Table 2: Promotion of Tourism attractions in the TdS Events in West Sumatera

<table>
<thead>
<tr>
<th>No.</th>
<th>Locations</th>
<th>Period of TdS</th>
<th>Tourism Objects &amp; Attractions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Padang Panjang Municipality</td>
<td>2009-2018</td>
<td>Mount Marapi</td>
</tr>
<tr>
<td>4.</td>
<td>Padang Pariaman Regency</td>
<td>2012, 2018</td>
<td>Golf Field, Anai Valley, Mount Tandikek, Nyarai Waterfall, Tiram Beach</td>
</tr>
<tr>
<td>5.</td>
<td>Pariaman Municipality</td>
<td>2010-2018</td>
<td>Gondoriah Beach</td>
</tr>
<tr>
<td>7.</td>
<td>West Pasaman Regency</td>
<td>2013-2018</td>
<td>Mount Talamau, Sasak Beach</td>
</tr>
<tr>
<td>8.</td>
<td>South Pesisir Regency</td>
<td>2012-2018</td>
<td>Puncak Langkisau Hill, Jembatan Akar River, Mandeh Island Beach, Carocok Beach</td>
</tr>
<tr>
<td>10.</td>
<td>Solok Regency</td>
<td>2009-2018</td>
<td>Puncak Gagoan Hill, Lake Talang</td>
</tr>
<tr>
<td>14.</td>
<td>Bukittinggi Municipality</td>
<td>2009-2018</td>
<td>Jam Gadang (Big Clock), Sianok Valley</td>
</tr>
<tr>
<td>17.</td>
<td>Dharmasraya Regency</td>
<td>2015-2018</td>
<td>Sport Center, Batang River</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018
Table 2 shows that stakeholders in West Sumatera have since the beginning designed that the TdS held annually passed through all those leading tourism attractions for the development of sustainable tourism in the region. Since held for the first time in 2009, the TdS events have consistently offered a mix of sports and tourism, especially road bicycle race and tourism attractions spreading throughout the regencies/municipalities in West Sumatera. In 2018, teams from various countries with professional racers who have competed in various international events participated. TdS has been an attractive sports tourism activity for racers and their officials who deliberately come and compete. Their purpose was not only to train their abilities, compete and win prizes, but also enjoy the natural and cultural beauty in West Sumatera. The start and finish locations with unique tourism attractions become one of the goals of racers and their officials to come back in the future. The goal of TdS events is to promote the potentials of tourism attractions by persuading the arrival of people to watch the road bicycle race in various regions. The promotion through advertising on television was supported by beautiful natural and cultural scenery across West Sumatera regions. An interesting phenomenon in the TdS events held annually is stakeholder collaboration between the Ministry of Tourism and both national and international television stations to promote what, where, when, why, and how the TdS events are held. Advertising in national media is a part of the Ministry of Tourism’s tasks, while advertising in local media is the responsibility of provincial and regency/municipality governments. For the communities in West Sumatera, the promotion of TdS events aimed to remind them about a big party (alek gadang) that will soon be held around their area.

The Availability of Tourism Infrastructure

The willingness of regency/municipal governments to be the host for the TdS events required a large amount of capital for roads, operational costs, and event management. This means that the availability of investment to build and maintain the adequate infrastructures for TDS was the most important factor to determine whether or not the TDS events could be held in each regency/municipality annually. If a regency/municipal government was unable to provide the investment or budget for the construction and improvement of infrastructure, the TdS events would not be held in the regency/municipality itself. Sport infrastructures required in the TdS events were smooth roads, diverse transportation modes, and accommodation facilities with star ratings. Investment in the development and maintenance of the infrastructures over years was strategic not only for the TdS events held annually, but also to make the infrastructures the public goods for the development of sustainable tourism with high socio-economic values for local communities in the long run. From the beginning, central government through the Ministry of Tourism and local governments (at province and regency/municipality level) have supported the development and maintenance of roads, transportation modes and accommodation facilities continually in line with the TdS events held annually. Infrastructure development was intended to support the TdS events for sustainable tourism in West Sumatera. Central and local governments are aware that holding the TdS events surely involves stakeholder collaboration to meet the requirements of smooth roads, diverse transportation modes, and accommodation facilities. Thus, the infrastructures not only supported the TdS events held annually for ten-year period since 2009 but could also provide communities with great socio-economic benefits for the long run.

Smooth Roads

Considering that the TdS events were held annually, central and regional governments have from the beginning developed and maintained roads for the development of sustainable tourism in West Sumatera. The higher the use of roads for tourism, the more stable the roads in the regions. For this reason, central government through the National Road Development Agency and the Sub-Department of Public Works in province and regencies/municipalities in West Sumatera have continually improved the condition of roads to be more stable, in a sense that road surface has always been flat or not bumpy, not hollow, wide, and safe. These quality roads were maintained annually for the development of sustainable tourism along the
TdS events held annually for ten-year period (2009-2018). The enhanced quality of roads for the TdS events in West Sumatera was in line with the longer routes passed. In 2009, the route of TdS was 188 km, increasing 363.7 km to be 551.7 km in 2010. In 2017, the route passed by TdS increased to be 1,226 km. The route increased with the increasing participation of regencies/municipalities at a certain period. In 2009, the participating regencies/municipalities were four, increasing to be 10, 12, 14, and 17 in 2010, 2011, 2012 and 2013 respectively and 18 for 2014-2018, except 17 in 2016. The participation increased because the local governments seen the opportunity of TdS events held annually for the development of sustainable tourism in their regions, so the TdS events need to be utilized optimally. If the route of TdS is longer, the improvements of roads will also be higher. Thus, adequate roads influenced the development of sustainable tourism along the TDS events held annually for ten-year period (2009-2018) in West Sumatera.

Transportation modes

To support of the TdS events held annually since 2009, the number and quality of transportation modes increased, i.e. inter-city inter-provincial buses, trains, taxi, and travel. After four successful TdS events (2009-2013), the Government of West Sumatera Province improved the mode of railway transportation, increased the number of departures to support the TdS events, and to date has a railway connecting several regions, particularly Padang-Pariaman. The train transportation mode was developed again after Pariaman Municipality participated in the TdS event. Considering that the TdS events promoted the leading tourism attractions in Pariaman Municipality, such as Gondoriah Beach, the municipal government increased the number and quality of transportation modes because the beach was used as the start and finish locations for the TdS events. The Station in Pariaman Municipality was located in the tourism areas of Gondoriah Beach, so that tourists can directly enjoy the nuance of beach after getting off the train. The Government of West Sumatera Province also cooperated with PT. KAI to provide a mass transportation, and trains were also ever used by TdS racer teams as transportation from Padang Panjang to Sawahlunto. The racers not only did mobility but enjoyed the beautiful natural scenery of West Sumatera. The increasing number and quality of railway supported the TDS events sustainably as sports tourism ones in the following years. The availability of transportation modes has increasingly supported the TDS events in West Sumatera. Number and quality of railway transportation modes increased over years, so did the trends of train passenger. The increase was directly proportional to the revenue from ticket sales. Passengers were from the Sibinuang Train, Padang-Pariaman, that has operated daily as well as the Dang Tuangku Tourism Train that has operated on Saturday, Sunday, and national holidays. In early 2016, the Government of West Sumatera Province established a partnership with PT. KAI to revive the railway that connects some regencies/municipalities. In addition, other transportation mode such as trans-Padang Bus was also available for the TdS events held annually in West Sumatera Province for ten-year period (2009-2018). It was operated by the Sub-Department of Transportation since 2014 to provide people with a proper transportation in Padang City. The promotion as tourism city has been the Program of the Sub-Department of Tourism to support the development of tourism, being supported by the Sub-Department of Transportation and of Public Works in accordance with the focus determined by Heads of Local Governments. Several types of public transportation were available in West Sumatera i.e. inter-city inter-province bus, inter-city in province bus, rental/travel cars, taxis, tourism vehicles, and connecting transportation. Each transportation mode has its trends and supports the TDS held annually.

Accommodation facilities

Since the first TdS event in 2009, there has been a growth in accommodation facilities in various regions. The successful TdS events encouraged stakeholders in the regencies/municipalities traversed by the TdS racers to increase the number of adequate accommodations, especially star hotels in Padang City and Bukittinggi City. The increasing number of accommodation facilities can be seen from the increased

Proceeding of The 3rd Bali International Tourism Conference, 26 – 27 September 2019
The number of hotel rooms in West Sumatera by 4,726 units in 2008 and increased by 58.66% to 8,056 units in 2015 (BPS, 2016). It is very reasonable because accommodation is an important part of the TdS events, considering that most racer teams (racers and officials), UCI members, and invited guests tend to act as tourists who come from outside the area and they really need adequate accommodation facilities as part of their tourism activity. Each regency/municipal government in West Sumatera improved the accommodation facilities for the development of sustainable tourism and the bargaining position as a reliable tourism destination also increased, especially if the areas were the grand opening locations of TdS events. Each of the regions competed along with the TdS events to open new investment opportunities for new accommodation facilities. The cities such as Padang and Bukittinggi have accommodation facilities with adequate quantity and quality to support the TDS events held annually. Such accommodation facilities are needed because the TdS events moved from one location to another, every mobility goes hundreds to thousands of kilometers, and not all participants could return to the starting point. Both the committee and participants who did not return to the starting point stayed at the finish location. This led to the development of five-star hotel accommodation facilities, especially in cities such as Padang and Bukittinggi. Padang City was the grand finish location in the TdS events because it was able to provide five-star hotels with adequate quality for international tourists. To support the TdS events, Tanah Datar Regency, for example, also built a 4-star accommodation facility. In addition, 4-star hotel was built in Batusangkar to support the TdS events and tourism in general. The TdS events were also supported by the increased investment in hotel development, at least 4-star in other regencies/municipalities, such as in the Anai Valley, Padang Pariaman Regency, as a form of cooperation between regency government and the private sector.

![Figure 2: Stakeholder collaboration and increasingly adequate infrastructures for the development of sustainable tourism along with the TdS held annually for ten-year period (2009-2018)](image-url)
Figure 2 showed the main findings of this qualitative study. The findings were based on the results of in-depth interviews with a number of informants about collaboration model applied by stakeholders annually holding the TDS events for ten-year period 2009-2018 in West Sumatera. The key to the success of the TDS events held annually lies in the stakeholder collaboration involving the Ministry of Tourism at central government level and the Heads of Local Government, the Sub-Departments of Tourism, of Public Works, and of Transportation as well as the Police and Event Organizer at province and district/municipality level in West Sumatera. Such stakeholder collaboration guaranteed the availability of increasingly adequate infrastructures for the development of sustainable tourism along the TDS events held annually for ten-year period (2009-2018) in West Sumatera.

**Conclusions and Suggestions**

The TDS events have been successfully held for ten-year period (2009-2018) in West Sumatera. This was influenced by stakeholder collaboration between central, provincial, and regency/municipal governments in West Sumatera. The stakeholder collaboration in the TDS events could be seen from the provision of shared budget, event coordination, and tourism development and promotion. Such coordination led to a harmonious cooperation in the development and improvement of infrastructures, i.e. roads, transportation modes, and accommodation facilities with increasing quantity and quality in an integrated manner for the development of sustainable tourism along the TDS events held annually for ten-year period (2009-2018). In the availability of increasingly adequate infrastructures, racer team and its officials as international sport tourists in the TDS events could enjoy the traveling on the increasingly even and smooth roads with high level of comfort and safety. They could also easily access diverse transportation modes, such as trains, trans-West Sumatera buses, rental/travel cars, tourism buses, connecting vehicles and quality cargo taxis. Provincial and regency/municipal governments should build a collaboration through coordination among the relevant stakeholders in the provision of shared budgets, event coordination, and the development and promotion of tourism, with impacts on the development and improvement of even and smooth roads, diverse transportation modes, and accommodation facilities. Policies should be implemented in order that racer teams and their officials, invited guests, and the organizing committees can stay overnight at each start or finish location in each regency/municipality involved and encourage people in each region to watch the event for the development of tourism.

**References**


What Do We Know About Flashpacker? A Review

P.D.S Pitanatri¹, I.G. Pitana²

1 Bali Tourism Institute
2 Udayana University
diahsastri@gmail.com

ABSTRACT

The growth of smart tourism technologies such as social media, smartphones and travel-related websites, in travel planning has been pervasive. This phenomenon has developed numerous phenomenon, which includes the neo-backpacker or so called "The Flashpacker". Even though it has become a world marvel, academic studies for flashpacker are still very limited and almost untouched especially in Indonesia. This article reviews and analyses the research and publications focusing on Flashpacker and its development. Through a comprehensive literature review, this paper identifies what we know about flashpacker and recommends a future research agenda on the phenomenon. The article suggests that research on flashpacker is still in its infancy. As the largest archipelago in the world, it is critical to encourage comprehensive investigation into the influence and impact of flashpacker. It is also essential to foresee how it can impact the tourism promotion and marketing strategy on all aspects of the tourism industry, especially in developing island tourism destinations in Indonesia.

Keywords: Flashpacker, Literature review, Research agenda Impact, Island Tourism Destination

Introduction

Background

Citing to Clifford (1997: 1) travel is arguably an integral part of the postmodern ‘new world order of mobility’. Society nowadays is becoming more restless and mobile; making travel no longer be accessible to the riches. One of the cultural symbols of this increasingly mobile planet is the backpacker phenomenon. Backpackers are to be found in every corner of the globe, from the most remote villages in Nusa Penida Bali to the city center of New York. They carry with them not only their physical baggage that gives them their name, but their cultural baggage as well. Findings from Pearce, Murphy, & Brymer (2009) propose that it is not enough literature to understand about how technology is impacting the backpacking experience and the industry. Hence, this article explores one such impact new technologies, the emergence of the neo backpacker, so called the ‘flashpacker’.

To date, the advancement of Information, Communication and Technology (ICT) allows travellers to directly access destination and travel provider through their smartphones. Instead of relying completely on word of mouth or guidebooks; travellers can now book, recommend and plan their trip without have to leave their home (Pitana & Pitanatri, 2016). With the advancement of technology and budget airlines, travel has also become, for the most part, less expensive making travel to destinations around the world feasible.

The occurrence of the ‘flashpacker’ in academic discussion and literature has helped to remove some of the stereotypical behaviors assumed to most independent tourists in general, and backpackers
According to Butler & Hannam (2013, 2014) flashpackers have been identified as independent tourists who portray similar demands to conventional backpackers, such as a need for control and a desire to venture off the beaten track, but have (often much) higher disposable incomes and may be at a later stage of their life course. These higher disposable incomes may authorize them to select better modes of accommodation or allow them to travel with expensive technological gadgets (Hannam & Diekmann, 2010; Jarvis & Peel, 2010; Paris, 2012). These allow them to get connected with their friends and families at home, while at the same time post their experiences through social media. Some may become very popular on social media and their chances of becoming a “celebgram” or a “youtuber” became endless.

According to Westerhausen (2002) there are growing numbers of people reacting to the alienation of modern society by adopting the lifestyle of the backpacker. Changes in society as an impact of social media may change their behavior into becoming a nomadic traveller. Their existence is supported by the increasing ease of international travel (such s Visa free countries), budget hotel and the increasing flexibility of life path and work patterns. As international brand such as Accor and Marriott begin moving into the backpacker market, the global nomad is also being integrated into the ‘McDonaldised’ system of conventional tourism (Butler & Hannam, 2014).

The backpacker market evolves and nowadays backpackers has more into the “flashpackers”. This is mainly driven by tourists have becoming more wealthy with more technological devices. The old-fashioned backpacker, a budget ‘light traveler’ with a backpack travelling the world, has now changes into an adventurer who completely relies on their smartphone and its technological progress.

In Indonesia, these have lead to change in the field of tourism business. Bali for example, has become home to increasingly high supply of budget hotels challenging the existence of local homestay (Pitanatri & Pitana, 2019). As traveller become more into experiences, they tend to stay longer for a trip spending only two or three nights on a destination. For example, they may stay one month in Indonesia, but will move from one destination to another—making the overall national length of stay decreased. The supply side of the tourism is in nuanced by these changes of tourist travel behavior.Despite the fact that backpackers occupy an (increasing) important position within the tourism industry (Sørenson, 1999), backpacking does not get much academic attention.

However until today, a comprehensive literature review to foresee the changes of the backpacker to flashpacker visiting various destinations in Indonesia has been very limited. The potential is there to grab, but the question is, how do we know about this trend? Since many travelers are now lead by (technological) developments; how will it change the destination? Is the nature of backpacking changing or is flashpacking just a current hype within the backpack scene?

Research Objectives

The objective of this article is to give a preliminary literature review in order to further understand on the flashpacker phenomenon. The paper is also aim to differentiate between backpacker and flashpacker for forthcoming research in this area.

Literature Review

The progression of research interests in backpacker tourism has started since the early nineties and has been credited, essentially, to the social and local economic advancement to destinations – especially, to the developing world. This type of tourism has been credited to effortlessly and expediently use local resources to cater to the needs of these low-cost travellers (Scheyvens, 2002).
Later, in many places, it also contributed to the sharing economy and arguably the development of homestay in many destination including Indonesia (Pitanatri, 2018, 2017; Pitanatri & Pitana, 2019). The description of today’s ‘backpacker’ would be inconsistent without a trace to the ‘drifter’ concept which arose from Cohen’s (2003, 1972) typology of tourist roles on a variety of ‘organized to solo institutionalized mass tourists’ to ‘explorer’ to ‘drifter’ tourists. Notably, Pearce’s (1990, p. 1) criteria is often used as a reference point for the conceptualization of a backpacker research to date. He define backpackers as: “a group of predominantly young travellers who are more likely to stay in budget accommodation, have an emphasis on meeting other travellers, are independent and have a flexible travel schedule, stay for a longer rather than a brief holiday, and focus on informal and participatory holiday activities”.

Following Pearce backpacking has become a well-founded subject area and has been discussed associated with many ongoing trends like the sharing economy and homestay—especially in South East Asia. In defining and re-defining the phenomenon, the terminology of backpacker is often conflating to different parameters in the literature. For instance, Table 1 shows a summary of several parameters, which to date are currently debatable.

Table 1. Summary of existing defining criteria of a ‘backpacker’ (1990–2019).

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 18 to 30 years</td>
<td></td>
</tr>
<tr>
<td>- 15 to 24 years</td>
<td></td>
</tr>
<tr>
<td>- 25 to 35 years</td>
<td></td>
</tr>
<tr>
<td>- Leisure oriented travels</td>
<td></td>
</tr>
<tr>
<td>- Exploring other cultures’, experiencing excitement’ ‘increasing knowledge’, and ‘escaping from the daily life’</td>
<td></td>
</tr>
<tr>
<td>- Patronise budget accommodation facilities and youth hostels</td>
<td></td>
</tr>
<tr>
<td>- Youth hostels and chain referrals/snowballing</td>
<td></td>
</tr>
<tr>
<td>- Travel for several months to years</td>
<td></td>
</tr>
<tr>
<td>- Peregrinating for 1 year or more</td>
<td></td>
</tr>
<tr>
<td>IV: Virtual communities</td>
<td>Paris (2012)</td>
</tr>
<tr>
<td>- Members of Facebook backpacker groups</td>
<td>O’Reilly (2006)</td>
</tr>
<tr>
<td>- Users of backpacker Internet sites</td>
<td></td>
</tr>
<tr>
<td>Users of backpacker enclaves/’metaworld’</td>
<td></td>
</tr>
<tr>
<td>- An admission of being a backpacker or invitation to participate</td>
<td></td>
</tr>
</tbody>
</table>
Arguably, the diversity of to date conceptualizations has raises concerns on the actual identity of backpackers. Pearce’s (1990) definition assumes that a typical backpacker ought to have a number of qualities to be regarded as such but this could be a potential source of confusion and challenge to researchers who wish to adopt those proposed criteria in selecting backpackers for research. Must a backpacker meet all such criteria to be classified as such?

Extant literature has also drawn our attention to a growing class of backpackers or known as the ‘flashpackers’ who have the tendency to use upscale services including accommodation and transportation, have more income, and use a relatively substantive amount of technology to enhance their travel experience and sociality (Paris, 2012). This insight has raised questions; will the use of a budget accommodation facilities (e.g. hostels, homestay and bunker beds) for selecting backpackers could be unrepresentative?

Moreover, while some researchers constrict backpackers within a certain age brackets, others argue that backpackers can belong to any age category as the phenomenon has now becoming a lifestyle for people belonging to a Western youth class (e.g. Reichel et al., 2007). What is more, there is also the claim that backpackers are becoming less distinct from “mainstreamers” in terms of their travel motivations and risk taking tendencies, which implies that the use of motivations as a selection criterion could be misleading now (Reichel et al., 2007).

In contemporary travel and tourism research, the differences that distinguish various independent tourist subgroups have been increasingly examined. The travel choices that identify flashpackers from backpackers have now emerged as one of the popular themes of enquiry. Backpacking—known as an “alternative” form of tourism generates a distinct way of “being-in-the-world” as individuals characterized by extensive spatial mobility and time and space flexibility travel for up to one year or more on routes that span the globe (Berdychovsky et al., 2013). Hence, the backpacker as a distinct form of tourism has now evolved to flashpacker.

The ‘flashpacker’ term was first introduced by the media, journalists and bloggers a few years ago. The media and many web sites discuss about the flashpacker phenomenon across the world (Hannam and Diekmann, 2010). As an ongoing worldwide phenomenon, not much academic and valid research exists so far. Especially to decision maker and tourism businesses, gaining knowledge about the current phenomenon may enable them to further anticipate on the changes in demand. Many tourism businesses get to deal with flashpackers however it is questioned whether they know how to innovate based on the developments in their market. Ateljevic and Doorne claim that the changes in the backpack culture confirm “a continuing need for market research that reveals even more heterogeneity” (2004: 76). Yeoman (2008) also argue that “in 2030, tourism will be here but the tourists will be different.” The significant changes in the backpack market will change business and destination.
Methodology

Considering the close association of the two terms, it is necessary to review both the literature on “backpacker” and on “flashpacker”. To catch more literature, the study also added “neo-backpacking” and “global nomad” as keywords in the search. The literature review was conducted using two major database collections “Web of Knowledge” and “ScienceDirect”, and one search engine “Google Scholar”.

There were total of 312 publications from Web of Knowledge and 617 from ScienceDirect collected. Google Scholar was used to identify any literature that might have been missed from the above databases. The literature from the three different sources was imported into Mendeley. After removing the duplicates and some publications that did not principally focus on backpacker and flashpacker, these are total of 48 publications were reviewed in this paper.

Nonetheless, there is a need to recognize on the current discussion on definitions of backpacker and flashpacker. Our research method is thus dependent on our selected authors' ‘self-definition’. It should also be noted that, the literature review was conducted on research and articles published before September 2019 was collected in this study.

Results and Discussion

The Backpacker

Looking back to it’s origin, there have been multiple expansive references associating backpacking to earlier forms and types of travel like the “Grand Tour” (Sroypetch, 2016, O’Reilly, 2005; Scheyvens, 2002), German Youth Movements such as the Wandervogel (Desforges, 2000); and the Youth Hostel movement (Sroypetch, 2016). Historically, the term of ‘backpacker’ takes its root from the 17th and 18th Centuries ‘Grand Tours’ of the upper class – sons and daughters of English Aristocrats who travelled Europe as part of their career development and educational needs (Sroypetch, 2016). Later, social change and spatial reorganization has made the phenomenon of the Grand Tours transformed into the concepts of ‘drifting’, ‘wandering’, and ‘tramping’ around the 1950s (Loker-Murphy & Pearce, 1995).

The motivators ‘sunlust’ (search for a better environment than at home) and ‘wanderlust’ (curiosity to experience new and unfamiliar surroundings) of Cooper et al. (2008), backpackers are motivated by ‘wanderlust’. Backpacking is seen as a ‘lifestyle’, with backpackers having their own social identity. ‘Lifestyle’ travel is associated with sustained physical mobility (Cohen, 2011). A summary of ‘the backpacker’ is processed in table 2.
Table 2. Backpacker’s Profile

<table>
<thead>
<tr>
<th>Backpacker profile</th>
<th>Travel motivation</th>
<th>Destinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Relatively high level of education</td>
<td>- Cultural and interpersonal motivators (exploring other cultures)</td>
<td>- Mostly ‘of the beaten’ tracks of mainstream destination. Where “the ordinary</td>
</tr>
<tr>
<td>- Trip as a suspension from normal life</td>
<td>- Experiencing excitement’ and increasing knowledge</td>
<td>tourist” go, they will not go.</td>
</tr>
<tr>
<td>- Ideology: anti mainstream, against mass tourism, cultural oriented, adventurous</td>
<td>- Escaping from the daily life’</td>
<td>- Countries: Vietnam, Thailand, India, New Zealand, Australia, Turkey,</td>
</tr>
<tr>
<td>and independent (self organizing)</td>
<td></td>
<td>France, the United Kingdom, Canada and the USA (2004).</td>
</tr>
<tr>
<td>- Naturally more involve with local community of the destination</td>
<td></td>
<td>- There is a constant drive to explore new destinations</td>
</tr>
<tr>
<td>- Looking for multiple destination within one trip</td>
<td></td>
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<td></td>
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<tr>
<td>Budget-minded</td>
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<tr>
<td>- Low expenditure: USD15-20 per night</td>
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<td></td>
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<tr>
<td>- Budget accommodations like hostels, bunker beds and homestay. Sometimes</td>
<td></td>
<td></td>
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<tr>
<td>camping may become an option to minimize budget</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Low-cost carriers – travel itinerary will be based upon availability of lowest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>price.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other trip characteristics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Long trips (average of 60 days)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Light luggage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Activities: general tourism activities with additional ‘wildlife and nature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>watching’, ‘hanging around’, ‘doing extreme sports’ and ‘partying’.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Information gathering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Variety of channels, remarkable use of travel guides (Lonely Planet)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Author’s construct, 2019

The Flashpacker

The growth of travel industry with the advancement of technology has enable backpacker’s conditions in general improved during the last decade. High quality sleeping bags and practical cookware: all lighter, more qualitative and smaller in size (NomadicMatt, 2010). The technological tools enable backpackers to move to different destination without afraid of getting lost anymore. Pocket wifi, and apps like Google maps, grab and Google translate has made backpacker into the next level of travel. Next to the development on technological tools, the general demographic trends around the world nuance backpacking such as an average older age at marriage; an average older age when having children; with more holiday and leisure time (Hannam and Diekmann, 2010).

These trends were partly generated from a general higher wealth and deviating travel characteristics (‘up scaled travel’) lead to the new termed style of backpacking: ‘the flashpacking’ (Valls, 2013). Further, according to Hannam and Diekmann (2010), the ‘flashpacker’ is known now as a new and main elector of travel nowadays and express the changing demographics in society and developments in technology.

‘Flash’ refers to ‘style’, and flashpacking can be defined as traveling in style (Hannam and Diekmann, 2010). The phenomenon is slightly different to the old-style backpacker as many of these travellers, are also ‘style icons’ on their social media. The hashtag of #OOTD or ‘Outfit of The Day’ has become extremely popular in the social media world. They would travel with more clothes and fashion items than the conventional style of backpacker who might be only wearing 2-3 t-shirts throughout the whole trip.
Further, the online dictionary defines a flashpacker as “a backpacker who has a considerable higher disposable income” (Dictionary.com, 2012). Hence ‘flashpacking’ can also be define as ‘an upscale travel’ and ‘business-class backpacking’—making them slightly different to their previous generation. Travelblogs.com (2009) also adds flashpacking as ‘backpacking with bucks and toys’, since technological tools are a big part of flashpackers in their luggage, or what flashpacker.com (2012) mention as ‘techno-traveling’ with their dependency on gadgets.

In short; as flashpackers are mostly working they have larger travel budget but relatively limited time. Swart (2006) state that most flashpackers were backpackers before, but with higher travel budget, they want more comfort and privacy by now. Hyper-mobility, the career-break phenomenon, and the overall modern work-life balance all contribute to the ‘backpack to flashpack’ evolution (Hannam and Diekmann, 2010).

The neologism of flashpacker is now has become a new market, where these type of backpackers spend more money on accommodation, excursions, or on food and beverages (Reishonger, 2010). But as much as it has become a worldwide trend, according to Hannam and Diekmann, the flashpacker is “largely unexplored and an emerging sub-segment of backpacking” (2010: 23). In Indonesia, this subject has yet to be explored further.

Hannam and Diekmann (2010) place flashpackers in the age category of 25 to 40 years old (usually 30+). They go along and engage with the mainstream backpack culture with the need of flexibility and independency. Flashpackers are adventurous and they prefer to do their travel in a ‘grassroots-level’, meaning that making direct contact with the local community is one of the main goals next to avoiding mass tourism (Reishonger in Vaals, 2013). This type of traveller is looking for an authentic experiences with desire to live ‘like locals’ when they are on vacation. Flashpacker’s main travel motivations are ‘taking an extended break from normal life’, ‘meeting other travelers’ and ‘experiencing a place/culture/local community’ (Hannam and Diekmann, 2010).

During their travel, this ‘new’ type of backpackers brings with them an expensive backpack, typically bringing along their laptop, a high-quality camera, and preferably a smart phone with high resolution camera. Additional to mobile applications (apps) and communication systems (e.g Skype), there is also a higher demand with wifi-on-the-go devices being used by these ‘techno-travelers’. Flashpackers share the need for showing their experience to the rest of the world, by blogging and broadcasting high quality photos and videos in their social media especially Instagram. Where a couple of years ago backpackers were highly concerned about the safety of their equipment, the flashpacker are less worried now (NomadicMatt, 2010). All equipment needed to publish high quality photos and videos online as well as communication tools will be brought with them. They tend to take as many pictures as they can and post the best on their social media. This has make the sense of being socially visible, may become one of their tendency to travel.

With limited time that they have, flashpacker “pays in money rather than in time”. A flashpacker prefers the quickest and most comfortable mode of transport, and requires a comfortable accommodation (The Sydney Morning Herald, 2006). Arguably, this also may become the reason why many international hotel brands are now expanding their line to budget hotels. As a result of the higher spending than the traditional backpacker, services and facilities have also showed up in order to help people spend their ‘extra’ money.

Concerning activities, is does not significantly differ from the ‘traditional backpacker’, although the wish for comfort has become one of their main concern. Both back- and flashpacker prefer informal and participatory activities (Hannam and Diekmann, 2010); meaning hands on activities with experiencing ‘life like the locals’ is on a high demand. To conclude, an overview of similarities and differences of backpacker and flaspacker is created by means of table 2.
<table>
<thead>
<tr>
<th>Similarities</th>
<th>Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Relatively high level of education</td>
<td>- Age: backpackers are 25-35 years old, flashpackers 25-40 (mostly 30+)</td>
</tr>
<tr>
<td>- Cultural, adventurous, flexible and independent (self organizing)</td>
<td>- Flashpacker may have less getting in touch with locals due to desolation with their gadgets and electronic devices</td>
</tr>
<tr>
<td>- Looking for multiple destination during a single trip</td>
<td>- Flashpacker travel on relatively higher budget</td>
</tr>
</tbody>
</table>
| - Cultural and interpersonal motivators:  
  - Exploring other cultures  
  - Experiencing excitement and increasing knowledge  
  - Escaping from the daily life | - Slightly shorter trip (less time) than the conventional backpacker |
| - Off the beaten’ tracks—avoiding mass tourism destination | - Variety in accommodation classifications and types of accommodations—comfort is the main priority; not price |
| - Mostly are originated from West Europe, North America, Australia, New Zealand  
- Travel to Southeast-Asia, Australia and South-America (Valls, 2013) | - More organized activities—highly depending on online reviews and ratings |
| - Relatively travel light and well packed | - Use of the same traveler infrastructure |
| - Use of the same traveler infrastructure | |

Author’s construct, 2019

Before the actual trip, numerous social networks are used by flashpackers, resulting in a close virtual proximity and so a reduction in the distance between home and away (Hannam and Diekmann, 2010). Hence, it can be said that the technology advances also enables flashpacker to be close to home. The change of the backpacker market has increased the use of e-commerce by travel organizations. To Hannam and Diekmann (2010), flashpackers support the rise of virtual mobility as they have fully adapted to the new tools and mobile application. Living in an always-online society: has made flashpacker continuously connected to the rest of the world. Mobile devices have become complete media centers (Culturummedia, 2012).

Shortly in can be affirmed that flashpacking is a result of external factors shaping the tradional backpacking. Flashpacking is the new ‘upscaled’ and more comfortable backpacking, where the conventional, adventurous flashpacker now is accompanied with a variety of technological tools—ranging from smartphone to adventure camera. Flashpackers want to have a story to be told once they got back home; or at least to show it off on their social media (Jet2.com, 2012). Additionally, The Sydney Morning Herald state that they “won’t just climb a mountain, they’ll paraglide of it” (2006: 14).

Discussion

At first it should be noted that backpacking and flashpacking are not opposites, in fact they one can label as both. However, the difference is made clear in order to clarify changes, whether this is on an existing market (backpackers) or a completely new market. Many characteristics of flashpackers are similar the conventional of backpackers. Moreover they share the choice to travel small scaled and their orientation on value for money. Furthermore both markets have the same intention to and significantly share the emphasis on being self-organized and having a flexible itinerary.

Whether flashpacking is a major change of the last couple of years continuing to flourish over the next decade is uncertain. At the backpacker forum of Lonely Planet (Lonely Planet Travel Forum, 2012),
a discussion was going where one doubted whether flashpacking is totally new, or just a new term for an already existing tourism market. Doubtless, the flashpack market resides of backpackers who have turned into flashpackers. Hence, this new market known as ‘flashpack’ has also change many tourism providers.

The wealthier they are, the more destinations will be explored. As it will be hard to explore new destinations, flashpackers will re-explore places. Hence, revisiting destinations for different purposes than how it was visited before will be most feasible. For example, going to Labuan Bajo for diving during the first visit then for the next visit explore its culture. As flashpackers are in constant search of authenticity and preferably unexplored destinations, ‘new’ destinations become very limited. With the rise of social media, it is challenging to find new destinations and their “off the beaten track”.

As destinations might respond on the growths in the backpacker and flashpacker scene, more facilities and services will be offered. Not only budget accommodations will now need to focus on the need of flashpackers. As flashpackers will overnight in different forms of accommodations, luxurious resorts could expect flashpackers as their guest. The tourism sector will experience distinctions in terms of travel preferences, leading to targeting and segmentation become more difficult than before.

Limitations and future research

This study is notably as one of the first in tourism research in Indonesia to provide discussions and suggestions for improving understanding regarding interdisciplinary research among tourism scholars. However, this study has several limitations. As we know very limited of flashpacker, future studies can share the processes of successfully completed interdisciplinary research projects. Knowing more on this new form of traveller will enables tourism promotion and marketing strategy on all aspects of the tourism industry, especially in developing island tourism destinations in Indonesia.

REFERENCES


Moroccan Student Wearing Kebaya and Hanbok on Instagram: Consuming Identity, Producing Peace through Tourism

Muhamad Farhan, Ghanesya Hari Murti, Degita Danur Suharsono, Mushthofa Kamal
State Polytechnic of Jember/English, Communication and Tourism Department

m_farhan@polije.ac.id, ghanesya@polije.ac.id, danur@polije.ac.id, mushthofa_kamal@polije.ac.id

ABSTRACT

The study of peace tourism explores the possibility of bridging mutual appreciation, respect, and friendship to most travelers who seek for new experiences in their global neighbors. The ideals are implemented today in the form of consuming local identity and posting it through Instagram as a public display of acceptance to the different cultures. Through purposive sampling and critical analysis, the research case takes Najat, a Moslem Moroccan exchange student studying in Politeknik Negeri Jember, when posting her pictures on Instagram wearing Kebaya, a Javanese traditional clothe and Hanbok, Korean traditional clothe during her travel in Indonesia and Korea. The study employs the notion that every traveler is potentially an “Ambassador for Peace” as it is coined by International Institute for Peace Through Tourism (IIPT) to mobilize the travel as life-enrichment experience. Najat’s behavior is indicated as mode of negotiating cultural expressions and identities. The practices of covering her head in hijab as a moslem while wearing Kebaya and Hanbok are process of consuming new kind of self-enrichment. Hence, the result shows that consuming more identities and showing them on Instagram are significant for producing a more peaceful public display to the global world.

Keywords : Peace, Identity, Life-Enrichment, Kebaya, Hanbok, Instagram

Introduction

Background

In 1980, the WTO Conference in Manila declared that ‘world tourism can be a vital force for world peace and the role of tourism as a vehicle of international understanding and peace derives from the notion that interaction between hosts and guests makes understanding possible among peoples and cultures (George et al, 2005:130).

The discourse of tourism for world peace has been going on for centuries which dated back five thousand years ago. The mission for tourism to build mutual understanding not only includes actual tourist but also travelling student from different countries.

Najat el Mimouni, a Moroccan student in State Polytechnic of Jember, pursued her academic carrier to study Bahasa Indonesia during 2018-2019. The one year study not only involves academic program but also travelling activities during her leisure time. Along with the notion that exchange student shares the interaction between host and guest, the relationship strongly requires shared understanding of different cultural expressions. Though Indonesia and Morocco are known for its major Moslem population, there is huge gap for the traditions. Morocco has always associated with its Moslem tradition especially in its fully covered traditional clothes. The problem occurs when Najat performs herself in Kebaya clothing which requires her to fully uncover her headscarf to show her hair in Javanese tradition.

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The Kebaya, Javanese tradition clothe, is usually going with Sanggul which is a Javanese hairdo bun. Javanese concept of clothing that appears to be more revealing in fashion is contradictory to moslem Moroccan today. The action to negotiate the different culture while maintaining Islamic value within dressing can be considered as mutual understanding on how certain traveller could accept other social cultural code. The expression follows a creativity to bridge differences and at the same time reduce cultural conflicts between the two as a form of acknowledgment for other cultural value. Tourism as medium for peace is expected to bridge traveller’s hunger for new experience, as in Najat’s case her Islamic Moroccan concept but at the same time to welcome new perspective or in this matter the Javanese tradition. Najat also travels to Korea after her study in Indonesia which is also intriguing since Korea also has different cultural clothe. Korea is less moslem country and Hanbok, a Korean traditional clothing has no head scarf. During her first travel to Korea, she happens to wear Hanbok along with her headscarf and she also posts this on her Instagram. This event is not every day for Morrocan and even Korean to see Hanbok and headscarf to be put together as public display.

Najat’s travel to Indonesia and Korea is documented on her Instagram where possibly according to International Institute for Peace Through Tourism (I IPT) everyone can be “ambassador for peace”. Her practice posting on Instagram action can be seen as form to widespread the idea on how she negotiates the distinction of the cultural expressions for respective cultures. Instagram is the place where she shows to her circle on how she consumes new cultural identity and manages to maintain her own value as moslem. Producing a more negotiable perspective is considered as action to make peace if rejections are reduced and acceptance are mores to show to the public. Otherwise, it is also a benign yet subtle advice for people to have a more moderate thought seeing her dressing on Instagram. This small action in digital era can a new way to moderate a perspective on how to see a moslem Moroccan, Indonesian and Korean traditional clothing as dynamic yet fascinating experience. This action is seen to reduce the tension the difference among them.

Research Objectives

This research occurs to analyse, first, how Najat’s practice of consuming different identities and cultural value when dressing in respective traditional clothes contributes to peace making? Second, Why Najat’s practice wearing the clothes are seen as life-enrichment experience which is also significant for travel experience? The objectives are not only focusing on peace as the target but the process for the traveller to negotiate herself within contested culture she is experiencing.

Literature Review

Peace tourism has been a serious discourse since the global world is facing conflict and wars. Tourism was never expected to bring social justice to the travellers because it was purely seen as a show of pecuniary strength for people with more money, thus a life of leisure is the readiest and most conclusive evidence of superior force; provided always that the gentleman of leisure can live in manifest ease and comfort (Veblen, 2007:31). However, tourism is no longer seen as a luxurious activity because the world is now more connected and people do not solely want to spend money to show their social class but to get new experience.


The International Institute For Peace Through Tourism (I IPT) is a not for profit organization dedicated to fostering and facilitating tourism initiatives which contribute to international understanding and cooperation, an improved quality of environment, the preservation of heritage, and through these initiatives, helping to bring about a peaceful and sustainable world. It is based on a vision of the world’s largest industry, travel and tourism – becoming the world’s first global peace industry; and the belief that every traveller is potentially an “Ambassador for Peace. accesed on 16/19/2019
Culture is no longer seen as mere attraction but a discourse which shapes the life world of particular community. According to Bhaba, people today have responsibilities of cultural translation to mediate between different cultures, languages, and societies, because there is always the threat of mistranslation, confusion, and fear. The cultural conflict becomes the trigger for discrimination, disintegration and other social conflict. Thus, tourism study which belongs to more eclectic discipline has to take part in making strong contribution not only for the increasing economy but also social justice.

Andersen and Djafarova in Visual Images of Metaphors Tourism Advertising (2010) argue that the pictures of destinations not only create the images of tourism product but also present qualities, values and concepts of potential tourists (Andersen and Djafarova, 2010:36). The aim of this study is to explore the contribution of metaphorical patterns to the representation of tourism images in print advertising. The focus is that any picture taken is associated as medium to deliver message.

The second research is from Neil Campbell, Redefining Post-tourism in The Global Media Age, (2005) to convey the possibility for media to bring negotiated image. The research also takes example of Barthes travel to Japan as discrete tourist experiences marked by a search for authenticity away from home and work have become diffused into much of our day-to-day lives marking the ‘shifting boundary of holiday and everyday’ (Campbell, 2005:199). The focus is to underline that the motivation of travel is the search of authenticity in the tourism destination. The level of immersion is the merging boundaries for both culture where the traveller is in the never ending process of consumption through the series of image he meets every day.

The third research by Travlou et all, Taking Mediterranean Seriously, (2009) focuses on how mass tourism is framing Mediterranean space, by creating sacralised sites, by scripting places with different and often conflicting cultural narratives, reordering and reinterpreting a region divided on political and religious lines. The study follows the notion that mass tourism can possibly produces knowledge though it is not academic accounts if the travellers are engaging themselves with technologies, techniques and aesthetic sensibilities to reposition herself on the world (Travlou et al., 2009:12)

Based on the series of literature review, the conclusion from the literature review is first there is potential for media such as visual images to strengthen the advertising but the discussion is not yet touching the idea to distribute the idea of peace. Second, the ‘shifting boundary of holiday and everyday’ happens not only to tourist but also travellers to merge themselves in a particular condition but not yet further develop how the immersion could contribute to peace. The last, if there is conflicting cultural narratives, the discussion should involve the logic of how they consume the other culture in conjunction with the production afterwards.

Methodology

The research about Moroccan Student Wearing Kebaya and Hanbok on Instagram: Consuming Identity, Producing Peace through Tourism is using qualitative data. Following the research method from Macobby, this research adopts the nature of qualitative interview such as a face-to-face interchange in which one person, the interviewer, attempts to elicit information or expressions of opinions or belief from another person or persons (Jennings in Burns et all, 2005:102). The spirit of the research is to scrutinize the idea of peace in the subject when she travels. The interview is to uncover the motivation behind the practices of wearing the traditional clothes both in Indonesia and Korea. The deepening in the interview helps the researcher to legitimize the interpretation and analysis.

The analysis is based on the idea of hybridity as the concept of culture studies to see how the subject consuming the other culture. Next, along with the spirit of International Institute for Peace Through Tourism (IIPT) to see everyone as potential ambassador of peace. The spirit of peace tourism such as “journey with an open mind and gentle heart, accept with grace and gratitude the diversity I encounter,

3’At the Limits’, Artforum, volume 27, issue 9 (1989) written by Homi K. Bhaba to to underline the issue of a hybridity and cultural translation
Results and Discussion

The Logic of Consuming and Producing for Peace Making: Negotiating Culture

The tourism encounter between tourists as the new cosmopolitans, seeking to experience and consume the cultural identity of others, is emblematic of the basic inequality of world tourism referred to earlier consumers requiring something to consume (Robinson in Alsayyad, 2001:52)

The practice of consuming new cultural identity is not as easy as the tourist coming to tourism destination. The practice includes strong cultural conflict since foreigners are weighing their previous social norms which are different to the place they visit. The idea is problematic since their coming is considered as “new cosmopolitans” hungry for new experience which is expected to be far different from their own cultural value. The categorization of new cosmopolitan also falls to Najat when she encounters many layers of cultural shocks. The layers are triggered from individual tourists and representatives host culture; between, and within, the host culture itself; and in between tourism industry as part of the development and host process community/culture.

The first layer is between the Najat and the campus as the host. It is very common for campus to ask their international student to be wearing traditional clothes during ceremonial event or formal occasion in the campus. It is compulsory for Najat to be performing herself and have the spotlight during the event. Wearing Kebaya is one of the way of community acceptance. Various formal and informal means of cultural display, tourism development can contribute to the development and reinforcement of social cohesion and cultural identity (Robinson in Alsayyad, 2001:51). The distraction appears as Kebaya consists of a long fabric wrapped around the waist to form a skirt and a bustier with a long sleeved transparent blouse. Kebaya truly shows the curve of the woman body as display of submission. The problem occurs since the Kebaya she was wearing during the graduation ceremony has a more revealing front, called kutu baru which is very common for today Kebaya. The conflict occurs since Najat is coming from Amazigh which fashion dictates she needs to cover her head not to mention that she is also a moslem.

Figure 1. Najat in Moroccan traditional clothes

https://www.instagram.com/p/BzAT69gHhMA/ accessed 16/9/2019

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4 [https://www.indoindians.com/all-about-kebaya-indonesias-traditional-formal-wear-for-women/] accessed on 16/9/2019
The strong intention to welcome Najat as part of the cultural community is hindered by the clashing norms. The mission of the graduation and presenting Najat as one of the international is to build an image that friendship between two countries are established. Though Javanese is know for its moderate and welcoming other tradition, the traditional dictates establish a strict norms that actual Kebaya in conservative perspective is known for its sanggul, a hair bun, not its hijab or kerudung in. Peace tourism as in Global Code of Ethics in Chile, Santiago, 1999, enforce the idea to tourism presents a vital force for peace and a factor of friendship and understanding among the peoples of the world’ (Kelly and Moufakir, 2010:23).

Negotiation appears to share and to bring together the form of ambivalence, where local community should accept their tradition to form a new kind of ‘culture’. The ‘true’ is always marked and informed by the ambivalence of the process of emergence itself, the productivity of meanings that construct counter-knowledges in media res, in the very act of agonism [struggle], ithin the terms of a negotiation (rather than a negation) of oppositional and antagonistic elements (Bhaba, 1994:22). Thus this ambivalence as the result of negation construct a notion that Najat wears kabaya as symbol of Javanese culture but in the same time it is a not authentic way of dressing. She is accepted as part of the tradition but at the same the negotiation is producing a logic of ambivalence. Thus it can be justified to a more mutual appreciation for both rigid cultural values to mingle and mix in a peaceful understanding.

Najat was wearing Kebaya along with krudung, a moslem headscarf to cover head, and her coming in front of the public signifies a good relationship of both cultures.

The pictures represented the feeling of acceptance for the shared cultures. The idea of peace is seen through the pictures when the both parties are consuming the cultural identities in a fluid way rather than rigid doctrines. The peace according to IIPT should embrace the following philosophies such as journey with an open mind and gentle heart, accept with grace and gratitude the diversity I encounter, revere and protect the natural environment which sustains all life, appreciate all cultures I discover, respect and thank my hosts for their welcome, offer my hand in friendship to everyone I meet, support travel services that share these views and act upon them and, by my spirit, words and actions, encourage others to travel the world in peace. Najat can be categorized to follow some of the goals for peace making. Her conduct in wearing Kebaya is the acceptance for the local community and the institution she stayed in as well as appreciation of Javanese culture. The host is also respecting her way of dressing to wear krudung and not sanggul as the authentic Kebaya wearing should be. Her coming to the graduation ceremony also says a great respect to the host. To be in front of the public and wears Kebaya is the idea of how much she respects...
the Javanese tradition as new experience. The last strong friendship can be built for both countries to live in harmony which also underpins the final goal to travel the world in peace.

Her next destination is Korea which is known for its non moslem country. It is tough to negotiate with the country which has huge gap of tradition compare to Indonesia whose majority is moslem. Najat’s travel for work and leisure in Korea encompass her desire to wear Hanbok. Hanbok is traditional cloth. Hanbok is the unique traditional attire of Korean people. Before the arrival of Western-style clothing one hundred years ago, Hanbok was worn as everyday attire. Hanbok is now only worn during national holidays or weddings. The beauty of Hanbok is in its clean, artistic lines and its vibrant colors. Hanbok was not considered complete unless worn in the appropriate traditional manner. Hanbok is slightly different from Kebaya for the hairdo because they also have unique hairbun. The hairdress should not let the hair to cover the neck. In this manner, Korean is far from any knowledge for Islamic values so there is less knowledge about the krudung.

Najat in Indonesia previously is purely not associated with touristic activity so she only has the conflict with the host, but in this state she needs to see herself in tourism industry. The tourism industry employs no longer rigid tradition of Hanbok wearing, because they want to make every tourist happy when putting Hanbok as moderate cultural display. Najat still wears her krudung and she still can wear Hanbok with Korean background. Here is the comparison of ceremonial Hanbok and najat’s Hanbok

![Hanbok Comparison](https://www.instagram.com/p/BzlGebeH0x6/)

Figure 3. Hanbok Comparison, the ceremonial and tourist Hanbok

The figure displays the huge differences from what the ceremonial Hanbok should be and the one najat is wearing. For Korean tourism industry they do not see tourist as culture enthusiast but as a foreigner who wants to play with the culture. The industry knows the hunger of the foreigner to consume the Korean cultural identity and they need to modify the Hanbok or in this adjust the cultural tradition in accordance with the tourist need. The consumer defines himself by his choice within a 'game' played between different models or, in other words, by his combinatorial involvement in that game. It is in this sense that consumption is ludic and that the ludic dimension of consumption has gradually supplanted the tragic dimension of identity (Baudrillard, 1998:192). Hence the idea of consumption is not ‘eating raw cultural tradition’ but more into the concern of the tourist taste to suit their flavour.

The logic of consumption when dressing in other culture has the same sense of production. The argument is because Najat is not replicating the culture but producing new kind of cultural production when Kebaya is dressed with hith hijab and Hanbok with hijab. Producing this and posting it on Instagram will give new insight for the viewers that wearing Kebaya or hijab is not compulsory to follow its rigid traditions. Consuming culture can be pastiche, which requires creativity between the tourist and tourism industry to satisfy the hunger for the global citizen of their cultural consumption. Consumer behaviour,

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which is apparently focused on, and orientated towards, objects and enjoyment [jouissance], in fact
conduces to quite other goals: that of the metaphorical or displaced expression of desire, that of production,
through differential signs, of a social code of values. (Baudrillard, 1998:78). Following the Baudrillard
thinking and Najat’s practice, the new social values are more adjustable for everyone to merge in the
cultures. The moderate thinking of tourism helps people around the globe, to see the culture not as a fixed
tradition but more into ‘anything goes’ culture which is significant for the peace making.

**Distributing Peace: Najat’s Self-Enrichment**

Peace is crucial topic for citizen of the world. Critical issues for tourism is the mediated culture. The
mediation of culture need not necessarily lead to homogenization of all cultures but rather hybridization
whereby every culture adapts to more negotiable one. The challenge of mediating culture for tourism in a
global context, lies in finding appropriate responses to the shift away from state capitalist structures as
found in many developing countries to the more ambivalent, borderless culture of corporate capitalism (Burns
and Novelli, 2006:21). The purpose of the making the culture borderless is to make the tourist
acquires more self-enrichment. The traditional costume wearing tourism, for example, is a practical method
for those who wish deeper immersion in local ways of life to acquire such enrichment. In short, tourists
travel for many reasons, including spirituality, social status, escape, and cultural enrichment (Ritchie and

The idea of self-enrichment goes hand in hand with the cultural studies especially on the subject of
post colonialism which focuses on the effect of contesting culture, which is called as hybridity. In self and
other section, Bhabha’s writing emphasizes the hybridy of cultures, which on one level simply refers to
the mixed-ness, or even ‘impurity’ of cultures—so long as we don’t imagine that any culture is really pure
(Huddard, 2006:4). The conception focuses on the dynamic contestation among cultures to dominate over
another resulted on the new kind of more negotiable yet ‘new’ culture. The subject on this case, Najat, has
the ability to compensate the cultures in her to be more acceptable before the public. This helps Najat
to create a self-enrichment due to her openness for culture enrichment to move in her space. For some tourists
who are open for more knowledge to cross her mind is potentially to experience cultural enrichment
opportunity (Ritchie and Goeldner, 2012:225).

Najat is undeniably doing the peace promotion without her knowledge as she posted all her dress
wearing in traditional costume as preservation of what she has been going doing her touristic activity both
in Indonesia and Korea. Her practices show that human differences be respected and cultural diversity
celebrated as a precious human asset and that peaceful relationships among all people be promoted and
nurtured through sustainable tourism (Ritchie and Goeldner, 2012:232). Though she does not have many
followers on her Instagram she tries to distribute peace to her own inner circle. This small step signifies
good yet sentimental action to her friends and colleagues to know about her experience during her travel
around Asia.

**Conclusion**

Najat’s travel in Indonesia and Korea is significant for the peacebuilding progress which s related to
the peace tourism movement. The idea of wearing Batik and Hanbok with hijab is important to spread the
idea of peace because through her way of dressing, there is possibility for the contested cultures to be
negotiated. Through her posts on Instagram, she unexpectedly carries on the principle of peace ambassador.
She appreciates all cultures and always want to make peace to everyone she meets.

Hence, this research concludes several points. First Najat’s process of consuming other culture as in
wearing Batik is considered to be negotiating process. The consumption is not solely based on the total
consumption of Kebaya tradition as rigid practices but also accommodating her own moslem Moroccan
tradition. Second, Negotiation is significant concept to appreciate other culture which is crucial element in
peace building. Third, the production of negotiated culture is resulted in hybrid culture as a new kind of
sensing the world to be more moderate to all values. Thus, Najat gets more self-enrichment because she
can adjust her cultural value and welcome other value while dressing herself in traditional costumes. Her pictures on Instagram wearing Kebaya and Hanbok are the technique to disseminate the idea of peace specifically to her inner circles, Moroccan, Indonesian and Korean. Hence the pictures have more sentimental yet subtle message to the friends to be more connected, moderate and permissive in consuming and producing cultures. The later effect is the sensation to the viewer to see culture as fluid and dynamic process, thus travellers or tourists are suggested to be more adaptable when engaging the other culture. Self enrichment is the reward for the tourists who know how to make peace with foreign land they are stepping on.

Acknowledgement

This paper presented at The 3rd Bali International Tourism Conference Tourism & Hospitality Management “Toward New Paradigm of 4.0 Tourism Industry” September 2019. I would like thank God for granting me the wisdom and courage to successfully complete this paper. I wish to acknowledge too the Najat el Mimouni, the Darmasiswa Student at Polije year 2018-2019, to be the sole participant in this research and letting me to recapture the picture posted on her Instagram. I also give my most sincere thanks TO State Polytechnic of Jember/English, Communication and Tourism Department for supporting the research

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Visitors’ Perception Towards Archipelagic Tourism Development on Bunaken Island in North Sulawesi, Indonesia

Bet El Silisna Lagarense¹, Agustinus Walansendow²

¹Tourism Dept., Manado State Polytechnic, Indonesia
²Business Administration Dept., Manado State Polytechnic, Indonesia

betel.lagarense@gmail.com

ABSTRACT

The research aims to examine tourism development of Bunaken Island as archipelagic destination within Bunaken National Park in North Sulawesi, Indonesia. This study uses descriptive qualitative methods to collect and analyze data. Field observation and interviews to key informants are conducted to confirm findings and research results. The results show that tourism development in Bunaken Island have made contribution in enhancing the socio-economic growth and creating job opportunities for the local people. However, it is important of note that environmental impacts of tourism development within the island should be reviewed and examined regularly. There is need to ensure the continuity and sustainability of the Island to assure that sustainable tourism development of the island is applied. Support both from government and local community of the island have to be taken into account for future of tourism within the park.

Keywords: archipelagic tourism development, Bunaken Island, Bunaken National Park,

Introduction

These study focused on certain small islands. Studies have not yet been found on tourist preferences for an island tourism development in the framework of archipelagic tourism development. Specifically, the term ‘island tourism’ refers to the phenomenon of the development of tourism on an island that advances the establishment of family guesthouses, corporate hotels, and other related commercial areas, as well as an integration of the island’s scenic spots and urban developments, which in turn can influence the island’s local population growth, environmental improvement, completion of facilities, and functional upgrading (Yang, Ge, Ge, Xi, and Li (2016). Meanwhile, archipelagic tourism refers to a tourism among different islands where visitors are encouraged to explore and sample different constituents of the island so they have diverse tourism experiences (Baldacchino and Ferreire, 2013). Island tourism is often included in the category of ecology-based tourism (ecotourism). This kind of tourism should ideally be one of the strategies to support national conservation and provide income for livelihoods for remote communities on protected small islands (Jalani, 2012). However, the ecotourism development in and around small islands faces complex challenges in order that the tourism is sustainable. Many stakeholders are involved and each interest must be accommodated. In the national conservation areas, the central government emphasizes on reducing the adverse effects of tourism on the destruction of ecology. Local governments optimize the use of resources to create job opportunities and protect resources. Tour operators depend on the availability of natural heritage and require tourism facilities to achieve economic growth. Local communities must pay losses due to tourism development and hope for employment opportunities in the archipelago. This study assumes that tourist perception are important for the development of integrated archipelagic tourism in a sustainable manner, both in the island itself and in other strategic islands around it. Taking the case in the Bunaken National Park which consists of several main islands such as Bunaken, Siladen, Manado Tua, Mantehage, and Nain, this study aims at analyzing the tourist preferences on Bunaken Island for the development of integrated archipelagic tourism around the Bunaken National Park, North Sulawesi, Indonesia.
Tourist Perception

Amir, Osman, Bachok, and Ibrahim (2014) viewed tourist perception as an important factor that is one of the most vital elements and determines certain attributes of a tourism destination. According to Sun, Ma and Chan (2017), tourist preferences refer to visitors’ perceptions and comments on destinations after an actual visitation, so it can be positive, negative, and neutral. Tourist preferences reflect the ability of different destinations to attract tourists and win the tourist market shares by utilizing the tourism resources effectively. The preferences of tourists visiting a tourism destination can be used as an indicator of tourist desires in developing tourism facilities in certain tourism destinations. Dwiputra (2013) explained that tourism facilities are one of the most important elements in forming tourism products that play a role in support of the convenience and comfort of tourists on their trips. The needs of tourists, reflected in preferences when traveling, tend to influence the development of tourism facilities in the tourism destination itself. Tourism destination image has a strong effect on the desires of tourists and plays an important role in influencing the process of decision making for travelling and conditions after the decision (Chen and Tsai, 2007).

Archipelagic Tourism Development

In the archipelago, there are usually small islands which have the potentials to be developed into tourism destinations. A small island can be defined as an area of less than or equal to 2,000 km² (Law No. 27/2007). The management of small islands as tourism destinations becomes one of the priorities in tourism development because each has unique characteristics so different from those of big islands. Physically, most small islands are less than 1,000 km² in size and are separated from the mainland. These islands have endemic species and high marine biodiversity such as coral reefs and mangrove ecosystems, reeffish, and seaweed. Small islands have beautiful coastal ecosystems, clean and clear coastal water, and good waves for surfing, lagoons, and amazing natural scenery (Adrianto, 2004). One of the potentials of marine environment on a small island is fisheries and tourism, especially in conservation areas. With its natural beauty, each island has the potential to be developed as tourism destination. Yang, Ge, Ge, Xi, and Li (2016) argued that islands basically have tourism resources as the original driving forces in their evolution into tourism destinations. In the development of island tourism, endogenous factors include tourism transportation and socio-economic factors that need to be managed by the private sector and the community, while exogenous factors include public policies and the tourism market. This shows that the development of island tourism ideally involves various stakeholders so that the island tourism is sustainable. If the tourist preferences-based tourism development on an island has been successful, this tourism development model can be applied also in the development of integrated archipelagic tourism that involve other surrounding islands. In the development of sustainable island tourism, an integrated island tourism model is required. As noted earlier, archipelagic tourism refers to a tourism among different islands where tourists are encouraged to explore and sample different constituents of the island as a destination so that they have diverse tourism experiences (Baldacchino and Ferreire, 2013). Complementary product development and marketing cooperation are very important for the development of tourism in islands of archipelago. This will create a diverse tourism experience, which gives the islands a competitive advantage over single islands, especially if they are small ones. With the integrated development of archipelagic tourism, it is hoped that the network of related tourism objects and attractions tends to grow and develop proportionally among the islands and it does not cause a degradation in resources as the original driving force and also not threaten the sustainability of the archipelagic tourism itself.
Method

This study was based on the assumption that the tourism destination is a very dynamic and complex system, which consists of various interdependent components and involves stakeholders, each of which has different preferences on tourism management and can cause unexpected conflicts among them. To understand their perceptions from preferences towards the development of island tourism on Bunaken Island, researchers conducted the study using a qualitative method with survey approach. Using this method, the conceptual model of integrated sustainable archipelagic tourism development was based on the qualitative descriptions of different tourist preferences on Bunaken Island. After a literature review done on the conceptual framework consisting of factors assumed to influence the development of sustainable and integrated archipelagic tourism on Bunaken Island, researchers conducted a survey in the busy months of visitors (July, August, and September 2018) by distributing a 5-points Likert-scale questionnaire to 200 respondents. From the survey results, researchers collected further some related data through in-depth interviews with informants among relevant stakeholders as a triangulation stage to support the validity of survey data. The data collected was analyzed using a descriptive qualitative technique to identify tourist preferences as bases for stakeholders in the development of sustainable and integrated archipelagic tourism on Bunaken Island and the surrounding islands of Bunaken National Park, North Sulawesi. The data from survey and in-depth interviews were combined to understand the development of integrated sustainable archipelagic tourism on Bunaken Island with a network of tourism objects and attractions on four other islands until an empirical model of the development and management of integrated sustainable archipelagic tourism was found for the Bunaken National Park.

Results and discussion

Results

Tourism Destination and Attractions on Bunaken Island

Overall, the Bunaken Marine Park covers an area of 75,265 hectares with five islands within it, namely, Manado Tua (Manarauw), Bunaken, Siladen, Mantehage, and Nain. Although the area is vast, location of the underwater park diving is limited to each of the beaches that surround the five islands. The Bunaken Marine Park has 20 diving spots with depths varying up to 1,344 meters. Of the 20 diving spots, 12 are around Bunaken Island and these diving spots are the most frequently visited by divers and lovers of underwater scenery. Most of the 12 diving spots on Bunaken Island line from the southeast to the northwest of the island. In the region, there are underwater great walls that stand vertically (hanging walls), curved upward, and become an abundant source of food for fishes around Bunaken Island. The unique features of Bunaken Island make it a very attractive archipelagic tourism destination around the world with increasing foreign tourist arrivals over years. Many tourism attractions are scattered on Bunaken Island and the surrounding underwater parks that are familiar to foreign tourists, namely the Bunaken Marine Park.

Tourist Visit

A large number of domestic and foreign tourists visit island tourism objects and attractions around the Bunaken National Park. Based on Foreign Tourist Statistics of North Sulawesi Province, in 2018, the number of foreign tourists visiting North Sulawesi increased by 42,723 people (53.82 percent) from 79,377 people in 2017 to 122,100 people in 2018. Of these increases, most foreign tourists in 2018 came from China for 106,743 (87.42 percent), followed by Germany 2,327 (1.91 percent), the United States 1,599 people (1.31 percent), Singapore 1,409 people (1.15 percent), and Hong Kong 1,046 people (0.86 percent). The number of visit by foreign tourists shows that tourism objects and attractions in the Bunaken National
Park are already well-known and attract so many tourists around the world. Along with the increasing development of access to Manado and tourism promotion, North Sulawesi has a strong leading tourism attraction for the Chinese market, namely: good underwater tourism on Bunaken Island. Charter flights from China to Manado from several cities in China such as Chungsha, Guangzhou, Wuhan, Shanghai, Shenzhen, Chongqing, Chengdu, and Kunming have increased the frequency of tourists visiting from China. Chinese tourists made Manado as their first tourism destination because of the closer distance to North Sulawesi compared to Bali. In 2018, the most visits by foreign tourists occurred in July (11,875 people), August (15,448), and September (12,730 people). Of the foreign tourists in August 2018, the most tourists came from China, 13,830 people (87.43 percent). The number of foreign tourists become a major force for the development of integrated archipelagic tourism around the Bunaken National Park at the international level.

Tourist Satisfaction

To find out the tourist preferences of tourism destinations on Bunaken Island, researchers conducted a survey in relation to tourist perceptions of destinations and tourists on Bunaken Island, the role played by stakeholders in managing island tourism on Bunaken Island, and tourism services available on Bunaken Island. Before presenting data about these three aspects, the following are the characteristics of the respondents in this study.

Table 1: The Characteristics of Respondents

<table>
<thead>
<tr>
<th>No.</th>
<th>Information</th>
<th>Number (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourists of origin</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Local</td>
<td>34 (17%)</td>
</tr>
<tr>
<td></td>
<td>- National</td>
<td>68 (34%)</td>
</tr>
<tr>
<td></td>
<td>- Foreign</td>
<td>102 (51%)</td>
</tr>
<tr>
<td>2.</td>
<td>Source of tourism information</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Internet</td>
<td>148 (74%)</td>
</tr>
<tr>
<td></td>
<td>- Information from friends</td>
<td>28 (14%)</td>
</tr>
<tr>
<td></td>
<td>- Television</td>
<td>14 (7%)</td>
</tr>
<tr>
<td></td>
<td>- Brochure</td>
<td>10 (5%)</td>
</tr>
<tr>
<td>3.</td>
<td>Interest</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Beautiful island scenery</td>
<td>110 (55%)</td>
</tr>
<tr>
<td></td>
<td>- Tourism attraction</td>
<td>90 (45%)</td>
</tr>
<tr>
<td>4.</td>
<td>Length of stay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- 1 day</td>
<td>28 (14%)</td>
</tr>
<tr>
<td></td>
<td>- 2 days</td>
<td>46 (23%)</td>
</tr>
<tr>
<td></td>
<td>- 3 days or more lebih</td>
<td>126 (63%)</td>
</tr>
<tr>
<td>5.</td>
<td>Visit to other islands</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Yes</td>
<td>92 (46%)</td>
</tr>
<tr>
<td></td>
<td>- No</td>
<td>108 (54%)</td>
</tr>
<tr>
<td>6.</td>
<td>Interaction with local residents</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Intensive</td>
<td>74 (37%)</td>
</tr>
<tr>
<td></td>
<td>- Not intensive</td>
<td>126 (63%)</td>
</tr>
<tr>
<td>7.</td>
<td>Places to stay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Homestay</td>
<td>106 (53%)</td>
</tr>
<tr>
<td></td>
<td>- Economic hotels</td>
<td>62 (31%)</td>
</tr>
<tr>
<td></td>
<td>- Star hotels</td>
<td>32 (16%)</td>
</tr>
<tr>
<td>8.</td>
<td>Travel management</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- By travel agent</td>
<td>144 (72%)</td>
</tr>
<tr>
<td></td>
<td>- Self-arranged</td>
<td>56 (28%)</td>
</tr>
</tbody>
</table>

Source: Primary data processed, 2019
Table 1 shows that respondents of this study consisted of three groups, namely: local tourists from North Sulawesi and the surrounding areas (17 percent), national ones (from provinces outside North Sulawesi) (34 percent), and foreign ones (51 percent). They generally obtained information about tourism on Bunaken Island through the Internet (74 percent), friend (14 percent), television (7 percent) and brochures (5 percent). After getting tourism information, they decided to visit Bunaken Island because of the beauty of island (55 percent) and tourism attractions (45 percent). Most stayed on Bunaken Island for 3 days (63 percent), but there were also those who only visited for 2 days (23 percent) or 1 day (14 percent). For tourists who stayed more than 3 days, they generally also visited tourist sites on other islands around the Bunaken National Park (Siladen, Manado Tua, Mantehage, and/or Nain). They interact more intensively with local residents on the islands visited. Generally they lived in residents’ houses which were designated as homestays (53 percent), economic hotels (31 percent), and star hotels (16 percent). For tourists who came from outside North Sulawesi, most of them arrange trips using travel agents (72 percent), while tourists who lived in North Sulawesi or its surroundings areas arranged their own trips (28 percent). The data shows the preferences of tourists who came to tourism objects and attractions on Bunaken Island. The perception of tourists is very important to understand what things are fun and liked by tourists on Bunaken Island.

Table 2: Tourist Satisfaction on Tourism Destination and Services on Bunaken Island

<table>
<thead>
<tr>
<th>No.</th>
<th>Indicators of Tourist Satisfaction</th>
<th>Average Perception of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>US (2)</td>
<td>SE (3)</td>
</tr>
<tr>
<td>1.</td>
<td><strong>Destination &amp; Tourists</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Greatness of island destination</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Number of visiting tourists</td>
<td>√</td>
</tr>
<tr>
<td>2.</td>
<td><strong>Tourism Services</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Services for tourists visiting the island</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Service standards for tourists</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Facility standards for tourists</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Clarity in promotion information</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Accuracy in information about the island tourism</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Signposts</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Infrastructures available</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Accomodation facilities available</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Event ammenities</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Transportation infrastructures</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Security for tourists</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Safety of infrastructure in island</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Health facilities</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Culinary and rest facilities</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Facilities for difable group</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Souveniers and merchandises in island</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Garbage management</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Toilet</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Praying building</td>
<td>√</td>
</tr>
<tr>
<td>3.</td>
<td><strong>Impacts of Tourism Development</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>An increasing number of visitors</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Increase in local economy</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>An increasing number of foreign tourists</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Improved infrastructures</td>
<td>√</td>
</tr>
</tbody>
</table>

US = Unsatisfactory; S = Satisfactory; SE = Satisfactory Enough; VS = Very Satisfactory
Source: Primary data processed, 2019
Table 2 shows tourist satisfaction to tourism destinations and services on Bunaken Island. Viewed from the aspect of destination and tourists, in general respondents were satisfied with the greatness of tourism destinations and the increasingly number of tourist visits on Bunaken Island (both had an average score of 4 – ‘satisfactory’). In view of the roles of stakeholders, they viewed that the involvement of local residents (community), coordination among government instances (government), the management of Bunaken Island tourism attractions (tourism operators), and the compliance with island tourism regulations (tourists) were good (all indicators had an average score of 4 – ‘satisfactory’). In terms of tourism services, they viewed that 1) some aspects were good with an average score of 4 – ‘satisfactory’ (services for tourists on Bunaken Island, service standards for tourists, facility standards for tourists, clarity in promotion information, accommodation facilities available, safety in infrastructure on island, as well as souveniers and merchandise in the island); 2) some aspects were good with an average score of 3 – ‘satisfactory enough’ (accuracy of island tourism information, signposts, infrastructures available, event amenities, transportation facilities, as well as culinary and rest areas; and 3) two aspects were good with an average score of 5 – ‘very satisfactory’, however, in this aspect of tourism services, they felt unsatisfied with health facilities and facilities for disabled group with an average score of 2 – ‘unsatisfactory’. Finally, from the aspect of the impact of tourism development, they perceived that some impacts were positive with an average score of 4 – ‘satisfactory’ (the increasing number of visitors, increase in the economy of local community, the increasing number of foreign tourists, and improved infrastructures). The data on the tourist perception reflected the tourist preferences about an integrated island tourism model on Bunaken Island. It is expected that positive tourist preferences on tourism objects and attractions on Bunaken Island will be able to encourage more domestic and foreign tourists to visit and revisit it or convey positive information to friends to visit also in the future. These tourist preferences are very important as the bases for developing, managing and improving the sustainable island tourism destination on Bunaken Island. In addition, the tourist preferences-based integrated island tourism model can also be a pioneering project of the development of island tourism objects and attractions that are attractive for tourists on other adjacent islands, in this case in the Bunaken National Park in particular as well as in other archipelagic regions throughout the world in general.

The development and management of island tourism on Bunaken Island involved public and private stakeholders such as management of the Bunaken National Park, local governments, tourism operators, and local communities. Each had different preferences regarding the development and management of island tourism in the archipelago. From the side of the central government, the management of the Bunaken National Park placed more emphasis on reducing the adverse effects of tourism development and management on the destruction of natural environment. The Municipal Government of North Sulawesi wanted to optimize the use of resources on Bunaken Island and its marine park to create employment opportunities while protecting the natural resources. The tourism operators on Bunaken Island depended on the availability of natural and cultural heritage resources on Bunaken Island and required the availability of various related tourism facilities and services in a sustainable manner through a long-term economic growth, profits, and new business opportunities.

The tourist preferences found in this study rise challenges for stakeholders in the integrated island tourism development on Bunaken Island, i.e. central government through the management of the Bunaken National Park, local government, tourism operators, and local communities. All these stakeholders should ideally be able to formulate a model of integrated island tourism development in a sustainable manner based on tourist preferences on Bunaken Island. On the one hand, this can be seen from various internal components that support the island tourism development on Bunaken Island, while on the other hand, this can be seen from the integrated network of tourism objects and attractions on Bunaken Island which are complementary, but not competing, with those on the other adjacent islands around the Bunaken National Park.

Bunaken Island has developed much more rapidly than other islands around the Bunaken National Park such as Siladen, Manado Tua, Mantehage, and Nain. The development of Bunaken Island as an
attractive tourism destination can be a model of integrated island tourism development for the adjacent islands, both in terms of the greatness of tourism destinations and the increasing number of tourist, the role of stakeholders (community, government, tourism operators and visitors) as well as its tourism services. Some strategic aspects that already exist need to be increased again, namely the greatness of tourism destination on Bunaken Island and the increasing number of tourist. The involvement of local communities, coordination among governmental agencies, management of tourism attractions on Bunaken Island, and compliance with island tourism regulations need to be increased. All these improvements are important so that the services for tourists visiting Bunaken Island are better, promotion information is clearer, accommodation facilities are more adequately available, infrastructures on island are safer, as well as souveniers and merchanides on island are increasingly diverse. In order to develop into an ideal archipelagic tourism model, stakeholders on Bunaken Island need to always improve the accuracy of information about island tourism, improve signposts, provide supporting facilities and infrastructures, event amenities, transportation facilities, as well as adequate culitnary and rest areas. In addition, to anticipate the health problems during the trip, stakeholders need to improve health facilities and facilities for disable group. These strategic steps are needed to develop the integrated island tourism on Bunaken Island.

Based on the perceptions of tourists visiting Bunaken Island, the development of integrated archipelagic tourism in the Bunaken National Park can be done by promoting the attractiveness of tourism objects and attractions around the Bunaken National Park as a whole not only on Bunaken Island, but also in Siladen, Manado Tua, Mantehage, and Nain islands. The promotion can be done mainly through the internet, television, and brochures. The integration of the promotion of the five islands is important so that every tourist visiting Bunaken Island also visits other adjacent islands, and they can tell friends about the beauty of tourism objects and attractions on the five phenomenal islands as a whole. The promotion of archipelagic tourism is focused on two things, namely on the the beauty of island as well as its tourism attractions. The promotion of archipelagic tourism is also directed at tourism packages with a stay of more than three days so that the possibility of tourists to visit Bunaken Island as well as Siladen, Manado Tua, Mantehage, and Nain is increasingly high. With a longer stay, tourists are more relaxed in enjoying various tourism objects and attractions, different from island to island without being constrained by limited time. In addition, tourists are also more likely to interact intensively with local residents on the islands visited so that people feel cared for and involved and can actively participate in welcoming tourists warmly and serving them well.

Considering that tourists have generally lived in homestays and economic hotels and some in star hotels, the development of archipelagic tourism that is friendly to the local community also needs to be implemented by empowering them through building homestays and economic hotels that are locally standard but not in conflict with or amending international standards. Ideally, some archipelagic tourism packages are provided specifically by travel agents, so that tourists can visit the five adjacent islands around the Bunaken National Park as tourism package. However, it is still possible that tourists arrange their own trip to visit not only Bunaken Island, but also the adjacent islands such as Siladen, Manado Tua, Mantehage, and Nain. Therefore, sea transportation facilities and infrastructure need to be developed and managed professionally, connecting the five strategic islands around the Bunaken National Park. With tourism services and destination facilities that meet local and international standards, tourists are increasingly likely to visit the five adjacent islands in a satisfactory manner, but not just focus on Bunaken Island. With the integrated archipelagic tourism development model, it is expected that more tourists can visit through a complete tourism package, the positive impact on the increase of local economy can be equal on the five islands, more foreign tourists from various countries can visit the adjacent islands proportionally, and the infrastructures supporting the integrated archipelagic tourism can be better in the five islands over time.
Conclusion and Suggestions

Bunaken Island has been developed as a specific tourism destination around the Bunaken National Park, so this tourism destination looks magnificent and attracts a large number of visitors, both local, national and foreign tourists, especially in July, August, and September. With the increasing number of visitors, island tourism on Bunaken Island had a positive impact on improving both local economy and infrastructures. Tourists generally felt that all these achievements were satisfactory and this can be the basis for the development of archipelagic tourism on Bunaken Island in the future. However, given the relatively limited carrying capacity of Bunaken Island, an integrated archipelagic tourism development model based on tourist preferences is very strategic not only for the development of integrated island tourism on Bunaken Island itself, but also to build a network of strategic tourism objects and attractions related to four other adjacent islands (Siladen, Manado Tua, Mantehage, Nain) around the Bunaken National Park. It is expected that using this model, the archipelagic tourism around the Bunaken National Park can develop in a sustainable manner. This finding is very useful as a consideration for public policy makers, both in central and local governments, to enhance the roles played by tourism operators and community empowerment in the development of integrated archipelagic tourism so that domestic and foreign tourist visits can increase with the increased carrying capacity of the adjacent islands for tourism around the Bunaken National Park over time.

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Potential Spots for Developing Maritime Ecotourism Destination in Blanakan Coast, West Java

Noverita Dian Takarina¹, Mahawan Karuniasa²

¹Department of Biology, Faculty of Mathematics and Natural Sciences, University of Indonesia, Depok, West Java, Indonesia
²Sekolah Ilmu Lingkungan, University of Indonesia, Salemba, Jakarta, Indonesia
noverita.dian@sci.ui.ac.id

ABSTRACT

Blanakan coastal area has several spots for the development of maritime ecotourism. This study aims to identify the potential spot and improvement effort in the potential spots. We conduct survey and communication to local administrative (village officer). There are five spots that can be visited, namely fish auction center, Pelangi forest, crocodile breeding, silvofishery, and historical site. There are two fish auction centers, namely Blanakan and Pamanukan. Some attempts have been made to improve the ecotourism in here, depending on the spots. Mangrove seeds were planted in silvofishery area along with the shore and riverside. In Pelangi forest area, sanitation facilities was added which connected to crocodile breeding area. At historical site, there are community service activities and religious tours. Collaboration between the community, the government from the village level to the district and provincial level as well as academia is very important. To improve the potential spots for developing maritime ecotourism destination in Blanakan is very important to keep developing the collaboration among stakeholders.

Keywords: coast, ecotourism, mangrove, silvofishery

Introduction

Background

Indonesia is known as the largest maritime countries with the areas of marine ecosystem comprises of sea state (3.1 million km²), Exclusive Economy Zone (2.7 million km²) and it makes the total of Indonesia sea is 5.8 million km². The coastline is spans over 81,000 km with total 17,508 islands. The marine ecosystem in Indonesia is also has high biodiversity. The area of mangrove forest in Indonesia are up to 2.5 million ha (Parmudji, 2000).

West Java also rich with the marine tourism destinations. The notably beaches in west Java are Cipatujah, Loji, Pangandaran, Pamengpeuk, Pelabuhan Ratu, Rancabuaya, Santolo and Ujung Genteng (Kusuma & Al Hakim, 2018). The Blanakan coast has been known as coastal area of northern part of west Java beach with mixture of mangrove forest, fish pond and fish pond revegetated by mangrove (silvofishery) (Takarina & Pin, 2017). In some parts of northern beach, there are coastal areas that have been used as recreational and marine tourism. For example those area are Tanjung Pakis beach and Tengkolak beach. The main marine tourism attractions offered from those area are beach, fish pond and silvofishery. The Blanakan coast tourism is florishing now. It has great potential.

One of significant potential besides mangrove diversity is the awareness of multistakeholders. Those stakeholders including community members and leaders, fishermen, and even government officials. There are awareness and positive attitudes towards the implementation of ecotourism in Blanakan.

However, the ecotourism in Blanakan is not only lies in one dimension, such as marine tourism. The potentials of ecotourism in Blanakan comprises of coast and land based tourism. The stakeholders were not only fishermen but also involving community in the land. Respectively, the implementation of ecotourism in Blanakan should focus on the maritime point of view rather than maritime, or coast and land based perspectives.
Research Objectives

Considering the facts mentioned above, hence this paper aims to assess the potential of maritime ecotourism in Blanakan coast in general. Specifically, this paper has following specific aims, they are:

1. identify and assess the potential spots and challenge in developing the maritime ecotourism destination
2. develop strategy and provide assistance, facilitation and infrastructure supports for developing the maritime ecotourism destination.
3. evaluate the current progress resulted from the assistance, facilitation and infrastructure supports given by the researcher team.

This research will deliver benefits not only from the scientifical points of view but also from developing points. The community will obtain information and knowledge regarding to the Blanakan maritime ecotourism current status. With the assistance provided by the researchers, the community will also have in-future capacity on how to develop and sustain the Blanakan maritime ecotourism.

Literature Review

Marine and coast are a complex ecosystem. It comprises ocean, sea, beach, mangrove, wetland, and even river mouth. Hence, to success manage those ecosystems, it requires a comprehensive approach which is maritime based approach. Recently, there is a growing marine-coast tourism with its complexity. Considering the complexity, the maritime ecotourism has been coined.

According to Lekakou & Tzannatos (2001), the term maritime tourism relates to a particular form of tourism and is also the search of a more direct and permanent contact of the tourist with the ocean and surrounding land based environment. This term includes every tourist activity pertaining to the open sea, coast and land. Apart from the primary use for leisure crafts and the cruises, the maritime tourism activities include a wide range of marine based activities such as swimming, underwater fishing, scuba diving, and beach and mangrove walk to nearby mangrove forests. Apart from that, it also includes visiting the land based tourism spots including restaurant, handicraft center and even cultural religious sites (Figure 1).

Figure 1. The intersection of marine, coast and land-based tourism resulted in maritime ecotourism. The differences depend on the following activities: marine tourism (swimming, fishing, boating), coast tourism (walk, bicycle, sightseeing) and land-based tourism (culinary, culture, pilgrimage).
Based on Hall (2001), maritime tourism refers to coastal tourism but it also includes every tourist activity deriving from the sea such as deep-sea fishing and cruising. Orams (1999) added that maritime tourism referring to those leisure activities which focus on the maritime environment with the consumption or use of which requires that the consumer travels away from traveller’s place of residence.

At an international level, the concept of maritime tourism, includes the total of tourist, recreational and leisure activities which occur in the marine space of a country receiving and offering hospitality to tourists. Recently, Hall (2001) stated that the maritime tourism is known as one of the world’s largest industries of contemporary tourism, with a significant participation in the tourist economies of the countries which have developed it and with a tendency for continuous and fast rates of development (Webe & Mikacic, 1994; Pollard, 1995).

The maritime ecotourism is a flourishing tourism industry. It is estimated that the world’s maritime tourism market is high as € 174 billion for 2005. The spend of maritime ecotourism is 10.5% of the total expenditure of overall tourism. In Indonesia there are several acknowledged ecotourism destinations across the archipelago. Those destinations are Sabang, Toba, Jakarta old city, Pangandaran, Borobudur, Bromo Tengger Semeru, Batur Bali, Rinjani, Tanjung Putin, Derawan, Toraja, Bunaken, Wakatobi, Komodo-Kelimutu-Flores, and Raja Ampat (Nirwandar).

**Methodology**

The methodology in this research combined descriptive studies and developing approach (Figure 2). The descriptive studies included the analysis and mapping of potential maritime ecotourism spots following Sebahat et al, 2010. Those spots included mangrove forest, silvofishery, crocodile breeding, fish auction center and historical sites. After the mapping, we continue by analyzing the potential and weakness of ecotourism spots. Based on the analysis, we provide the improvement of ecotourism facilities by providing the basic requirements of those ecotourism spots.

**Study site**

The Blanakan coast is located in Blanakan village, Blanakan subdistrict, Subang district, West Java province. Our study site was focused on the spots distributed in the vicinity of Blanakan river. The river itself is located from upstream at lat: -6.277444, long: 107.6599 to downstream (river mouth) lat: -6.240083, long: 107.667472 (Figure 3). The river was surrounded by settlements and paddy field, in midstream was transition area from paddy field to fish pond and downstream was dominated by fish pond and revegetated by mangrove.
Mapping the Maritime Ecotourism Spots

This method aims to identify the potential spots available in the study site. For identification of potential maritime ecotourism spots in the large areas, we used remote sensing approach. The satellite images were downloaded and analyzed based on the maritime ecotourism interests (Figure 4). The ecotourism interests were divided into marine, coast and land-based areas. Respectively, if the interests for ecotourism were coastal vegetations then we looked for mangrove coverages. For identifying the mangrove, we used specific satellite image that contain mangrove.

Besides identification of vegetation as maritime ecotourism interests, we also looked for other objects. Those objects are infrastructures that have or related with the ecotourism values. The objects can be commercial, cultural and religious infrastructures. After the potential spots are identified, then the image of that potential spots are overlayed into the current map of our study sites. The detail of mapping the maritime ecotourism spots can be seen below.
Improvements of the Spots

Based on the results from previous step, it will inform the status of the selected spots. The status that can be obtained including whether the selected spots are degraded or not and lack of necessary facilities or not. By analyzing the coast and also mangrove vegetation, we can identify which area need to be improved for supporting the ecotourism. The improvements can be planting the mangrove seedlings for instance. Besides that, the improvements were also applied for the selected infrastructures. For instance, if the current infrastructures do not have sanitation facilities, then the required improvements are building the toilet.

Improvements are not only delivered as physical development. Besides we are conducting construction we also delivering workshop. If the physical development like the construction of infrastructures aiming to improve the spots in the context of infrastructure development. Respectively, the workshops are aiming to increase the capacity of ecotourism stakeholders.

In delivering the workshop, this research has collaboration with multi-stakeholders coming from various backgrounds. Those multi-stakeholders representing the community, academics and government components. The methodology we used in delivering the workshops comprises of 2 ways active learning and continue with the focus group discussion (FGD). The 2 ways active learning provide opportunities for the stakeholders to learn actively. Meanwhile, by using FGD, the ecotourism stakeholders have a learning media for each other and share their knowledge and experiences each other.

Results and Discussion

Demographic potential

Blanakan subdistrict is a growing little city with area of 7839.37 ha² and consisting of 9 villages. Those villages are Blanakan, Cilamaya Girang, Cilamaya Hilir, Jayamukti, Langensari, Muara, Rawamekar, Rawameneng and Tanjungtiga. The study site is located in the Blanakan village. Correspondingly, all villages have mangrove forest and silvofishery area that bordered with the sea. The total population in Blanakan subdistrict is 63242 lives. Meanwhile the population in Blanakan village alone
is 12112 lives. The high population in Blanakan can provide demands for tourism. People living in Blanakan can be a potential tourist for maritime ecotourism. The Figure 5 show the population of Blanakan village in comparison with other villages in Blanakan subdistrict (BPS, 2017).

From the Figure 5, it is clear that there are more people are living in Blanakan village in comparison with other villages. High population in Blanakan village can be a potential and provide benefits to the development of maritime ecotourism in Blanakan coast. More people can have correlation with the demand for leisure and holiday. High population in Blanakan village can be potential visitors and customers for the maritime ecotourism in Blanakan coast. However, the ecotourism in Blanakan village should be managed carefully and sustainably. This issue is very important to avoid the overcapacity of visitors to the ecotourism spots in Blanakan coast. Overcapacity can lead to the damage of mangrove and even the number of litters contaminate the pristine mangrove forests. The stakeholders and tourism operator should balance between the visitor demands, ecosystems capacity and sustainability. Since the ecotourism spots take place in natural spots that are very fragile, thus the operator should consider the sustainability issues. For example, the sustainability can be achieved by limiting the visiting seasons and applying the season break. By applying the season break it can provide time for mangrove to recover from tourism pressure. The other strategies are by limiting the quota or the number of visitors that are allowed to visit the mangrove forests.

**Climate potential**

Another important factors that can affect the ecotourism is the climate and weather. These factors become very important since the characteristics of ecotourism that spend most of the time and activities in the outdoor. Most of the ecotourism spots in Blanakan coast will be located in the beach like environments. In this environment, most of the climate and weather is warm and has more sun. Since the Blanakan coast is located in the tropical area, the temperature will be more humid, warmer or even hotter. The temperature in the night is 22°C and in the day is 33°C. In general the weather can be divided in wet season from December to March, humid season from April to June and dry season from July to November.

The season was correlated with the rainfall and number of days with rain. Figure 6 and Figure 7 informs the rainfall and number of days with rain in Blanakan subdistrict. It can be seen that Blanakan subdistrict experiences rain from February to May with its peak on April. The rain season will repeats again
from October to December. The rainfall is correlated with the number of days with rain. It also can be seen that there is no rain in June and July. At the same time, June and July are categorized as humid and dry seasons. Respectively, the best seasons to visit Blanakan are March to May and October to December. During that time the weather is more cooler compared to July to September that during the time the weather is very humid and hot.

![Rainfall Graph](image1)

**Figure 6.** The rainfall (mm) in villages in Blanakan subdistrict.

![Number of Days with Rain Graph](image2)

**Figure 7.** The number of days with rain in villages in Blanakan subdistrict.

The stakeholders in developing the maritime ecotourism in Blanakan should consider carefully the climate and weather factors. Those factors are known as very important for tourists in decision making and also influence the successful operation of ecotourism businesses. Respectively, businesses are likely to be affected by weather conditions, although in the long term these will follow systematic changes as projected under different climate change scenarios. The unpleasant climate and weather can adversely impact the health of tourist. Warmer temperature especially in the coastal should receive more attention since it can cause heat stress for tourists.
Seacurrent potential

The Blanakan coast is known as calm water with seacurrent ranging from 0.1 to 1.7 km/h. The Figure 8 shows the seacurrent and direction (Takarina, 2019). The highest seacurrent is observed in July. Meanwhile the lowest seacurrent is occurred in May. The current is flowing from east to west. The calm seacurrent indicates that the marine water in the coast is suitable for boating and kayaking tourism activities. The maximum limit for kayaking in open sea is known up to 2.5 knot or equal to 4.63 km/h. Meanwhile the seacurrent in Blanakan coast is still below the permissible limit that safe for ecotourism activities.

![Figure 8. The seacurrent and direction in Blanakan coast](image)

Accessibility potential

The maritime ecotourism in Blanakan coast is quite accessible. There is intercity highway that connect capital city to the Subang district. The highway spans over 94.64 km. From Subang district to Blanakan subdistrict and continue to Blanakan village there is village roads accommodate 2 cars. Inside Blanakan village there is a road network. The road has smaller width. The road networks in Blanakan village can been seen in Figure 9. The village road network only available in the leftside of Blanakan river instead of rightside of river. The presence of road network in the left related to the presence of more tourism spots in the left.

Improving the connectivity of a transport network that serves an ecotourism destination is important. The presence of road network is considered vital in increasing access to the ecotoursms spots. Nonetheless, a region’s road network and level of public transport services are critical to the sustainability of its relationship with an ecotourism destination. The legibility of the road network is significant in increasing the utility of the service. Providing good public transport services means that the visitors has an option to shift modes and change unsustainable travel behaviour. The accessibility and mobility of the visitors in the ecotourism setting is significant because the environment that people come to see has to be protected. If the ecotourism destination is integrated with the transport network, its sustainability may be improved (Sorupia, 2007).
Figure 9. The accessibility and road network in Blanakan village.

Actually, in Blanakan village and coast, there are another access that can be used to visit the mangrove forest and go to the coast. This access is through the Blanakan river. The width of Blanakan river is varied from 60 m near the river mouth to 11 m in the upstream. Considering the size, hence the river can be explored by boat (Figure 10). The visitors can aboard the boat in the jetty in the upstream and cruising through the river.

Figure 10. The boat parks in Blanakan river.

**Mangrove Biodiversity Potential**

The main attractions in Blanakan village and coast is the intact mangrove forest and fish ponds combined with mangrove forest known as silvofishery. The coast of Java island is known as natural habitat of mangrove species. However due to the land conversion from mangrove to the fish ponds, settlements have caused the mangrove population and biodiversity have been declined. In Blanakan, the community
has awareness to keep and protect the remaining mangrove forest. Even though the community has developed fish pond in coastal areas, yet they also preserve the trees. Besides conserving the mangrove trees, the community has also planted the mangrove trees in the fish ponds.

Mangrove trees not only growing either naturally or planted in the fish ponds in Blanakan village and Blanakan coast. Variety of mangrove trees were also observed grow in the vicinity of Blanakan river banks. It is possibly that the mangrove trees in the river banks were not cleared when the community build the fish ponds. Moreover, it is also possible that the community has planted the mangrove trees in the river banks. As a result of silvofishery practice, now the Blanakan has dense mangrove trees whether in land, coast and also in river banks.

Recently, the mangrove community has gained significant attention in tourism or specifically in ecotourism. There is a numbers of mangrove forest know have been opened for public. Those mangrove forests have been considered as ecotourism destination. There are several considerations that can make a mangrove forest can be potential ecotourism destinations. Those considerations are mangrove species diversity, biota objects, and time of tidal (Sumarmi et al, 2018). All aspects of biophysics are a good value. The diversity of mangrove species for ecotourism purposes include *Aegiceros corniculatum*, *Avicennia lanata*, *Avicennia alba*, *Acanthus ilicifolius*, *Avicennia marina*, *Rhizophora mucronata*, *Cylindrica*, *Ceriops tagal*, *Bruguiera gymnorrhiza*, *Nypa fruticans*, *Rhizophora apiculata*, *Sonneratia caseolaris*, *Derris trifoliate*, *Rhizophora stylosa* and *Cyllocarpus mollucencis*.

In this paper we have developed advance methodology in evaluating and assessing the mangrove forests. This needs to be done in searching the most mangrove forest that very ideal as maritime ecotourism destination. For this method, we used the satellite image and do some analysis. This remote sensing based analysis can differentiate the density of mangrove trees ranging from the low to high. The result can be seen on Figure 11.

Based on the Figure 11, the mangrove trees are detected and distributed in fish ponds. Moreover, mangrove trees are also detected along the river banks, The detected mangrove trees are represented as orange colour. As can be seen the mangrove trees have dominated the coast and river banks. Even though, there is an open space represented as blue colour. Those open space representing the fish ponds that does not have mangrove trees. However, the mangrove trees are still dominant.

By looking the satellite image analysis it is clear that mangrove trees in Blanakan coast and river are still dense. The high density of mangrove trees indicate that the mangrove forest resulted from silvofishery can be used as maritime ecotourism destinations.
Figure 11. The density of mangrove trees (indicated by orange colour) identified by remote sensing in Blanakan village and coast.

Besides the mangrove in Blanakan is dense, it also has biodiversity. There are 3 species found in the Blanakan river. The mangrove species include *Avicennia marina*, *Rhizophora mucronata* and *Sonneratia caseolaris*.

**Fish Diversity Potential**

The Blanakan coast is also known as suitable habitat for fish species. There several fish species have been identified from this sites that include *Leiognathus splendens*, *Oreochromis mossambicus*, *Moolgarda seheli*, *Oxyeleotris marmorata*, *Monopterus albus* and *Tetraodon nigroviridis* (Figure 12) (Takarina, 2019). Those species are living in the Blanakan river, coast and sea. The most consumable fish is *Leiognathus splendens*. By looking the fish diversity, the Blanakan aquatic ecosystem spans from the river to sea contains high maritime ecotourism potentials. Those potential can be used as fishing activities. Since we propose the ecotourism, the fishing should be catch and release fish especially for juvenile size fish species or species that is protected (Mojibul et al, 2018).
Figure 12. The fish diversity potential found in Blanakan river and coast including edible species (a) *Oreochromis mossambicus*, (b) *Moolganda seheli*, (c) *Oxyeleotris marmorata*, (d) *Monopterus albus* (e) *Tetraodon nigroviridi*, (f) *Mystus* sp. and (g) *Leiognathus splendens*.

Figure 13. The potential area for fishing based ecotourism for *L. splendens* in Blanakan coast.

In supporting fishing based ecotourism in Blanakan coast, it requires map of potential area for fishing. For this purpose, we have developed comprehensive map indicated fishing potential area for *Leiognathus splendens* species (Figure 13). This species is chosen because it is edible and can be consumable. The most suitable habitats for fishing of *L. splendens* were located near river mouth. The estimated suitable habitats can be used to indicate the potential sustainable fishing grounds to support the fishing based ecotourism. Total potential fishing grounds are estimated closed to 518994 m$^2$. The most potential fishing grounds are located in the core of suitable habitats with area equal to 116079 m$^2$. 
Managed Ecosystem Potential

Beside natural based ecosystem potential that can be used as ecotourism destinations, in Blanakan there is also several managed ecosystem potentials. Those spots are located in the Pelangi forest area and crocodile breeding (Figure 14). The Pelangi forest area located more to the land which the silvofishery attractions is more near the river and the coast. The Pelangi forest area comprises mixture between mangrove species and terrestrial tree species. This is related to the location of the Pelangi forest area that more inland. The Pelangi forest area offers the visitor various tree species. In here the visitor can just enjoy the scenery or even learning about the terrestrial trees and mangrove species. The important attraction in Pelangi forest area is the presence of wooden bridge. By using this bridge, it allows the visitor to do the mangrove walk. The visitor can walk through the mangrove trees that grow above the water. By using these facilities, it will increase the attention and awareness of visitors to the mangrove ecosystems.

Figure 14. Managed ecosystem and infrastructure potential: (from left to right) Pelangi forest area (a), crocodile breeding (b) and (c) fish auction center

Another important managed ecosystem in Blanakan is the crocodile breeding. In this place, the visitor can observe the native animal that usually living in the coast that inhabited by mangrove trees. The crocodile is known as native animal in mangrove areas. By observing the crocodile, it will increase the awareness of the visitors toward the biodiversity and sustainability of mangrove forest and its related ecosystems. Hence, the crocodile breeding in Blanakan plays important roles for supporting maritime ecotourism potentials.

Land-based Infrastructure potential

The maritime ecotourism potential in Blanakan coast is not only offering natural potential but also anthropogenic potential. This comprises of infrastructures that have thematic relations, commercial values and heritage or cultural values. The thematic relations mean there is a spot that has connection with the activities in the sea and coast. In the Blanakan coast the infrastructure is fish auction center (Figure 14). The fish auction center is actually a place where the fishermen landed and sold their catches to the customers. Nonetheless, because this center can represent the biodiversity of the sea and coast, the fish auction center can be a maritime ecotourism potential. In Japan, the Tsukiji fish auction center has been known globally. This center has been tourism destination. Respectively, we offer the fish auction center in Blanakan as destination for visitors.

Proposed maritime ecotourism spots

Based on the extensive analysis on various ecotourism potentials finally we propose ecotourism spots in Blanakan coast (Figure 15). We have selected several spots that are very potential. Those potentials are distributed from the sea, coast and to the inland. The spots follow the Blanakan river and some spots are
located along the river banks. In the sea area the ecotourism potentials including boating and fishing. Meanwhile in the coast the spots are mangrove observation and planting. The coast has sediment and lack of mangrove trees. This sedimentation that lack mangrove trees is considered as area that is suitable for planting. Behind the coast there is a silvofishery area in fish pond and river banks. This area is also suitable for mangrove observation. The inland and upstream of Blanakan are also having ecotourism potentials. In here the visitors can visit the historical site, fish auction center, crocodile breeding and forested area. The Blanakan river is also offering some potentials. In the river, the visitors can have boat exploration. By doing this exploration the visitors can have sightseeing on mangrove ecosystem grow along the river banks.

![Figure 15. The proposed maritime ecotourism spots in Blanakan coast.](image)

**Improved Maritime Ecotourism Spots**

Based on the mapping of maritime ecotourism potentials, this research has also identified some ecotourism issues that should be managed (Figure 16). The maritime ecotourism in Blanakan coast has strong correlation with the mangrove diversity. Hence, in some parts of Blanakan coast we have observed that the mangrove is still lacking. For solving these issues, we have improved the Blanakan coast where the mangroves are still scarce. Respectively, we have conducted mangrove seedling planting (Figure 17). The planting activities were conducted in two locations. First location is in the east coast near the sea. In here the seedling were planted in the sediments. This aims to increase the density of the mangrove. The second location of seedlings planting is in the river banks. Eventhough the mangrove in Blanakan river is still dense but there are some parts that mangrove still scarce.

Another issue that need to be resolved is sanitation. This issue is very important related to the ecotourism context. Failure in managing the sanitation will cause release of pollutant to the tourism sites. Since this is the ecotourism then the pollutant will be released to the natural sites that used as ecotourism sites. The pollutant usually come from the visitors, it can be organic and inorganics. This can be happened because in the ecotourism sites the sanitation facilities is still lacking or not working properly. Based on our analysis we found that the sanitation facility is still lacking in the Pelangi forest area. The lack of
sanitation will cause pollutant released to the ecosystem and can affect the trees and mangrove trees as well. Considering that, we have decided to do some improvements. The improvement that we have done is in the form of constructing a latrine in Pelangi forest area. It is expected that the latrine can reduce the organic pollutant and prevent the pollutant contaminate the ecosystems.

Figure 16. The improved maritime ecotourism spots in Blanakan village and coast.

Figure 17. The improvement activities (a. mangrove planting, b. workshop) for supporting maritime ecotourism spots in Blanakan coast.

The ecotourism is need to be sustained. The sustainability is not only related to the improving infrastructures. Besides physical construction, we also need to improve the community. The improvements of community will lead to the improvements of community attention, knowledge, awareness and capacity. If those issues have been improved then it will be resulted in the sustainability of the ecotourism in Blanakan coast. For improving the capacity of community, we have conducted a workshop (Figure 17). The participants of this workshop including the officials of Blanakan and community members ranging from farmers to fishermen. The participants are very enthusiast in attending this workshop. The workshop that has been delivered through active learning and focus group discussion have received warm welcome. The participants are having new knowledge. With the new knowledge it is expected that the community awareness will be increased and can sustain the ecotourism practices in Blanakan coast.

The Table 1 summarizes the proposed maritime ecotourism spots along with the improvements that have been done. The readers can see the potential and what kind of strategic improvements has been implemented.
Table 1. The list of maritime ecotourism spots and improvement activities in Blanakan coast.

<table>
<thead>
<tr>
<th>Area</th>
<th>Spot</th>
<th>Improvements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sea</td>
<td>Boat exploration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Catch &amp; fish release fishing</td>
<td></td>
</tr>
<tr>
<td>Coast</td>
<td>Mangrove planting</td>
<td>Adding the mangrove seedling</td>
</tr>
<tr>
<td></td>
<td>Silvofishery</td>
<td></td>
</tr>
<tr>
<td>River</td>
<td>Boat exploration</td>
<td>Adding the mangrove seedling</td>
</tr>
<tr>
<td></td>
<td>Silvofishery</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mangrove forest</td>
<td>Sanitation facility in form of latrine has been</td>
</tr>
<tr>
<td></td>
<td>Crocodile breeding</td>
<td>constructed</td>
</tr>
<tr>
<td>Inland</td>
<td>Fish auction center</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Historical sites</td>
<td></td>
</tr>
</tbody>
</table>

Conclusion

From demographic perspectives, the development of maritime ecotourism in Blanakan village has high potentials considering that the Blanakan village has high population that can provide more potential visitors and create demands. However, the number of visitors should be managed carefully to avoid the over capacity in ecotourism spots. The weather in Blanakan is quite pleasant with the best time for visit is March to May and October to December. The sea current in Blanakan is also low and make the Blanakan coast is suitable for boating.

From the aspect of nature which is the core of maritime ecotourism the Blanakan has high potential. First, there is identified dense mangrove trees as can be seen in silvofishery area and along the Blanakan river. Besides that, the Blanakan has also biodiversity in the form of species richness. There are at least 7 fish species that can be found in Blanakan coast.

Despite the Blanakan potentials, the development of maritime ecotourism in here still requires some improvements. The improvements that have been conducted in Blanakan coast are the mangrove planting and construction of latrine to support sanitation. To conclude, this research has success to document and even becomes parts of the progress that has been achieved in the Blanakan.

Acknowledgement

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The Economic Impact of Man-Made Tourism Development Towards Local Community in Kota Batu East Java (Case Study: *Pasar Parkiran* Jatim Park I)

Tomi Agfianto¹, A Faidlal Rahman²

¹Tour and Travel of Sebelas Maret University
tomi.agfianto@staff.uns.ac.id

²Hospitality Management of Brawijaya University
faidrahman@ub.ac.id

**ABSTRACT**

Recently, Tourism becomes a great demand by all people including the millennial group. It makes stakeholders of tourism industries should provide and accommodate the demand of the millennial. The millennial people are close to challenges, technologies, digital, and something that has excitement. One of tourism concepts which is suitable and highly demand is man-made tourism such as theme park, amusement park, etc. This study aims to identify and analyze the tourism impact that emerges with the existence of man-made tourism activities, because those tourism activities are closely to capitalist monopoly and industrialization. The approach of this research was quantitative method by distributing questionnaires to the tourists who spent their expenditure and local host who received income from the tourism activities. This research was conducted at the *Pasar Parkiran* tourism destination in Kota Batu East Java which is managed by Jatim Park I. The results of this study explain that the value of Keynesian Income Multiplier (KIM) effect is 0.93. The result shows that tourism activities give positive impact to local host due to the value close to 1.00. The research explains that negative image of mass tourism activities that is monopolized by the company is not totally true, while tourism is managed by the company involving the community as the partner will have a positive impact on both sides.

**Keywords:** Mass Tourism, Man-made Tourism, Tourism Economic Impact, Batu City Tourism Development, *Pasar Parkiran*.

**Introduction**

**Background**

Tourism becomes a primary and leading sector in development the economy of the country. Since 2016, Tourism contributes to improve the economy by donating US$ 13.568 billion. Furthermore, in 2018, tourism has been able to generate a second largest foreign exchange income after Crude Palm Oil (CPO) (Kemenpar, 2019). Another indicator of the successful growth of the tourism sector is based on data released by the Indonesian Ministry of Tourism that the increasing number of foreign tourists year by year. In 2018, there was a growth of 12.61% from 2017 which was 15,810,305 foreign tourists, although the number was not in accordance with the figures targeted by the ministry which were 17 million foreign tourists in 2018.

The continuity of Indonesia Tourism development has already positive impact on the tourism growth in East Java Province. This development proved by increasing the number of tourists, where East Java was visited by 66.314.044 tourists, consist of 690.509 foreign tourists and 65.623.535 domestic tourists in 2017. This number has a growth of around 11.62% compare to the previous years 2016 which amounted to 618,615 tourists. The development of tourism industry in East Java, both foreign and domestic tourists, within a certain period showed a positive increase. It means, East Java as a tourism destination in Indonesia
is indeed quite potential and interesting to be visited by tourists. Therefore, this development can be used as an indicator that East Java tourism can compete with other tourism regions in Indonesia.

Geographically, Batu City is a part of Malang Raya Area which consists of Malang City and Malang Regency. This small city is well-known as tourism destination with branding of Shining Batu. Many tourists visit Batu City comes from various regions in Indonesia and countries all over the world. They come because Batu City has its own distinct characteristics and strengths that are always attractive to tourists. This is proven by the development of tourism and increasing the number of tourist visits to Batu from year to year besides being a strength in preserving the distinctiveness and diversity of tourist attractions that are different from other regions (product diversification) (Rahman, 2012).

The growth of tourist attraction in Batu City is currently classified as very massive, especially in the development of man-made tourist attractions. Based on data obtained from the Batu City Tourism Board, there are at least 49% of the tourist attractions in Batu City are man-made tourism attraction and the remaining 13% and 38% are cultural tourist attractions and natural tourist attractions. The man-made tourist attraction in Batu City is dominated by PT. Bunga Wangsa Sedjati which has Jatim Park Group tourism destination. The tourism destination has several tourist attractions including Jatim Park I, Jatim Park II, Jatim Park III, Batu Night Spectacular (BNS), Eco Green Park, Museum Angkut, Predator Fun Park and many more tourist attractions spread out in East Java Province. (Disparta Kota Batu, 2019)

The impact of the growth is expected to be able to contribute to the improvement of the local economy, especially people who are around the location of tourism activities. In some places, investors are present to develop the tourism industry with a capitalist model and the public is not given access to be involved in it. This has an impact on people becoming increasingly poor, unemployed, and social inequality is higher (Karim, 2005). How much impact is received by the community around the tourist attraction of the Pasar Parkiran Jatim Park I with the existence of tourism activities and how the implementation on the field by local people is discussed in this article.

**Research Objectives**

The purpose of this study is to identify the impact received by the local community around the development of the tourism destination of the Pasar Parkiran Jatim Park I based on the approach of the tourist’s expenditure and the local people income who are active in supporting tourism activities in the Pasar Parkiran Jatim Park I.

**Literature Review**

**Tourism Industry**

Tourism has commonly believed that it has contributed positively to economic growth as exports have strongly triggered economic expansion. The rapid development of tourism industry afford to drive the growth of local income and government revenue directly and indirectly (Oh, 2005). In last few years, this industry began to be focused by both regional and central governments. According to Okumus (2005) explains that the tourism industry is able to become one of the main sectors driving the local economic. This is able to help the Northern Cyprus economy by contributing to reduce the unemployment number by creating a total of 6,000 jobs. In addition, tourism contributed to a GDP of $ 93 million (3%). Although in further explained, that tourism is an industry that is susceptible to economic crisis in the country. The Indonesia economic crisis in 1998 affected the decrease of foreign tourists arrivals from 1997 in 12%.

According to Sunaryo (2013), historically there are two tourism development models that underlie current tourism development and management models. Growth oriented model which gives priority to mass tourism is an early development model and familiar in the 1980s. This model focuses on the high and massive level of the tourists number. After it was realized that the paradigm of the model did not have a significant impact on society, a new concept or paradigm emerged as one of the options and balances of
mass tourism, namely the concept of sustainable tourism development which began to be implemented since the 1990s.

In the tourism industry, there are three main stakeholders involved in managing and providing tourism activities. The stakeholders are the government, private companies, and local communities located around the tourist destination (Sutama, 2013). The private sector is the main stakeholder in the management of mass tourism. Jatimpark, Batu Night Spectacular, and museum angkut are mass tourism destinations managed by the private sector, where the number of tourists and tourist expenditure is the parameter of the success goals management. Tourism destinations that are provided and managed by private companies are called Investor Based Management.

The concept of Investor Based Management has the opportunity for closed the access of local host to get the impact of tourism activities. This is caused by the divisions determined by the company in terms of receiving tourist expenditure. Opportunities for sharing the impact of tourism activities should be felt by the community around the local tourist attraction. Providing access to the community is not only intended to have an economic impact on the local community, it is also expected to avoid tourism conflicts that occur between the company and local communities.

**Economic Impact**

Cohen (1984) explained that there are eight categories regarding the impact of tourism on the local community socio-economic, namely: the impact on foreign exchange earnings; impact on community income; impact on employment opportunities; impact on prices; impact on benefit distribution; impact on ownership and control; impacts on development in general; impact on government revenue. In line with Cohen, Frechtling (1987) explains that the economic impact of the tourism development model is a contribution of a tourism development model in a tourist destination to the economy of a region. These impacts can be in the form of: 1) revenue from sales of tourism products (entrance tickets, accommodation, restaurants, game / attraction rides, transportation, and retail); 2) community income (souvenir / souvenir sales and services); 3) employment opportunities; and 4) government revenue from taxes and user charges. Tourism becomes an important factor is caused can be a driving factor for the development of several economic sectors. With the increase of the tourism was followed by related industries that are close including handicrafts, souvenir goods and the agricultural sector where tourists need food for consumption.

According to MEA (2001) there are three groups of economic impacts, namely direct effects, indirect effects, and induced effects. In practice, indirect effects and induction effects are sometimes referred to as secondary effects which follow the direct effect as a primary effect (Primary Effect), it call multiplier effect.

The multiplier effect has several principles as explained by Yoeti (2008): the tourist expenditure never stops circulating in economic activities where the money is spent and rotate in that area. In the principle, the faster the rotation of the money moves into the others, the greater the influence of the money in the economy at the location and the greater the value of the multiplier coefficient. When the money disappears from circulation stops at one individual and has not moved into the others, the money has no effect on the local economy.

**Local Community**

Local Community is a group of individuals to form the personalities of the citizens of human groups or tribes who are different from one another. In a local community that is also the relevant citizens to develop and preserve cultures that are in certain strata of society which must have different characteristics. It can also be regarded as one of the media or educational institutions, a diverse field of human life both ethnicity, religion, work activities, education level, economic level, and social culture. In the context of community organization is a life together which is at the micro level of the government. In this sense is an institution or an embodiment of the subject of managers who receive the trust of community its self.
Bertand in Syani (1995) explains that community is a group of people with the same identification, organized in such a way as to carry out everything needed for a harmonious shared life. In another sense the community is a group of individuals who reside in a certain area and can interact with other individuals over a long period of time. Based on the explanation described, it can be concluded that the community is a group of people who live in a certain place for quite a long period of time and interact with each other with the aim of creating harmony in life. One form of community is a group of people who are limited by certain aspects, such as territories, nations, and groups. According to Soekarto in Syani (1995) the characteristics of a community in a form of shared life include the following: a) Humans who live together. In social science there are no absolute measurements or exact numbers to determine how many people there must be and are just called society. But the theoretically, the minimum number is more than one or at least two people living together; b) Mixed for quite a long time. A collection of humans is not the same as a collection of inanimate objects such as chairs, tables, and so on. The basic difference here is the interaction with one another. The interaction can talk, feel and understand, they also have the desire to convey their impressions or feelings; c) They realize that they are part of a group or a unit; and d) They are a system of living together. The system of living together gives rise to culture, because each group member feels himself bound to one another.

In this study, the meaning of local community is a community that has lived in Kota Batu for a long time, especially the surrounding Pasar Parkiran Jatim Park I. The community as an object of research becomes very important in the classification and determination of research criteria. As one of the efforts to impose restrictions on local communities in this location, it is determined that local communities refer to Badan Pusat Statistik (BPS) that is, all people who have lived in geographical areas for 6 months or more and or who have been domiciled for less than 6 months but aim to settled and supported by identity card (KTP) which prove that they live in the area around tourism.

Methodology

This research uses a quantitative method approach by collecting and processing data. The data in this study were collected with the original conditions with the instrument in this study was using a questionnaire. It is a technique or way of collecting data indirectly (Arikunto, 2006). There are three kinds of respondents in this article, namely: tourists by identifying their expenditures, business owners who make business in the Pasar Parkiran Jatim Park I, and labours who work in tourism destination. Where the second and third respondents are identified based on their income and expenditure related to their business and daily expenses.

The probability sampling method is used in this article with implementated a random sampling techniques without ignoring certain criteria to fit the research objectives, so that it can answer the research problem. Sample criteria in the form of tourists with a minimum age is 17 years old with the reason that tourists who have that age have been able to determine the decision to spend the money that they have. The sample size is determined by using the Slovin formula with the margin of error 10 percent.

Pasar Parkiran Jatim Park I in Batu City is the research location, because it (Jatim Park I) is a pioneer and the most famous man-made tourist attraction in Batu City with the highest number of tourists 413,497 tourists in 2016 (BPS, 2017). This research was conducted in April 2018. Primary data used by giving questionnaires to tourists who come and expend their money in tourism destination, the owner of SMEs at the Pasar Parkiran Jatim Park I to collect information of their income and expenses. Secondary data was used to support in compiling this research related to actual and factual condition of tourism in Batu City.

Number of samples in this study were 110 respondents with the detail 50 respondents of tourists, 30 respondents of SMEs owner, 30 respondents of labour in the destination. Determination of the samples refers to Sekaran (2006) where generally, to obtain good results in the research, the number of samples used are in the range of 30-500 respondents. In this study, the Keynesian Multiplier Effect analysis
A technique is used to measure the direct impacts, indirect impacts and induced impacts that occur in activities at Pasar Parkiran Jatim Park I. These economic impacts can be measured using the multiplier effect by the flow of money that occurs. In measuring impacts, there are two types of multiplier, namely: a) Keynesian Local Income Multiplier is a value that measures how much tourist expenditures have an impact on increasing local community’s income; and the others b) Ratio Income Multiplier, which is a value that measures how much the direct impact felt by tourist expenditures have implications for the overall local economy income. This multiplier measures the indirect and induced impacts. The formula that can be used in measuring the multiplier effect is as follows:

\[
\text{Keynesian Income Multiplier} = \frac{D + N + U}{E} \quad \text{(1)}
\]

\[
\text{Ratio Income Multiplier, Type I} = \frac{D + N}{D} \quad \text{(2)}
\]

\[
\text{Ratio Income Multiplier, Type II} = \frac{D + N + U}{D} \quad \text{(3)}
\]

Where:
- \(E\): tourist expenditure (Rupiah)
- \(D\): community income obtained directly from \(E\).
- \(N\): community income obtained indirectly from \(E\)
- \(U\): community income obtained induced from \(E\)

**Results and Discussion**

**Characteristics of respondents**

**Gender and Age**

The result of the research shows that gender of tourists is dominated by female (58%) than followed by male with the total 42%. Apart from gender, tourists are dominated by productive tourists, with an age range of 17-30 years at 84%, followed by 31-40 years are 12% and the remaining 4% is elderly at more than 40 years.

**Education**

The education level of tourists who become as respondents in this research are dominated by bachelors degree with a proportion of 48%, tourists with a senior high school level are 38%. Moreover, the tourists with elementary school are 2%, 4% are junior high school and 8% are tourists with a diploma education level.

**Occupation and Income**

Based on the type of occupation and income indicators, the largest proportion of tourists who come to the Pasar Parkiran Jatim Park I are students with a proportion of 44% and followed by tourists with occupation status were entrepreneurs (36%). A number of 3% proportion are tourists with civil servants and housewives and State-owned enterprises employee have a proportion of 8%.

In terms of income received by respondents dominated by young age with work status students, the income is dominated by tourists with income less than 500.000 (36%) and followed by the second proportion of 26%, namely tourists with income 1.500.001- 2.500.000. The lowest proportion is tourists with income of 2.500.001-3.500.000 by 6%, 12% for tourists with more than 3.500.000 income and 20% for tourists with income of 500.001-1.500.000.
Table 1. The Proportion of Tourist Expenditure at *Pasar Parkiran* Jatim Park I

<table>
<thead>
<tr>
<th>No</th>
<th>Description</th>
<th>Average expenditure (Rp)</th>
<th>Proportion (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Out of Location Expenditure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Transportation (Rp/pax/day)</td>
<td>21.300</td>
<td>13.17</td>
</tr>
<tr>
<td></td>
<td>Meals before arrived</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>(Rp/pax/day)</td>
<td>32.640</td>
<td>20.18</td>
</tr>
<tr>
<td>B</td>
<td>In the Location Expenditure</td>
<td>107.830</td>
<td>66.66</td>
</tr>
<tr>
<td>1</td>
<td>Meals (Rp/pax/day)</td>
<td>31.230</td>
<td>19.31</td>
</tr>
<tr>
<td>2</td>
<td>Souvenirs and Gifts (Rp/pax/day)</td>
<td>15.700</td>
<td>9.71</td>
</tr>
<tr>
<td>3</td>
<td>Entrance ticket (Rp/pax/day)</td>
<td>16.580</td>
<td>10.25</td>
</tr>
<tr>
<td>4</td>
<td>Games entrance fee (Rp/pax/day)</td>
<td>24.430</td>
<td>15.10</td>
</tr>
<tr>
<td>5</td>
<td>Toilet fee (Rp/pax/day)</td>
<td>1.940</td>
<td>1.20</td>
</tr>
<tr>
<td>6</td>
<td>Parking fee (Rp/pax/day)</td>
<td>5.580</td>
<td>3.45</td>
</tr>
<tr>
<td>7</td>
<td>Others expenditure (Rp/pax/day)</td>
<td>12.370</td>
<td>7.65</td>
</tr>
<tr>
<td>C</td>
<td>Total Tourist Expenditure (Rp/pax/day)</td>
<td>161.770</td>
<td>100</td>
</tr>
<tr>
<td>D</td>
<td>Total Out of Location Expenditure</td>
<td>499.646.220</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(D=A*monthly average of tourists) (Rp/month)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Total In the Location Expenditure</td>
<td>998.829.290</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(E=B*monthly average of tourists) (Rp/month)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Total tourist expenditure in one month</td>
<td>1,498.475.51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(F=D+E) (Rp/month)</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

*Source: Data processed, 2018*  
*Secondary data got from the management of tourist attraction, 2018*  
*Notes: The average of tourists (Jan – Dec 2017) is 9.263 tourists*

Based on Table 1 it can be seen that the proportion of transportation costs expended by tourists when visiting the location is 13.17 percent of the total costs by each tourist, while the meals costs expended before arriving is 20.18 percent or an average of Rp. 32.640,- so that the total expenditure of tourists before arriving at the location or called out-of-location expenditure is 33.34 percent or an average of Rp. 53,940,-. In this case, out-of-location expenditure occurs caused by there are a lot of culinary destination in the night for tourists’ dinner, then the tourists who will visit *Pasar Parkiran* are usually have dinner outside location. Furthermore, the average expenditure of tourists who carry out tourism activities in the *Pasar Parkiran* is 66.66 percent of the total expenditure spent. The biggest proportion of expenditure made by tourists is on meals expenditure that is equal to 19.31 percent while the next is on the games offered by tourist destinations that is equal to 15.10 percent.
1.4. Direct Effect

Owners Personality

Based on the study, the gender of business owners in the Pasar Parkiran have the same proportion of both female and male in the amount of 53.33% and 46.67% or a difference of 6.66% with an age distribution are more than 31 years (80%) with details 31-40 years is 40% and ≥ 40 years is 40%. The marital status of business owners in location are dominated by married status of 73.33% and 26.67% are unmarried entrepreneurs.

Education

In education, business owners in the location are dominated by entrepreneurs with senior high school education level (56.67%) and followed by business owners with junior high school education level of 16.67%. Business owners who have a college education level are only 13.33% with the detail are a diploma of 3.33% and a bachelor of 10%.

Business Capital and Length of Business

Business capital should be prepared by the owners. The average of owners business capital in the Pasar Parkiran Jatim Park I is Rp. 5,020,400, and the business has been running for an average of 27 months or more than 2 years.

The direct impact can be seen from the tourist’s expenditure occurs in the destination which is directly received by the business units in the location, so that it can be seen how much the direct impact is felt. The direct economic impact that occurs in the location can be seen in proportion to the net income of the business owner, which in this case varies according to the type of business being run. Data on the percentage of business unit owner's income can be seen in Table 2.

Table 2 The Proportion of SME’s Owners income at Pasar Parkiran Jatim Park I

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of Business</th>
<th>Owners</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Σ (Rp)</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Food and Beverage Outlets</td>
<td>2.500.000</td>
<td>48.66</td>
</tr>
<tr>
<td>2</td>
<td>Gifts and Souvenirs Outlets</td>
<td>2.120.000</td>
<td>41.83</td>
</tr>
<tr>
<td>3</td>
<td>Games managed by Community</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Toilet Service</td>
<td>1.500.000</td>
<td>45.94</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td>2.040.000</td>
<td>45.48</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018

The net income felt by each outlet varies according to the type of the business. Based on Table 1.2 it can be seen that the meals outlet has the largest proportion of 48.66 percent with an average of Rp 2,500,000, while the souvenirs and gifts shop have a profit proportion of 41.83 percent of the average monthly income received. There is no income received by the community related to game facilities. This is caused by the game being provided and managed directly the Management. The direct economic impact can be seen from the net income of outlet owners. The calculation of the direct impact felt by the business unit can be seen in Table 3.
Table 3 The Direct Effect at Pasar Parkiran Jatim Park I

<table>
<thead>
<tr>
<th>Type of Business</th>
<th>SME’s Owners Sample</th>
<th>Total Unit of SME’s</th>
<th>Average Income (Rp/Month)</th>
<th>Direct Effect (Rp/Month)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(a)</td>
<td>(b)</td>
<td>(c)</td>
<td>(d=b*c)</td>
</tr>
<tr>
<td>Food and Beverage Outlets</td>
<td>18</td>
<td>52</td>
<td>2,500,000</td>
<td>130,000,000</td>
</tr>
<tr>
<td>Gifts and Souvenirs Outlets</td>
<td>11</td>
<td>33</td>
<td>2,120,000</td>
<td>69,960,000</td>
</tr>
<tr>
<td>Games managed by Community</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Toilet Service</td>
<td>1</td>
<td>3</td>
<td>1,500,000</td>
<td>4,500,000</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>88</td>
<td>4,620,000</td>
<td>204,460,000</td>
</tr>
</tbody>
</table>

Source: Primary and secondary data processed, 2018

Based on Table 3 the amount of direct economic impact received by the toilets have the smallest amount of Rp 4,500,000, - with an average per month for it receiving Rp 1,500,000. The total direct impact received by all outlets in the Pasar Parkiran is an average of Rp. 204,460,000 per month, with an average of each outlet being Rp. 1,540,000.

The direct economic impact felt by the outlet owner is the net income received when carrying out its business activities in the Pasar Parkiran Jatim Park I. Meals Outlet has the largest amount of income, which is an average of Rp 130,000,000, - per month. This is influenced by in addition to the average amount per month for each meal outlets, in terms of the number of types of meals outlet, there are also a lot of 52 units. So that the amount received in each month by this business unit has the highest amount. Toilet has a small number of units. There are 3 location of toilet in the Pasar Parkiran considering the area of the destination is not too large and is part of Jatim Park I, so there are only 3 toilet units. In this case, the Pasar Parkiran is also able to open up opportunities for local workers to work in these locations. There are 163 workers who work in the Pasar Parkiran Tourism Destinations which are divided into several sectors or job positions. Before the formation of the Pasar Parkiran, the community carried out the business of selling food and drinks on the roadside as street vendors. With the Pasar Parkiran become a tourist destination, the community has location to do business without fear to the authorities in this case the local governance because of illegal business.

1.5. Indirect Effect

Expenditures made by outlets in the surrounding of the location such as the purchase of raw materials, maintenance of equipment, payroll are included in the indirect economic impacts that occur at the tourism destination. The calculations regarding the expenditure of business units inside and outside the location can be seen based on Table 4:
Based on Table 4 the costs by outlets within the location will indirectly have an impact on the local people who work at there. These expenditures include the purchase of raw material inputs, equipment maintenance, and rental costs. In this case, the expenditures made by the meals outlet and souvenir outlets do not differ too much, namely the average per unit of business is Rp 1,735,167 and Rp 1,739,636. But if seen from the total expenditure spent by each group of business units, the meals outlets group had the largest total expenditure of Rp. 90,228,667 per month. It dominates expenditure at the tourist location due to several factors that influence. These factors include the number of the outlets in the tourist location which has the highest number compared to other business units in the form of souvenir, as well as business units providing toilet facilities in tourist location. In addition, to the large number of units, the purchase of raw materials for meals outlets has a greater amount compared to the provision of toilets in which the purchase or expenditure of raw materials is relatively low. Furthermore, the indirect economic impacts felt by labours in the form of income obtained can be seen in Table 1.5. Based on Table 1.5 there is a difference in the proportion of salary based on the type of work but the average income is taken. The greatest indirect economic impact is felt by the meals outlets which is Rp. 190,588,667, - because the number of labours in the business unit has the highest number.

Table 4 Total Expenditure of SME’s Inside and Outside Location

<table>
<thead>
<tr>
<th>Description</th>
<th>Food and Beverage Outlets</th>
<th>Gifts and Souvenirs Outlets</th>
<th>Games</th>
<th>Toilet Service</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inside Location</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Material Cost</td>
<td>1,080.556</td>
<td>1,081.818</td>
<td>-</td>
<td>200,000</td>
</tr>
<tr>
<td>Maintenance Cost</td>
<td>130.833</td>
<td>125.455</td>
<td>-</td>
<td>200,000</td>
</tr>
<tr>
<td>Rent Cost</td>
<td>523.778</td>
<td>532.364</td>
<td>-</td>
<td>600,000</td>
</tr>
<tr>
<td><strong>Total Expenditure (Rp/Month) (a)</strong></td>
<td>1,735.167</td>
<td>1,739.636</td>
<td>-</td>
<td>1,000,000</td>
</tr>
<tr>
<td><strong>Total SME’s (b)</strong></td>
<td>52</td>
<td>33</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total Expenditure inside location (Rp/Month) (c=a*b)</strong></td>
<td>90,228,667</td>
<td>57,408,000</td>
<td>-</td>
<td>3,000,000</td>
</tr>
<tr>
<td><strong>Outside Location</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Transports</td>
<td>199.412</td>
<td>173.182</td>
<td>-</td>
<td>100,000</td>
</tr>
<tr>
<td>Tax and Retribution</td>
<td>13.529</td>
<td>20.000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Operational Cost</td>
<td>54.000</td>
<td>56.455</td>
<td>-</td>
<td>45,000</td>
</tr>
<tr>
<td><strong>Total Expenditure (Rp/Month) (d)</strong></td>
<td>266,941</td>
<td>249,636</td>
<td>-</td>
<td>145,000</td>
</tr>
<tr>
<td><strong>Total Expenditure outside location (Rp/Month) (e=d*b)</strong></td>
<td>13,880,941</td>
<td>8,238,000</td>
<td>-</td>
<td>435,000</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018
### Table 5 The Indirect Effect at Pasar Parkiran Jatim Park I

<table>
<thead>
<tr>
<th>Type of Business</th>
<th>Average Labour (pax)</th>
<th>Σ SME’s (unit)</th>
<th>Σ Labour (pax)</th>
<th>Labour Income (Rp/month)</th>
<th>Total Labour Income (Rp/month)</th>
<th>Total Expenditure inside location (Rp/Month)</th>
<th>Total Indirect Effect (Rp/Month)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and Beverage</td>
<td>1</td>
<td>52</td>
<td>52</td>
<td>1.930.000</td>
<td>100.360.000</td>
<td>90.228.667</td>
<td>190.588.667</td>
</tr>
<tr>
<td>Gifts and Souvenirs</td>
<td>1</td>
<td>33</td>
<td>33</td>
<td>1.570.000</td>
<td>51.810.000</td>
<td>57.408.000</td>
<td>109.218.000</td>
</tr>
<tr>
<td>Games</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Toilet Service</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>1.250.000</td>
<td>3.750.000</td>
<td>3.000.000</td>
<td>6.750.000</td>
</tr>
<tr>
<td><strong>Maintenance</strong></td>
<td>14</td>
<td>1</td>
<td>14</td>
<td>2.600.000</td>
<td>36.400.000</td>
<td>-</td>
<td>36.400.000</td>
</tr>
<tr>
<td><strong>Cleaning</strong></td>
<td>10</td>
<td>1</td>
<td>10</td>
<td>2.300.000</td>
<td>23.000.000</td>
<td>-</td>
<td>23.000.000</td>
</tr>
<tr>
<td><strong>Administration</strong></td>
<td>7</td>
<td>1</td>
<td>7</td>
<td>5.000.000</td>
<td>35.000.000</td>
<td>-</td>
<td>35.000.000</td>
</tr>
<tr>
<td><strong>Security</strong></td>
<td>7</td>
<td>1</td>
<td>7</td>
<td>2.050.000</td>
<td>14.350.000</td>
<td>-</td>
<td>14.350.000</td>
</tr>
<tr>
<td><strong>Ticketing</strong></td>
<td>8</td>
<td>1</td>
<td>8</td>
<td>2.000.000</td>
<td>16.000.000</td>
<td>-</td>
<td>16.000.000</td>
</tr>
<tr>
<td><strong>Games Guard</strong></td>
<td>10</td>
<td>1</td>
<td>10</td>
<td>2.000.000</td>
<td>20.000.000</td>
<td>-</td>
<td>20.000.000</td>
</tr>
<tr>
<td><strong>Outbound</strong></td>
<td>10</td>
<td>1</td>
<td>10</td>
<td>2.400.000</td>
<td>24.000.000</td>
<td>-</td>
<td>24.000.000</td>
</tr>
<tr>
<td><strong>Parking</strong></td>
<td>9</td>
<td>1</td>
<td>9</td>
<td>1.600.000</td>
<td>14.400.000</td>
<td>-</td>
<td>14.400.000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>78</td>
<td>96</td>
<td>163</td>
<td>24.700.000</td>
<td>339.070.000</td>
<td>150.636.667</td>
<td>489.706.667</td>
</tr>
</tbody>
</table>

*Source: Data processed, 2018*

In addition to payment of labour’s salary, the direct impact is also calculated from the expenditure of outlets located in tourist destination as shown in Table 4. Based on the two components, labour’s salary and outlets expenditures in tourist sites, a total indirect economic impact which occurs in these tourist destinations. In this case the indirect economic impact that occurred on the Pasar Parkiran is Rp 489,706,667 per month.

#### 1.6. Induce Effect

This location also has a induce economic impact that occurs due to expenditure made by labour in the area of tourism. The expenditure causes a velocity of money received by them and spent to finance his daily life. The research makes an interview and contributes a questionnaire to the labour with the detail below.

**Labour Personality**

The proportion of labour respondents is not much different between male and female, the difference is only 6.66%, with the details men (53.33%) and women (46.67%). The range of age in the location dominated by 21-30 years at 56.67%. A proportion of 20% is found in labours with age less than 20 years and more than 40 years are equal. There are 3.33% of labour respondents with ages 31-40 years. This proportion is the smallest proportion in the age of the labours.
**Education and Geographic Background**

The education level of the location in the Pasar Parkiran is dominated by senior high school level with a proportion of 70% and followed by a bachelor degree level of 20%. The level of junior high school is the smallest proportion of 3.33% and the elementary school level of 6.67%. With a proportion of the labour is 80% dominated by local and native community of the area while the remaining 20% are from outside the location of tourism destinations. The average length of work labours in the Pasar Parkiran are approximately 38 months or 3 years.

Expenditures that cause further economic impacts such as daily consumption costs, daily necessities, local transportation costs, and the cost of school children when they are married. Conversely, expenditures made outside tourist sites do not have an induced economic impact because the money goes out of the location area. Expenditures outside the location are divided into two, namely the cost of electricity payments and other costs. The proportion of labour expenditure can be seen in Table 6.

<table>
<thead>
<tr>
<th>Labour</th>
<th>Surrounding Expenditure</th>
<th>Outside Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Meals Cost (%)</td>
<td>Daily Cost (%)</td>
</tr>
<tr>
<td>Meals Shop</td>
<td>45.84</td>
<td>26.26</td>
</tr>
<tr>
<td>Souvenirs Shop</td>
<td>53.93</td>
<td>13.26</td>
</tr>
<tr>
<td>Games Shop</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Toilet Service</td>
<td>22.12</td>
<td>17.70</td>
</tr>
<tr>
<td>Management</td>
<td>41.67</td>
<td>25.00</td>
</tr>
<tr>
<td>Maintenance</td>
<td>69.69</td>
<td>1.39</td>
</tr>
<tr>
<td>Cleaning</td>
<td>35.29</td>
<td>5.88</td>
</tr>
<tr>
<td>Administration</td>
<td>58.82</td>
<td>2.94</td>
</tr>
<tr>
<td>Security</td>
<td>24.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Ticketing</td>
<td>18.52</td>
<td>14.81</td>
</tr>
<tr>
<td>Games Guard</td>
<td>65.36</td>
<td>1.96</td>
</tr>
<tr>
<td>Outbound</td>
<td>40.73</td>
<td>29.79</td>
</tr>
<tr>
<td>Average</td>
<td>39.66</td>
<td>20.59</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018

In addition to consumption costs, there are still daily expenses, local transportation costs, as well as children's school fees incurred by workers who work in the Pasar Parkiran. The total expenditure done by workers around the tourist destination is 81.50 percent, meaning that the total labour income in the Pasar Parkiran is almost entirely spent inside the location or around the tourist destination, while the expenditure done outside the location is 18.50 percent.
The induced impact of the existence of the Pasar Parkiran tourist location can be seen from the amount of labour expenditure carried out in the tourist location. Data on the continuing impacts can be seen in Table 7.

Table 7 The Induce Effect at *Pasar Parkiran* Jatim Park I

<table>
<thead>
<tr>
<th>Labour</th>
<th>Total of Labour (Pax)</th>
<th>Total Labour Expenditure per month (Rp)</th>
<th>The Proportion of Labour Expenditure in Location (%)</th>
<th>Induce Impact (Rp/Month)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meals Outlet</td>
<td>52</td>
<td>2,247,000</td>
<td>88.79</td>
<td>103,740,000</td>
</tr>
<tr>
<td>Souvenirs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shop</td>
<td>33</td>
<td>1,131,000</td>
<td>87.18</td>
<td>32,538,000</td>
</tr>
<tr>
<td>Games</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Toilet</td>
<td>3</td>
<td>1,130,000</td>
<td>73.45</td>
<td>2,490,000</td>
</tr>
<tr>
<td>Management</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maintenance</td>
<td>14</td>
<td>2,400,000</td>
<td>75.00</td>
<td>25,200,000</td>
</tr>
<tr>
<td>Cleaning</td>
<td>10</td>
<td>1,435,000</td>
<td>93.03</td>
<td>13,350,000</td>
</tr>
<tr>
<td>Administration</td>
<td>7</td>
<td>1,425,000</td>
<td>88.24</td>
<td>8,801,000</td>
</tr>
<tr>
<td>Security</td>
<td>7</td>
<td>1,700,000</td>
<td>91.18</td>
<td>10,850,000</td>
</tr>
<tr>
<td>Ticketing</td>
<td>8</td>
<td>1,250,000</td>
<td>52.00</td>
<td>5,200,000</td>
</tr>
<tr>
<td>Games Guard</td>
<td>10</td>
<td>1,530,000</td>
<td>86.93</td>
<td>13,300,000</td>
</tr>
<tr>
<td>Outbound</td>
<td>10</td>
<td>1,561,000</td>
<td>94.03</td>
<td>13,210,000</td>
</tr>
<tr>
<td>Parking</td>
<td>9</td>
<td>1,561,000</td>
<td>94.03</td>
<td>13,210,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>17,159,000</strong></td>
<td><strong>81.50</strong></td>
<td><strong>237,465,000</strong></td>
</tr>
</tbody>
</table>

Source: Data processed, 2018

Based on Table 7 it can be seen that the total average expenditure of respondents in the Pasar Parkiran is Rp. 17,159,000, - of this amount if the average proportion of labour expenditure carried out in tourist sites is 81.50 percent then it can be seen that the induced economic impact occurring in the Pasar Parkiran is IDR 237,465,000. The induced impact of 81.50 percent carried out by labour in the Pasar Parkiran is expenditure at tourist destinations which includes expenditures for consumption costs both for personal and family needs, daily necessities such as bathing, cigarettes, local transportation costs for purchases gasoline as transportation fuel to the workplace and the cost of school children for workers who are married and have children who have gone to school.

Based on Table 7 it can be seen that the game staff has the smallest proportion of expenditure which is 48.15 percent compared to the proportion of other labour’s expenditures. This is due to the fact that most of the labour who work as game staff are young and unmarried staff.

1.7. Multiplier Effects

The value of the multiplier effect is an instrument to see how much tourism activities in the location has an economic impact on the community, especially in terms of income. (1) Keynesian Multiplier Effect, which is a value that shows how much tourists expenditure affects the increase in local community income; (2) Ratio Income Multiplier, which is a value that shows how much the direct impact that is felt from tourist’s expenditure has an impact on the local economy. In this case, it measures two impacts, those are indirect impacts and induced impacts that occur.
Table 8. Multiplier Effect Value of *Pasar Parkiran* Jatim Park I

<table>
<thead>
<tr>
<th>Multiplier</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keynesian Income Multiplier</td>
<td>0.93</td>
</tr>
<tr>
<td>Ratio Income Multiplier Type I</td>
<td>3.40</td>
</tr>
<tr>
<td>Ratio Income Multiplier Type II</td>
<td>4.56</td>
</tr>
</tbody>
</table>

*Source: Data Processed, 2018*

Regarding on Table 8 about the Keynesian Income Multiplier value in the *Pasar Parkiran* of 0.93, it means that each increase in tourist expenditure by Rp 1,000 will have an impact in the form of an increase in the local economy of Rp 930. The value of the Ratio Income Multiplier Type I is 3.40, so each increase of Rp. 1,000 on the receipt of business units results in an increase of Rp. 3,400 to the income of the business owner and labor. The value of the Income Multiplier type II ratio is 4.56, indicating that each increase of Rp 1,000, on business unit revenue will increase Rp 4,560, on business owner income, labor income, and labor consumption expenditure in the local economy that will revolve to the local community. The Keynesian Income Multiplier value in the *Pasar Parkiran* has approached number 1 which is 0.93, the value of the Ratio Income Multiplier Type I and the Ratio Income Multiplier Type II of 3.40 and 4.56. It means that *Pasar Parkiran* Jatim Park I, based on the results of multiplier effect analysis, has been able to have a good impact on the local community. It can be seen from the numbers that have approached 1.00 figures on the multiplier effect that occurs. The fundamental thing that has made tourism activities have an impact on society is the open space for community to do business at the destination. The community is given the chance to create a business outlet for food stalls, drinks, souvenirs and gift stalls. Apart from being given the space to set up business units at tourist sites, the absence of competition between the community and the management is the reason why the community can feel the impact of tourism more. The management of Jatim Park I, which is engaged in providing tourist destinations in the form of games and various tourists attract, while the local community does the business of setting up typical culinary stalls of Batu City.

Apart from good management according to professional company standards, supporting factors in the form of tourism facilities also play a role in both of these tourism industries. Based on the review of the location, *Pasar Parkiran* is a tourist destination in the center of the city with adequate facilities. Supporting facilities and infrastructure in the form of central city accommodation facilities are easy to access. In addition to accommodation facilities, the distance between location and public transport facilities is also easier to reach.

Furthermore, viewed from the Minister of Tourism RI Regulation No. 28 of 2015 on Business Standard of Food Sales Center, there are 3 main aspects in the standardization namely Products, Services, and Management. As one of the leading tourism destinations in Batu City, *Pasar Parkiran* has paid attention to the government standards. All facilities and infrastructure for supporting local host businesses have been provided by the tourism destination, in this case Jatim Park I, so that it is appropriate and can be used by tourists who enjoy the culinary. Services are important in tourism activities in the *Pasar Parkiran*, so that human resources in the *Pasar Parkiran* more often get training on the professionalism of working the tourism business.

Related to Government Regulation No. 78 of 2015 on Salary and reinforced by East Java Governor Regulation no. 75 of 2017 on Regional Minimum Salary in East Java at 2018, where private companies that have employees are required to provide decent work salary in accordance with those government standards. The minimum salary set by the East Java provincial government for Batu City in 2018 is Rp 2,383,167.00, so that in this case the salary of labour in the *Pasar Parkiran* have approached the figure specified in article 3 paragraph 2 of the Governor’s Regulation. Based on Article 3 paragraph 1 of PP No. 78 of 2015 concerning Wage Policy is expected to be one of the efforts to improve decent livelihoods for workers / laborers, one of which is the fulfillment of income in accordance with existing provisions. By
providing workers’ wages in accordance with established standards, it can increase the income of the community, especially those working in the Pasar Parkiran tourism destination, so that it contributes to increasing the existing indirect economic impacts.

Conclusions and Suggestions

Man-made tourism activities, namely Pasar Parkiran Jatim Park I, have given an impact on local communities, especially those get involved in the location. These impacts have been studied based on Keynesian Income Multiplier Effect with focus in the direct impacts received from tourist expenditures, the indirect impacts originating from business owner expenditures, as well as the induced impacts coming from local labour’s salary in the tourism destination. Besides the economic impact, man-made tourism activities have been able to create and provide a job, especially for local communities who live around tourism destinations. Suggestions can be given to tourism destinations are to pay more attention to the local community by involving business activities so that the impact received by the community can be wider.

Acknowledgement

We would like to extend our highest thanks to PT. Jatim Park Group for giving an opportunity to hold the observation and interview to the respondents of the research. And also thanks to Professor Made Antara, MS and Dr. I Wayan Suardana., S.ST.Par., M.Par as the guidance in our research project. Last but not least, we would like to thank to all the respondents that already fulfill the questionnaire of the research.

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Eco-Marine-Tourism Development Towards the Renewal of Coastal Communities in Gerokgak District, Bali

C Kardi, I W Wiasta

University of Mahasaraswati Denpasar
lovelycening@unmas.ac.id

ABSTRACT

The environmentally-aware marine tourism research aimed: (1) to analyze the geographical indication for grouper products in Gerokgak district; (2) to analyze the management efforts to guard coastal and marine healthy in the form of customary rule; and (3) to formulate the model for development of Gerokgak coastal eco-marine-tourism. The research method used survey, focus group discussion and laboratory examination. The Grouper aquaculture products both seeds and fishes of Cantang cultivar on the coast of Gerokgak district have been excellent due to the appropriate geographic factors, quality of coastal and marine waters, substrate condition of the seabed and climate and the unique culture of the local community which is identified as Nyegare-Gunung cultivation. The Geographical Indications for Cantang grouper potentially to provide opportunities for fishery producers to consolidate and increase prices on the market. The reputation built around the Geographical Indications can strengthen the product position in the domestic and international markets as well as to penetrate the new export market. The development of eco-marine-tourism in Gerokgak district should control the degradation of environmental quality for grouper aquaculture by creating customary rules of Awig Awig and Subak for coastal villages, and implementation to achieve rationality in utilizing coastal and marine resources harmoniously with the system of values in tradition, religion, aspiration, and culture of the local communities. To keep the reputation of grouper products towards a certification that the product possesses certain qualities, is made according to local integrated mariculture methods, due to Gerokgak’s geographical origin. They should do structuring and developing Bangsal Beach for centre destination to access the sea cage cultivations, as well as Batu Agung Beach as center access to hatchery objects. Marketing tour packages of the activities, products, and landscapes of the grouper mariculture in which the setting up Eco-marine-tourism management should follow open/spontaneous type with the purpose: to grow region merging with the structure of life, both space and patterns in accordance with the local community or community-based tourism.

Keywords: Eco-marine-tourism, Grouper, Coastal, Geographical indication.

Introduction

Background

The development of the national economy and particularly Bali, one of which can be pursued through the utilization of coastal and marine resources for developing of mariculture businesses. Bali is an area that is very dense with the life of traditions, religion, aspirations and culture based on Tri Bhuwana / Three Worlds: Bhur, Bhuwah, Swaha or physical nature, mind nature, and transcendental nature, which is therefore to make Bali become the main destination for the world tourism. Bali is located at the confluence of the world's coral triangle. Bali's marine waters are homegrown to various types of marine life that not only provide protein and minerals for people's lives, but also become a main pillar of culture-based tourism development.
Determination of the coast from Gerokgak village to Sumberkima village in Gerokgak district by the Buleleng Regency Government as a center marine aquaculture area and is part of the development area of Batu Ampar Tourism in West Buleleng, on the one hand, it provides a very strategic opportunity for the development of marine aquaculture. However, on the other hand, it is suspected to provide ecological pressure on the ecosystem, coastal and marine resources. In this manner, it is necessary to know the degradation of the environmental quality of marine aquaculture.

The Grouper aquaculture products (both seeds and fishes) on the coast of Gerokgak district have been excellent due to the appropriate geographic factors, quality of coastal and marine waters, substrate condition of the seabed and climate and the unique culture of the local community. However, the national and international trade in grouper products has not had a certificate of Geographical Indications yet, even though the legal protection of Geographical Indications can protect grouper fish products from violations of product reputation. In addition, Geographical Indications can encourage and provide opportunities for producers to jointly maintain and improve product quality, consolidate or even increase prices on the market. Furthermore, the reputation built around the Geographical Indications of Gerokgak district can be an important marketing tool to strengthen the product position in the domestic and international markets as well as to penetrate the new export market.

The exploration of Geographical Indications of grouper aquaculture products must be supported with integrated and sustainable management of coastal areas in Gerokgak district, which integrates every interest in balance (proportionality) between ecological dimensions, social dimensions, intersectoral, scientific disciplines and all stakeholders of the coastal area. In this case, it is necessary to stipulate management regulations in the form of awig-awig (customary rule) of the coastal communities in Gerokgak district. Furthermore, the development of eco-marine-tourism destinations from the activities and landscape of grouper farming will be able to build an integrated and coordinated activity system to develop tourism sector as well as aquaculture sector while maintaining environmental sustainability and increasing wider positive social impacts and values for coastal communities in the Gerokgak district. The problem then is how to develop the Gerokgak Coastal Eco-marine-tourism?

Research objectives

- to analyze the Geographical Indication for grouper products in Gerokgak district;
- to analyze the management efforts to guard coastal and marine healthy in the form of customary rule; and
- to formulate the model for development of Gerokgak Coastal Eco-marine-tourism.

Literature Review

Bali relies heavily on the development of sustainable tourism. On the other hand, the rapid development of tourism in Bali has brought tremendous breaking energy which has caused degradation of the natural/agricultural/aquatic environment quality and affects structural changes to Balinese society and culture significantly. Bali often has to face difficult choices, whether developing tourism at the expense of agriculture and the environment or maintaining agriculture and environment by limiting tourism development. In accordance with the goals of SDGs 2030, that development must always be oriented towards a balance between economic development, social improvement and environmental preservation. The best resolution is rather developing tourism sector without degrading agriculture and environment (Vipriyanti, 2012).
One alternative that is in this combination is the development of eco-agro-tourism to agricultural areas both on land, coast, and sea. The eco-agro-tourism which specifically uses marine/sea areas here is the concept of eco-marine-tourism. Eco-marine-tourism aims to provide marincultural value-added in the broadest sense and environmentally sound, as well as to develop tourism through adjusting and marketing tour packages of the activities, products, and landscapes of the marincultural cultivation (Kardi, 2019).

Utilization of agricultural activities that rely on coastal and marine waters or marine aquaculture which is used as an agrotourism destination in Bali is very rare. Such marine aquaculture is the development of various types of reef fish with a superior commodity, namely grouper. These grouper aquaculture businesses have been carried out en masse in the West Buleleng area (Gerokgak district) especially along the coastal waters of Gerokgak village, Sanggalangit, Penyabangan Musi and Banyu Poh. (hatchery activities), and the marine waters of Sumberkima village (fish enlargement activities in floating net cages / KJA). Grouper cultivation should be developed because of some of its economic advantages, besides being suspected to reduce damage to coral reef ecosystems. This effort is growing because the production process uses more of the existing coastal and marine resources, and uses large local components, while the product has potential to export (Hanafi et al., 2005).

Methodology

The assessment of parameters of environmental health for marinculture and the management efforts to keep the health were carried out at twelve observation stations on along the coast of Gerokgak district. Health parameters aquatic environments for aquaculture (physical, chemical and biological) as well as the tools used to measure referred to the APHA (1992). The mapping of Geographical Indications for grouper products in Gerokgak district was done with a survey to 30 hatchery firms, and 15 grouper KJA firms. Primary data were collected with the survey to chemical and biological characteristics (laboratory test) on six grouper seeds and six fishes product from KJA as well as characteristics of the production process. To formulate Gerokgak Coastal Eco-marine-tourism was done with coastal communities involvement in a focus group discussion (FGD) in Gerokgak and Sumberkima village. Tabulation of data and descriptive statistical analysis were used in generating the finding.

Results and Discussion

The profile of fisheries cultivation business related to Grouper Geographical Indication

The potency of marinculture for eco-marine-tourism in Gerokgak district is as follows. Grouper cultivation include three stages, namely: (1) hatchery that produces juveniles of grouper with a size of 3.0 - 4.0 cm; (2) nurseries that produce grouper yuwana fishes with a size 7.0-10.0 cm; and (3) ranching fishes in floating net /KJA cages in the sea that produce grouper consumption size. Each of the three stages of production can be turned into an independent business (industry), but the most potential hatchery and nursery activities and technology can be utilized by the coastal communities in Gerokgak district in an effort to increase family income. Hatchery and fishes breeding are carried out en masse along coastal waters in the villages of Gerokgak, Sanggalangit, Musi, Penyabangan and Banyu Poh, while fish ranching activities in floating net cages/KJA are concentrated in the waters of Sumberkima Bay. The Cluster analysis at the site level is used to determine the five main types of coral communities that are related to wave level, current - upwelling, substrate type and geographic location. The coastal area of Gerokgak district is included in the relatively sheltered coral community where the waves are smashed, currents - upwelling, substrate type and geographic location are ideal for aquaculture (marinculture activities).
The potential area of the coastal in Gerokgak district for sea fish hatchery cultivation is 120 hectares, but only 30 hectares have been utilized. This hatchery area has an altitude of 0-10 m above sea level, the beach is not too plane with not muddy seabed condition. The coastal waters are clean and not muddy, with sea water salinity of 32-34 ppt. Seawater can be pumped for a minimum of 20 hours per day. Freshwater sources are available with a maximum salinity of 5 ppt through the Gerokgak Regional Drinking Water Company. All hatchery business locations have easy accessibility, and are affordable by car. The location designation is in accordance with the Regional/Regional Spatial Planning (RUTRD / RUTRW). All of these natural resource characteristics are ideal for developing a marine fish hatchery.

There are 72 venture grouper hatcheries along the coast of Gerokgak with a total area of 1180 larvae tanks. Besides larvae tanks, a grouper hatchery also needs plankton tanks and rotifer tanks as tanks for natural food production for grouper larvae. The overall grouper hatchery firms absorb labor force of about 500 people remained and 700 seasonal workers. However, at certain times drought can decrease the quality of seawater in the area around the inlet and outlet which result in the death of natural foods (plankton, rotifer) larvae and fish en masse. Therefore it is very important/urgent to check the quality of the physical, chemical and biological of the seawater around the inlet and outlet of the hatcheries. The grouper hatchery activity which is a biological application of the food chain in the growing larvae to be juveniles/seeds (size 3-5 cm) has attraction as an object for education eco-marine-tourism.

Some species of grouper fish that have been successful and commonly produced by the local farmers in Gerokgak, namely: Tiger grouper (Epinephelus fuscoguttatus), Rat grouper (Cromileptes altivelis). In line with development in spawning and grouper hatchery technology, the backyard hatchery community in Gerokgak District began producing Cantang hybrid grouper seeds, namely the crossing between Tiger grouper (Epinephelus fuscoguttatus, Forsskal 1775) and Naga / Kertang grouper (Epinepelus lanceolatus, Bloch, 1790). The grouper hybridization is strived to achieve the objectives: (1) to produce groupers with fast growth; (2) improvement in the quality of grouper meat; (3) control of the grouper male-female ratio; (4) increase grouper resistance to disease; and (5) improvement of fish tolerance to extreme micro and macro environmental conditions. In the development of grouper hatchery business, it turns out that the most optimal Cantang hybrid grouper seed meets the grouper development goal. This is because Cantang groupers have very fast growth in floating net cages, with a stocking size of 8-10 cm within 7 months has reached consumption size, while other types of grouper fish need the fastest time of 12 months. The supporting geographical environmental factors as well as natural and human factors in cultivating grouper aquaculture in the coast and sea of Gerokgak district, which is a single entity, has had an influence on the quality or characteristics of the Cantang hybrid grouper produced. It is very strategic then to propose certification on The Geographical Indications for Gerokgak’s Cantang grouper.

The mapping of Geographical Indication for grouper products in Gerokgak district

The name of proposed geographical indication to the government (Kementerian Hukum dan HAM RI) is Geographical Indication Certificate for Gerokgak’s Cantang Grouper. The product will be protected by this Certificate is Cantang Grouper in the form of seed or juvenile. The detail and qualities of the product are as follows.

The potential sea waters of Sumberkima bay for ranching groupers in floating cage/KJA is 1480 ha, but yet there are only 27 KJA firms. Their total fishponds (3x3 m) are 3864 units and apply only about 100 ha waters of Sumberkima bay (6.8%). The average investment capital per fishpond is Rp 4,000,000.00, and working capital is Rp 6,000,000.00, so the average account for running a fishpond is Rp 10,000,000.00. On average for running 100 fishponds employs 30 workers, so the whole sea cage farms in Sumberkima bay absorbs 1160 workers. The maximum production for the whole grouper KJA in Sumberkima bay is about 483 ton per cycle production.
• **Juvenile D40** (40 days old, calculated from the time the eggs hatched with a total length of 2.8 – 3.2 cm; Survival rate ≥15%; Uniformity ≥80%)

• **Juvenile D50** (50 days old, calculated from the time the eggs hatched with a total length of 4.5 – 5.5 cm; Survival rate ≥80%; Uniformity ≥80%)

• **Seed D60** (60 days old, calculated from the time the eggs hatched with a total length of 6.5 – 7.5 cm; Survival rate ≥80%; Uniformity ≥80%)

• **Seed D75** (75 days old, calculated from the time the eggs hatched with a total length of 9.0 – 11.0 cm; Survival rate ≥80%; Uniformity ≥80%).

• Body shape is round and perfect.

• Body color is blackish gray

• Mouth shape is wide, superior (lower lip is longer than the upper lip).

• Health is complete limbs, not morphologically deformed, and free of disease (viruses, fungal, bacteria and parasites).

• Movement is normal swimming.

• Response to given feed is positive

The substantive mapping of the geographical indications for Cantang groupers can be described as follows. The applicant for a certificate of geographical indication is the Community for Protecting Geographical Indications of Gerokgak’s Grouper. The quality control in the field is carried out by the groups of grouper cultivator. The fish delivery is accompanied by complete inspection from the Ngurah Rai Fisheries Quarantine Center. The farmers as Producer have made complete records of investments, production facilities, labor, production, product shipments and planning for further production activities. The dynamics of regular farmer meetings at least once every three months discussing updates on production techniques, control of fish pests and diseases, joint procurement of production facilities, and joint marketing. The list of farmer groups from upstream to downstream agribusiness in grouper aquaculture is complete. The capability of farmers in the production activities as well as the management of inputs and production is quite well established.

Environmentally friendly cultivation is applied both to grouper rearing activities in cages and to hatcheries. They use combination of natural food and pellets plus enzymes that enrich feed and vitamins. The farmers use application of controlled biosecurity and integrated mariculture. Post-harvest ability: groupers are sent in a fresh condition of life using a plastic bag that is given enough oxygen and the fishes are fasted before being packaged. The delivery of grouper size consumption uses an aquarium that is transported to the Hong Kong ship berth. The grouper quality test includes: physical quality test, chemical and biological pollutant content, as well as fish taste test, unique taste and flavor elasticity. Human resources development conducted by government, private sector, NGOs and experienced farmers.

![Figure 1. Photograph of Cantang Groupers in the form of seed or juvenile](image)

The result of laboratory test on grouper products indicates that the quality of seeds and fishes were good and healthy and did not contain harmful pollutants (see Table 1 and Table 2). The quality of coastal and marine waters, the substrate condition of the seabed and climate and the local unique culture (Nyegare-
Gunung cultivation) have been the factors of good grouper aquaculture products. The meaning of Nyegare-Gunung cultivation: the all life activities carried out on land/Gunung will have an impact on the sea/Segare; so also what is done in the sea will have an impact to people on land. So that Segare and Gunung cultivation management must be integrated which prioritizes health and sustainability).

Table 1. The result of health laboratory test on 6 grouper fishes

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Test result (average)</th>
<th>Degrees of Variance (%)</th>
<th>Health Standard</th>
</tr>
</thead>
<tbody>
<tr>
<td>Microbiology test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Escherichia colli</td>
<td>&lt;3</td>
<td>0</td>
<td>&lt;3</td>
</tr>
<tr>
<td>2) Salmonella</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>3) Parasite</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4) Coliform</td>
<td>&lt;3</td>
<td>0</td>
<td>&lt;3</td>
</tr>
<tr>
<td>Chemical test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Histamine</td>
<td>33.18</td>
<td>24.41</td>
<td>Max 100</td>
</tr>
<tr>
<td>2) TVB</td>
<td>9.48</td>
<td>12.28</td>
<td>Max 25</td>
</tr>
<tr>
<td>3) TMA</td>
<td>3.73</td>
<td>35.09</td>
<td>-</td>
</tr>
<tr>
<td>4) Formaldehyde</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>5) Plumbum</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>6) Mercury</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>7) Cadmium</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
</tbody>
</table>

The all of grouper production process, from management of broodstock, hatchery, nursery, and KJA cultivation follow well biosecurity those are indicated by high survival rate of the hatcheries production (in average of 36%) and the KJA production (in average of 88%). The specific policy for sustainable development of grouper mariculture that encompasses, seed, feed, investment, environment, technology and trade in Gerokgak district have been well done and well placed. The private sector have contributed significantly to the development of grouper mariculture, either in hatchery or in grow-out farms. Private corporations have invested particularly in hatchery, feed milling, processing, farming equipment and supplies. The all of above excellences which figuring the profile of fine integrated grouper mariculture are indeed to support the applying Certificate of Geographical Indication for Gerokgak’s grouper and then supports feasible eco-marine-tourism.
### Table 2. The result of health laboratory test on 6 grouper seeds

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Test result (average)</th>
<th>Degrees of Variance (%)</th>
<th>Health Standard</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Microbiology test</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Escherichia colli</td>
<td>&lt;3</td>
<td>0</td>
<td>&lt;3</td>
</tr>
<tr>
<td>2) Salmonella</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>3) Parasite</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4) Coliform</td>
<td>&lt;3</td>
<td>0</td>
<td>&lt;3</td>
</tr>
<tr>
<td><strong>Chemical test</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Histamine</td>
<td>6.96</td>
<td>13.97</td>
<td>Max 100</td>
</tr>
<tr>
<td>2) TVB</td>
<td>4.77</td>
<td>19.98</td>
<td>Max 25</td>
</tr>
<tr>
<td>3) TMA</td>
<td>0.00</td>
<td>0.00</td>
<td>-</td>
</tr>
<tr>
<td>4) Formaldehyde</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>5) Plumbum</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>6) Mercury</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
<tr>
<td>7) Cadmium</td>
<td>Negative</td>
<td>0</td>
<td>Negative</td>
</tr>
</tbody>
</table>

**The environmental health of sea waters for aquaculture and the management efforts**

Fluctuations of the tide in Sumberkima bay are considered good enough for aquaculture: ranching fishes or grouper KJA, brackish water or ponds, due to the maximum tidal range only reaches a height of 2 m. Seawater quality parameters, namely nitrate (NO₃) and phosphate (PO₄) in seawater of 0.0261-0.0599 ppm and 0.055-0.094 ppm, although they do not cause problems in aquaculture activities, but they have been in category exceed the quality standards of sea water for life marine biota (<0.008 ppm and <0.015 ppm) according to the Decree of the Minister of Environment No. 51 the year 2004. These are caused by the high production of domestic waste from aquaculture activities in marine waters. As for other chemical parameters: pH, DO, BOD, nitrite, and ammonia are still in the category of safe and healthy for marine life. The physical quality of seawater: temperature, TSS, salinity and texture of the base substrate are within the normal range for marine biota (see Table 3). Macrozoobenthos and plankton diversity index (2.18 and 2.38) still exceed 2.00 signify marine waters is not polluted and healthy for marine aquaculture activities. Macrozoobenthos and plankton dominance index (0.21 and 0.15) of less than 0.40 indicate partial dominance macrozoobenthos and low plankton and signaling healthy marine water for marine aquaculture activities.

Waste mariculture excessive will increase the content of ammonia, nitrite, nitrate, and phosphate in the water, so it can reduce productivity and species composition of phytoplankton and zooplankton and makes dominance of certain species that are not expected in the marine aquaculture activities (Hanafi et al., 2008). The impact on the marine environment that may result from the mass cultivation of hatcheries and the KJA is either: a) residual waste pelleted feed and chemicals, drugs of tubs, ponds or KJA; and b) genetic pollution, as well as the transfer of diseases and parasites of fishes. The degree of impact is highly dependent on the capacity of aquaculture, farmed fish species, the density of the stock, the type of artificial feed, hydrographic of the location of cultivation and maintenance methods (Jennings et al., 2001).
Table 3. Parameter of marine water health for aquaculture in Gerokgak district

<table>
<thead>
<tr>
<th>No</th>
<th>Parameter</th>
<th>Observation</th>
<th>Quality standar for biota or cultivation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Physical</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Temperature</td>
<td>28.2-30.0 °C</td>
<td>28.0-32.0 °C</td>
</tr>
<tr>
<td>2</td>
<td>Brightness</td>
<td>4.8-9.5 m</td>
<td>&gt; 3 m</td>
</tr>
<tr>
<td>3</td>
<td>Suspended solid (TSS)</td>
<td>0.007-0.015 ppm</td>
<td>&lt; 80.00 ppm</td>
</tr>
<tr>
<td>4</td>
<td>Seabed substrate Texture</td>
<td>85.2-95.6 %</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td><strong>Chemical</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>pH</td>
<td>8.14-8.36</td>
<td>7.00-8.50</td>
</tr>
<tr>
<td>2</td>
<td>Salinity</td>
<td>33.3-34.8 ppt</td>
<td>33-35 ppt</td>
</tr>
<tr>
<td>3</td>
<td>DO</td>
<td>6.50-8.11 ppm</td>
<td>&gt; 5 ppm</td>
</tr>
<tr>
<td>5</td>
<td>NO₃</td>
<td>0.0261-0.0599 ppm</td>
<td>&lt; 0.008 ppm</td>
</tr>
<tr>
<td>6</td>
<td>NO₂</td>
<td>0.031-0.059 ppm</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>NH₃</td>
<td>0.010-0.039 ppm</td>
<td>&lt; 0.300 ppm</td>
</tr>
<tr>
<td>8</td>
<td>PO₄</td>
<td>0.055-0.094 ppm</td>
<td>&lt; 0.015 ppm</td>
</tr>
<tr>
<td>9</td>
<td>BOD₅</td>
<td>2.10-8.74 ppm</td>
<td>&lt; 20 ppm</td>
</tr>
<tr>
<td>10</td>
<td><strong>Heavy metals</strong></td>
<td>Cd 1.36-5.08 ppm; Cu 3.04-42.66 ppm; Pb 1.97-23.67 ppm; Mn 12.01-72.74 ppm; Zn 3.4-44.25 ppm; Ni 2.11-37.66 ppm; Hg 0.00</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Biological</strong></td>
<td>Index of diversity</td>
<td>Index of uniformity</td>
</tr>
<tr>
<td>1</td>
<td>Macrozoobenthos</td>
<td>2.18</td>
<td>0.59</td>
</tr>
<tr>
<td>2</td>
<td>Plankton</td>
<td>2.38</td>
<td>0.68</td>
</tr>
</tbody>
</table>

The grouper aquaculture in Gerokgak most (85%) rely on natural feed (trash fishes, plankton, rotifers, copepods, rebon, and artemia). They do not require large quantities of pellets or other artificial protein feed. Therefore the environmental pollution of marine waters can be included that it is very low. The results of this study indicate that the phenomenon of environmental degradation of mariculture in Gerokgak district has not occurred yet, but continuously efforts to control and anticipate it should be done as to achieve integrated mariculture. As was promoted by Soto, 2009 that integrated mariculture was a mitigation approach against the excess nutrients / organic matter generated by intensive aquaculture activities, particularly in marine waters. The efforts to control and anticipation should be as follows.

- In order to immediately do layout arrangement of a sewage treatment system in shrimp ponds, cultivation of pearl shells and other aquaculture, so the aquaculture activities conducted in this area do not cause a decrease in the quality of the environment.
- The service agencies in the village should do more intensive in issuing aquaculture business licenses and restrictions when it exceeds the carrying capacity of land as well as fostering the importance of the environment. One of them by creating a customary village regulation (Awig Awig and Subak institution for coastal villages).
- In the exercise of aquaculture in ponds should improve efficiency in feeding and fertilizing, restrictions on stocking densities, sewer arrangement and when there are outbreaks do sterilization and neutralization of the water before being discharged it into waterways.
• For KJA aquaculture, pearl cultivations, shrimp ponds must do monitoring and controlling of diseases on a regular basis and environmentally friendly, countermeasures simultaneously in case of disease outbreaks to the termination of the disease cycle.
• To avoid double fertilization organic sediments under floating net cages and pearl farming, do a safe distance between the placement of the unit of cages and cages undergo rotational placement locations for a time period to allow the decomposition of cages organic waste naturally.
• Need to restructure seriously to timber port and fishing boats, as well as building restrictions on the coastal border, the arrangement of cleanliness and sanitation in harbour areas and township residents to mitigate the negative impacts on the environment.
• Need to develop and to preserve mangroves which starting to appear any damage due to illegal logging, land clearing ponds and the onslaught of the waves.

**The formulation to Gerokgak Coastal Eco-marine-tourism**

The ranching in Sumberkima bay (mainly grouper sea cage farms) with its emerged surrounding landscape as well as the all along seaside hatchery farms in Gerokgak district are really good-looking and attractive destinations for Eco-marine-tourism (see Figure 2). *These potential destinations can be developed for establishing a pack of education, food and recreation marintourism.* There are some other factors (can be beautiful attraction looks for tourists) that contributed to the success of the coastal eco-marine-tourism program. They are the uniqueness of Sumberkima values and cultures founded in harmonious pluralism on tradition, religion, and aspiration (Moslem, Hinduism, Christian as well as Balinese, Mandarnese, Maduranese, and Javanese). Some traditional heritage temples of Pulaki, Prapat Agung, Segare Rupek and Gili Kencana for religious tourism can be connected to the eco-marine-tourism.

The sites of all hatchery and KJA firms have good accessibility (can be reached by car). On the focus group discussion (FGD) in Sumberkima village which attended by 45 representatives of all coastal social stratum in Gerokgak district, it was concluded that the forum was in agreement to develop and to foster Eco-marine-tourism in Gerokgak district. Especially they required a center for accessing the object of grouper KJA farms at Bangsal beach (one of the beaches in Sumberkima bay). Furthermore, all of the representatives expected the marintourism development a large amount for improving the coastal farmers (small fishing groups) own earnings. The survey to 30 broodstock/hatchery farmers indicated their strong holding up to the development program of eco-marine-tourism, as well as they, were willing to arrange their backyard hatchery to be a destination for education Eco-marine-tourism. The central access for this destination should be at Batu Agung beach.
The vision and mission of the Gerokgak coastal Eco-marine-tourism are “We would like to provide a sustainable future for the people in coastal communities in Gerokgak district, instead of leaving to travel to the cities for employment, they will have a beneficial future here. Finally, the safeguarding to mariculture is of paramount importance to us...sustainable integrated mariculture and dealing out it to the tourism sector must be the coastal communities way. By returning to prudent tradition-religion-aspiration-culture values and practices in marine economic activities, we will restore the earth to a point before damages & disarray threatened our coastal existence. These are what we would like to share with the world”. These below measures should be done to realize the above vision-mission.

1. To develop a website with dealing vision and mission: “integrated grouper mariculture arranged with community economic development through eco-marine-tourism. Contact destination should be in Sumberkima village”. website in the relation is www.omnibaliagrotourism.com. Establishing a center for accessing the sea cage farms at Bangsal beach. Some facilities should be there at this center: a simple seaport equipped with a small bridge connecting the mainland to the port; parking area; some food and drink and souvenirs stands; and a pair of bathrooms-toilets.

2. The setting up eco-marine-tourism management should follow open/spontaneous type (Ross and Glenn, 2006) with a purpose: growing region merging with the structure of life, both space and patterns in accordance with the local community (community-based tourism). Distribution of the revenue generated from visitors must be in a large amount for local residents, but the negative impacts (declining their local genius/wisdom) may quickly spread into the local population. The negative impacts should be tightly controlled through the involvement of customary villages (desa adat) and customary hamlets (banjar adat) in Gerokgak district.

The basic premise of ecotourism is simple, and its potential extends well beyond tropical systems. Tourists pay to experience nature in a manner that respects the local culture and environment. The local
economy and culture benefit, creating an enduring incentive for the locals to maintain the supply of tourists via natural resource conservation (Honey, 2008). Therefore The Gerokgak coastal ecomarine-tourism development should adhere to three basic principles of sustainable development: (i) conserving natural areas; (ii) soothing/educating visitors; and (iii) benefiting the local population. The Model for Development of Gerokgak Coastal Eco-marine-tourism can be seen in Figure 3.

**Figure 3. Model for development of Gerokgak Coastal Eco-marine-tourism**

**Conclusion**

Model for developing Coastal Eco-marine-tourism in Gerokgak district can be described as follows.

- Control to degradation of environmental quality for grouper aquaculture by creating customary rules (*Awig Awig* and *Subak* for coastal villages) and implementation to achieve rationality in utilizing coastal and marine resources harmoniously with the system of values in tradition, religion, aspiration, and culture of the local communities.

- To keep the reputation of grouper products towards geographical indication (may act as a certification that the product possesses certain qualities, is made according to local integrated mariculture methods, due to Gerokgak’s geographical origin). Packaging and marketing tour packages of the activities, products, and landscapes of the grouper mariculture in which the setting up eco-marine-tourism management should follow open/spontaneous type with the purpose: growing region merging with the structure of life, both space and patterns in accordance with the local community (community-based tourism).
• The negative impacts those may occur to people in the community should be tightly controlled through the involvement of customary villages (desa adat) and customary hamlets (banjar adat) in Gerokgak district.

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Aci Usaba Sumbu As Tourist Attraction at The Village of Timbrah, Karangasem

I Wayan Ardika
Udayana University
ardikawayan52@gmail.com

ABSTRACT

Aci Usaba Sumbu is a ceremony or annual event usually carried out at the village of Timbrah, Karangasem regency. The ceremony is normally conducted around August, every year. Within four days, the villagers held two ceremonies or usaba namely Usaba Panti Kaja and Usaba Sumbu Panti Kelod. During Usaba Sumbu at Panti Kaja, people make three sumbus and two sumbus at Usaba Sumbu Panti Kelod. Sumbu represents the world or mountain which is associated with the Hindu myth of ksira arnawa or samudra manthana (milk ocean). According to the myth the world or mountain is rotated by the gods and daityas or bad spirits to search the essence of life or amerta.

During Usaba Sumbu ceremony the sumbu is rotating by Sekaa Teruna (traditional youth organization) of the village, and a young girl or a member of Sekaa Daha (traditional girl association) goes inside the sumbu. This activity symbolizes rotating of mandara giri or mountain in searching the essence of life or amerta. It also represents the meeting of lingga/purusa (men) and yoni pradhan (women).

One interesting thing during the ceremony is the offerings consisted of hundreds of babi guling or cycling pigs. There were more than 1300 cycling pigs were offered during the last year ceremony; 950 cycling pigs for Usaba Panti Kaja and 400 pigs for Usaba Panti Kelod. The aims of offering of hundreds of cycling pigs gain successful of agricultural products and prosperities of the people of Timbrah. It is a unique and authentic annually event and must attract the tourists. The village of Timbrah is very close and easy access to the Candi Dasa tourist destination.

Keywords: Usaba Sumbu, tourist attraction, and cycling pig.

Introduction

The village of Timbrah is located close to the Candi Dasa tourist destination and also the village of Tenganan. Only twenty minutes drive from Candi Dasa to the village of Timbrah and the road is in good condition, therefore is easy access from Candi Dasa to Timbrah. Tourists can also easily travel to Timbrah and Tenganan Pageringsingan and Tenganan Dauh Tukad villages (see map). Tenganan Pageringsingan and Tenganan Dauh Tukad still maintain architectures and traditions which could attract tourists.

The village of Timbrah still keep their annual tradition namely Usaba Sumbu ceremony. The ceremony is conducted during the dead moon (tilem) of the first month of the Hindu calendar system or Sasih Kasa. Sumbu literary means a pivot. During Usaba Sumbu ceremony the villagers of Timbrah made five pivots or sumbus, three of them were built at the temple of Panti Kaja (north temple), and two sumbus were built at Pura Panti Kelod (south temple). In addition one sumbu was contributed by the member or certain family for Panti Kaja. Therefore there are four sumbus for Panti Kaja during the ceremony in 2018 (see fig 2). The sumbu itself represents the mountain of Mandara Giri in Hindu mythology. In Hindu mythology, the mountain of Mandara Giri was rotating by dewas (Good spirits) and daityas (bad spirits) in searching for amerta or the essence of life.
In the afternoon after people built the *sumbus*, they offer hundreds of babi guling or cycling pigs. During the 2019 *Usaba Sumbu* ceremony there were 950 *babi guling* or cycling offered by the villagers of Timbrah at *Pura Panti Kaja* and 450 *babi guling* or cycling pigs offered to *Panti Kelod*. The question will rise why the people of Timbrah were served so many cycling pigs. It should be noted that *bhatari Nini* or two rice bunches were also put at the platform together with other offerings. The *bhatari Nini* or *bhatari Sri* is normally made after harvest time by the farmers. It seems that the purposes of *Usaba Sumbu at Panti Kelod* is kind of expectation that there would not any pests for rice padi, and agriculture will be fruitfull/successful.

*Usaba Panti Kaja/Kaler* and *Usaba Panti Kelod* are ceremonies were carried out within seven days and all people of Timbrah are enthusiastic activities and participated at that time. From tourism point of view, it is an authentic and unique ceremony might interest the tourists. It is located close to Candi Dasa tourist resort and traditional village of Tenganan. Candi Dasa, Tenganan and Timbrah can be said as golden triangle from cultural tourism point of view.

**Methode**

It is a qualitative research approach. Data were collected through observation participation prior and during the ceremony. All activities and enthusiasm of people of Timbrah during the ceremony were noted and recorded. Interview to the village heads, priests, and *Sekaa Teruna* and *Sekaa Daha* (traditional organization of boys and girls) were also carried out.

Study on document of Awig-awig or village regulations was conducted, particularly in relation to responsibility of the villagers, as well as to the youth organization either boys or girls. By understanding the regulations, values and cultural norms we understood the meanings and values of *Usaba* ceremony at Timbrah. All data were gained through observation, interview and study of documents were analyzed and interpreted until we understand the meaning of ceremony and the prospect of tourism activities.
Discussion

Tourist destination of Candi Dasa, Tenganan Pageringsingan, and the village of Timbrah can be seen as a golden triangle (see map 1). Tourists who stay at Candi Dasa tourist resort, they can travel to the village of Tenganan to observe architecture, village lay out, and every day life of people of Tenganan which is considered as Baliage or original village of Bali. Women at Tenganan village are still weaving of geringsing textile. Geringsing is a specific textile and it is only produced at the Tenganan village. Apart from cultural activities and products, the natural environment at Tenganan is very beautiful and well be maintained by the villagers. There is also hacking tract for tourists exist at Tenganan.

Timbrah is located not far away from Candi Dasa. It is about 20 minutes drive from Candi Dasa tourists resort to Timbrah village. Village lay out, temples and scenery at Timbrah can be said as tourists gazed. In addition, Usaba Sumbu ceremony might also attracted tourists.

During the Usaba Sumbu ceremony, the sumbu or mountain itself was rotating three times by Sekaa Teruna or traditional youth/boy organization of Timbrah, before it was erected. Similar activities were done for other two sumbus at Pura Panti Kelod (South temple)(see fig. 2). While Sekaa Teruna is rotating the sumbu, a woman or a girl go inside the sumbu. Rotating the sumbu by the Sekaa Teruna is symbolizing turning the Mandara Giri by dewas or Gods and daitya or evil spirits. The Mandara-Giri is a Hindu myth representing dewas or Gods/good spirit and daitya or demon/bad spirit is searching for amerta or essence of life. The action of girl who go inside the sumbu may also represent the meeting of pradhana (vulva/negative) and purusa (phallus/positive).

The location of Usaba Sumbu is also very meaningful. Panti Kaja or the temple in association with north or the mountain itself, and Panti Kelod is associated with south or the sea. The concept of kaja-kelod (north-south) or segara-gunung (sea-mountain relation) is very important in Balinese tradition.

The Sumbus have been prepared by the communities for several months prior to the ceremony. The Sumbu ceremony in 2018 was conducted on 8th of July 2018 at Pura Panti Kaja, while ceremony at Pura Panti Kelod was held on 11th of July 2018. Sumbu itself is look like the mountain which contains every things such as birds, fruits, cakes as well as trees (see fig. 3).

The Usaba Sumbu is thanksgiving ceremony with very important meanings. The villagers expecting to gain prosperity by making usaba sumbus and rotated them as a symbol of searching amerta in the Hindu mythology. In order to gain the prosperity, the villagers also offer hundreds of babi guling or cycling pigs to God (see fig. 4).
Figure 3. Sekaa Teruna or traditional youth organization is rotating the *sumbu* while a girl goes inside the sumbu

Figure 4. Offering of babi guling or cycling pigs

People tend to offer bigger babi guling compared to their colleagues. In other words, people made a contestation on *babi guling* or cycling pigs that were offered to the God. During the *Usaba Sumbu* at *Panti Kaja* temple in 8th July 2018, 950 cycling pigs were offered by the villagers of Timbrah. There were 400 cycling pigs donated by the villagers of Timbrah for the ceremony at *Panti Kelod* on 11th July 2018. Within four days, the villagers of Timbrah sacrificed more than one thousand cycling pigs.

During the *Usaba Sumbu* at *Panti Kelod*, offering was also dedicated to God of rice or *bhatari Nini* or *Dewi Sri* (see figure 5). It is also indication that the villagers expect good rice production in their *sawah* or rice field.

Figure 5. *Bhatari Nini* and the offering of *selanggi*

At the end of the *Usaba Sumbu* ceremony, *rejang* dance was performed by *Sekaa Daha* or traditional girl association until in the morning of 12th July 2018 (see figure 6). The costumes of *rejang* dance of Timbrah is very specific or unique compared to other *rejang* dance of other villages such as Bungaya as well as Asak.
The appearance of Bhatari Nini or God of rice during the ceremony of *Usaba Sumbu at Panti Kelod* indicates that thanksgiving ceremony is very strong. It is expected that agricultural products and rice pest can be controlled.

The process of *Usaba Sumbu* ceremony took place about a week, began with *melasti* ceremony on the 5th of July until the end of ceremony on the 12th July 2018. This long procession of *Usaba Sumbu* ceremony might be interested for cultural tourists. Cultural tourists are those who are interested with cultural events, ceremonies or festivals. According to Greg Richards (1997: 5), tourism and culture have loosely linked in Europ. Europ has always been an important destination for those attracted by rich cultural and historical legacy. Cultural tourism can be viewed as one aspect of cultural consumption. Cultural consumption is differences between individuals. The basic variable include education, income, occupation, and age (Richards, 1997: 48).

In relation to the *Usaba Sumbu* ceremony which have very significane meaning, tourists should be informed that cultural values and meaning of the *usaba*. All activities and offerings have been done by the villagers of Timbrah during the *Usaba Sumbu* are authentic and unique. There are no commodifications or pseudo cultural events occurred during *Usaba Sumbu* ceremony. Tourists will consume a real and authentic events. *Usaba Sumbu* ceremony or cultural events will be sustainable, because it is conducted annually by the villagers of Timbrah. It is a sustainable tourists attraction at Timbrah.

It is worth to note that the village of Timbrah has been determined as *Desa Wisata* or village tourism by the Department of Tourism of Karangasem Regency in 2008. Local guide should be prepared for the village of Timbrah on *Usaba Sumbu* and other Usabas at Timbrah for tourism propurses.
Conclusion

Usaba Sumbu can be seen as thanksgiving ceremony at Timbrah which is conducted annually. People expecting prosperity and good agriculture products. All activities and offerings which have been performed by the villagers are authentic and origin one. Tourists will consumed authentic and unique cultural events.

Local guides should be prepared by the village to inform tourists concerning Usaba Sumbu and other usabas, since the village of Timbrah has been determined as Desa Wisata or village tourism by the Regency of Karangasem. Government of Karangasem and tourism industries should promote Candi Dasa, Timbrah, and Tenganan as a golden triangle for cultural tourism.

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Development of Tourism Village As A Means of Sustainable Tourism Implementation in Bali

Agus Muriawan Putra
I Ketut Antara

Tourism Faculty - Udayana University
Bali-Indonesia

agus_muriawan@yahoo.com
iketutantara@gmail.com

ABSTRACT

The approach to tourism development that involves the active participation of local communities is the development of tourism villages that can at the same time capture the opportunity for tourism trends that currently lead to tourism with special goals. The development of the tourist village is based on the role of all local communities by utilizing natural resources, human resources, and available cultural resources. For this reason, it is necessary to develop cross-sector and cross-regional tourism with the aim of achieving sustainable and inclusive tourism development without having a negative impact on the environment and local culture. In its implementation, it should use the mainstreaming approach in all related sectors and regions with an emphasis on program coordination and synergy between related parties.

The development of sustainable popular tourism provides an opportunity for the parties to jointly commit in their role in developing balanced, aligned, focused and focused tourism in order to realize a tourism destination that is sustainable and able to compete with other countries, especially in the ASEAN Economic Community (MEA).

However, in its current development, rural tourism still has several obstacles, including: 1) The reduction in quality rural human resources due to the increasing number of population migration from rural to urban areas; 2) Productivity of rural resources that cannot compete with urban resources results in weaker rural bargaining position in the context of national development; 3) Higher poverty rates in rural areas compared to urban areas. In 2011 there were 17.9 million poor people in the villages, while in cities there were 10.6 million; and 4) Tourism development activities in rural areas are often done wrongly by applying mass tourism development patterns that damage the environment.

With Qualitative Descriptive Analysis and Literature Study with a combination of Focus Group Discussion (FGD) used to find models naturally in accordance with the circumstances as well as the potential that exists to benefit the development in providing economic benefits and realizing people's economy.

Keywords: Tourism Village, Sustainable Community Tourism, Community Economy

Introduction

Background

Since the last few decades, many developing countries have begun to look at the tourism sector as a source of foreign exchange earning due to the weakening of the competitiveness of their mainstay commodity. In addition, the threat of the global economic crisis has also increasingly encouraged countries in various parts of the world to prioritize the development of the tourism sector as an effort to recover the
economy. Likewise in Indonesia, the development of the tourism sector has long been part of the national development agenda with the motivation to increase economic, socio-cultural and political welfare.

However, the development policy of the tourism sector in Bali lately has received a lot of attention from various groups because it is considered to show increasingly serious imbalances. Inequality in question includes the development of tourism areas that are more oriented towards the development of coastal areas. Of the twenty one designated tourist areas, seventeen are coastal areas. Based on the level of development so far only four regions that are categorized as developing regions, while the rest are classified as developing and undeveloped regions. The whole tourist area which is categorized as developing is a coastal area located in the South Bali region, namely: Sanur, Kuta, Tuban, and Nusa Dua Tourism Areas (Diparda Bali, 1997: 66-70).

This fact reflects that tourism activities in Bali are more concentrated in the South Bali region. This has resulted in a number of impacts, such as: (1) widening economic inequality between residents in the South Bali region and residents in other areas of Bali; (2) the increasing population density in the South Bali region due to the increasing migration of job seekers; (3) increasing threats to the resilience of local cultural identity, especially the culture of the people of South Bali; (4) increasing threats to environmental sustainability in the South Bali region.

In addition, tourism development policies adopted so far tend to be more favorable to capital owners and less oriented towards community empowerment, cultural preservation, and the environment. The discourse on popular development appears as a reaction to the conglomerate's development policies. Popular development is more focused on improving the people's economy and community empowerment. Rural development thinkers and practitioners have long been aware that conglomerate development often harms local communities. The community as the legal owner of local resources often experiences marginalization, so that the quality of life actually decreases compared to before the development. On that basis several other experts stressed the importance of development from below, development as social learning, and development must start from behind (Korten and Sjahrr, 1988; Soetrisno, 1995). Development with this reversed paradigm requires the participation of local communities in various stages of development, so that development management is truly carried out by those whose lives and lives are most affected by the development or which are managed by community based resource management or community management (Korten, 1986).

There are three basic reasons proposed by Korten regarding why community management is very important as a basic design for tourism development. First, there is local variety (local variations) which cannot be given the same treatment. Different regional situations demand different management systems and local people who best understand the situation in their regions. Secondly, there are local resources which have traditionally been managed by local people for generations. The experience of managing local resources that have been passed down from generation to generation, generally leads to accumulation of knowledge about management. This management takeover will cause community offense and the community will be antipathy towards development. Third, local accountability means that the management carried out by local people is usually more responsible, because the various things they do about the resources will directly affect their lives.

However, at present the development of village tourism and the empowerment of local communities still have several obstacles, including: (a) the reduction in quality rural human resources due to the increasing number of population migrations from rural to urban areas; (b) the productivity of rural resources that cannot compete with urban resources results in weaker rural bargaining position in the context of development; (c) higher poverty rates in rural areas compared to urban areas. In 2011 there were 17.9 million poor people in the villages, while in cities there were 10.6 million; and (d) rural tourism development activities are often carried out incorrectly by applying mass tourism development patterns that damage the environment. The tourism sector is one sector that can be relied upon to improve this condition.
Research purposes

The aim of this research is:

1. To know the principles of rural tourism development and community empowerment.
2. To find out the benefits of developing a tourism village as an implementation of sustainable tourism.

Methodology

The data that has been collected will be analyzed by several techniques, as follows:

Qualitative Descriptive Analysis

Data analysis is the process of organizing and sorting into patterns, categories, and basic units of description, so that themes can be found and work hypotheses can be formulated, as suggested by the data (Nazir, 1988: 438). By using qualitative descriptive analysis, which describes a phenomenon and then relates it to other phenomena through interpretation to be described in a quality that is close to reality (Muhajir, 2003: 39).

Literature Study

Data analysis by taking from books, literature, and brochures relevant to research, as well as the results of previous studies that still have to do to get secondary data as a reference, support, and comparison in research related to research.

Focus Group Discussion (FGD)

The term Focus Group Discussion (FGD) is currently very popular and is widely used as a method of data analysis in a social study. In a simple FGD can be interpreted as a discussion carried out systematically and directed on a particular problem or issue. FGD is a form of qualitative research in which in the group, participants can ask questions about their attitude to the problem in the topic being discussed. Meanwhile, according to Irwanto (1998), his opinion regarding the definition of focus group discussion or FGD is a process of gathering information on a specific problem that is very specific through group discussion.

Discussion

Principles of Tourism Village Development

The development of a tourism village as a tourism asset and an economic asset to grow the tourism economy in the region, especially in rural areas must be developed by maintaining and fulfilling the following principles:

a. *It does not conflict with the customs or culture of the local village community.*

The development of a village into a tourist village must pay attention as aspects related to the socio-cultural life and livelihood of the village. A village in the development of tourist attractions must be adapted to customs, culture, or procedures in force in the village. Tourists visiting the village must follow the procedures and customs that apply in the village.

b. *Physical development is intended to improve the quality of the village environment.*

The development of tourism in a village does not essentially change what already exists in the village, but rather the effort to package it in such a way that it is interesting to be a tourist attraction. Physical development such as the addition of footpaths, provision of toilets, provision of clean water and sanitation facilities and infrastructure is intended to improve the quality of the existing environment, so that the village can be visited and enjoyed by tourists.
c. Pay attention to the elements of locality and authenticity.

The architecture of buildings, landscape patterns, and materials used in development must highlight the characteristics of the village, so that it can reflect the locality and authenticity of the local area. Materials used for building houses, interiors, eating/drinking utensils, and other facilities should provide a natural feel and illustrate the elements of locality and authenticity. Materials such as wood, earthenware, bamboo, and shingles, as well as other natural materials, should dominate the atmosphere, so that it blends in with the surrounding natural environment. The use of these materials in addition to increasing the attractiveness of the village concerned is also in accordance with the basic concept of the environment.

d. Empowering rural tourism communities.

An important element in the development of rural tourism is the involvement of rural communities in every aspect of tourism in the village. The development of tourism as an embodiment of the concept of core people's tourism implies that rural communities benefit as much as possible in the development of tourism. The community is directly involved in tourism activities in the form of providing services and services which can increase the income of the community outside their daily activities. Some forms of community involvement are the provision of accommodation facilities in the form of people's homes (homestays), the provision of consumption needs of tourists, tour guides, the provision of local transportation, such as horse carts, horses, art shows, and so forth.

e. Paying attention to carrying capacity and capacity as well as being environmentally friendly.

Development of a village into a tourist village must pay attention to the capacity of the village, both physical capacity and community readiness. The principles of sustainable tourism (sustainable tourism) must underlie the development of tourism villages. Development that goes beyond carrying capacity will have a large impact not only on the natural environment but also on the socio-cultural life of the community which will ultimately reduce the attractiveness of the village.

Community development

Community empowerment is an important aspect in developing tourist villages. This is because the development of tourist villages utilizes many resources owned by the community. The community has an important role to support the success of the development of tourism villages, so that people who are powerless (powerless) need to be empowered to create independence and increase economic prosperity (powerful). Community empowerment through the development of tourism villages carried out by the Tourism Village Managers is applied in the areas of attractions, accommodation, preparation of human resources, namely: 1) meetings / sermons, 2) mentoring, 3) capital assistance, 4) construction of facilities and infrastructure, 5) establishment of village tourism organizations, 6) community service, 7) marketing.

Community empowerment is often used as the first alternative chosen in a development approach that involves community participation. In tourism development, community empowerment is also considered as one of the models for a very effective approach in stimulating the active participation of all stakeholders, especially the local community. The importance of community empowerment in tourism development is underlined by Murphy (1988), who views that the development of tourism activities is "community-based activities", namely: that the resources and uniqueness of local communities, both physical and non-physical elements (tradition and culture) that attached to the community is the main driving element of the tourism activity itself, on the other hand the local community that grows and lives side by side with a tourism object cannot be denied has actually become part of a interconnected ecological system.

Therefore, community empowerment is an approach that is currently considered to be very strategic in improving community welfare. More sustainable results will be achieved, if the community is given the trust to be able to determine the development process needed by themselves. Communities can analyze the problems and opportunities that exist and find solutions according to the resources they have. The community itself makes decisions and plans, implements and evaluates the effectiveness of the activities...
Community empowerment occurs when the community is able to:

- Identifying problems / causes of poverty and alternative solutions.
- Identify the resources available in the area.
- Deciding actions to be taken (increasing the ability of the community to organize on a group scale and becoming a government partner in village / kelurahan development).

The principles in an effort to empower the community include:

1. Enabling: creating an atmosphere or climate that allows the potential of developing society.
2. Empowering: strengthen the potential or power possessed by the community.
3. Protecting: prevent unbalanced competition, and strong exploitation of the weak.

The purpose of community empowerment in developing tourist villages is to facilitate the community to be able to analyze their lives and problems and find solutions to problems based on their abilities and limitations. In addition, community empowerment is expected to be able to stimulate to develop their own business with all the capabilities and resources they have and to develop systems to access the necessary resources. The basics of community empowerment that should be followed include:

1. Prioritizing the community, especially the poor and marginalized groups.
2. Creating a cooperative relationship between the community and development institutions.
3. Mobilizing and optimizing the use of local resources in a sustainable manner.
4. Reducing dependency.
5. Sharing power and responsibility.
6. Increase the level of sustainability.

The expected benefits of community empowerment include:

1. Continuous improvement in long-term welfare.
2. Increasing income and improving the livelihoods of low income groups.
3. Increasing the use of available regional resources effectively and efficiently.
4. More effective, efficient and focused program development and service delivery.
5. A more democratic development process.

In the context of local community empowerment in tourism development, it is further emphasized that aspects of community involvement can be implemented in three areas, namely the planning stage, implementation or implementation stage, as well as in terms of obtaining benefits or share benefits, both economically and socially culture.

a. Benefits of Developing Tourism Villages as Implementation of Sustainable Tourism

From several tourist villages that are fostered (Tista Tourism Village, Bongan Tourism Village, and Penatahan Tourism Village) and from the summary of benefits obtained by the community from the development of the tourism village, there are several benefits of developing a tourism village as an implementation of sustainable tourism, namely:

b. Reducing Land Use Conversion

The development of a tourism village will not change the designation and function of a village, where most of the community's livelihood is farming, so that the source of most of the community's livelihoods must be maintained to remain a source of income for the community in the village. The status of a tourism village is very beneficial in maintaining the sustainability of community life because the community consciously and with a good understanding while maintaining the existence of their agricultural lands, both wet and dry agriculture by maintaining the existence of existing subaks. With the development of the tourist village, the community began to do creativeness in processing and utilizing their agricultural lands which
could certainly be productive efforts to support the development of a tourist village that needed agricultural products that could be processed and sold to tourists who visited.

The community also maintains the integrity of the existing agricultural land by rejecting their area established housing-housing which will certainly cause the conversion of agricultural land into settlements that will disrupt the beauty of the agricultural landscape, will reduce or even eliminate the livelihoods of most people, as well as the disruption of the agrarian social relations of the community that has been very closely interwoven to date which is a hallmark of rural community life. Activities in the rice fields can also be an added value to the economy of the community with the arrival of tourists who visit, such as: plowing the fields, trekking through the rice fields of the community, and so on. Thus, rural tourism provides positive benefits in protecting agricultural lands from land use change.

c. **Community Income Increases**

In addition to reducing land use change, the development of tourism villages also provides benefits in increasing community income. This can be seen by the development of community small businesses that are in line with the increasing understanding of the community relating to entrepreneurship and community creativity as the impact of the development of a tourist village. Along with these developments, people began to see business opportunities that provide additional income and they immediately functioned these opportunities. This is also supported by the Village Government which facilitates the enthusiasm and enthusiasm of community entrepreneurship by strengthening the role of BUMDes which is a Village-Owned Enterprise as a coordinator in developing business / community production, where household products from the community will be accommodated by BUMDes which then will be distributed to supermarkets in the surrounding tourist villages that have been invited to work together.

d. **Opening Jobs**

Activities undertaken and supporting village tourism facilities / infrastructure to support their development are slowly but surely still planned and carried out by the Tourism Village Manager and Pokdarwis. Also the support of the community who saw many positive benefits from the development of the tourist village.

Economically, the benefits of developing rural tourism are felt by the community, where employment opportunities for the community are open as a result of the development of the tourist village. Activities and tour packages carried out, such as: trekking, cycling, and so on will provide opportunities for the community to become a local guide, in addition to also opening new tourism activities, such as: tubing, flying fork, swing, tourism development spiritual of course requires some employees for these activities who are recruited from the local community. The growth of homestays will also open up new jobs for the local community. Thus, many local employment opportunities are available to the community as the tourist village develops.

e. **The Pattern of Life of Organized Societies**

The most important benefits of developing a tourist village are the main benefits that are immediately felt by the whole community, namely: the problem of hygiene and environmental health. People are starting to realize the importance of environmental hygiene in supporting tourist villages. This is because more and more tourists visit and frequent socialization or counseling related to environmental hygiene and health and healthy living to the community, both from the Regional Government and from those who care about environmental hygiene and health.

This is implemented by the community by maintaining their own care, maintaining the cleanliness of the environment, maintaining waterways or gutters, so that they can be smooth and avoid flooding and outbreaks of various types of diseases, especially in the rainy season. The surrounding environment is also well maintained and arrangements are made to beautify the face of the village which is carried out routinely by the community with a full sense of kinship and a sense of mutual cooperation. Healthy lifestyles also began to be applied by the community and community life patterns also became organized.
f. **Increased Community Happiness Level**

For generations the tourist villages in Bali have put forward a very thick kinship and mutual cooperation. With the development of the tourist village, the spirit is increasingly prominent. The village community highly respects the Ancestral Heritage, such as: spiritual activities carried out, cooperatively making religious Upakara for every ritual activity in the village, both ritual activities for individuals, in groups, and for the village. Because spiritual activities in the villages are carried out with sincerity and devotion, the security and comfort in the village is felt not only by the village community including tourists visiting.

Supporting activities, such as: yoga, meditation, religious counseling are very easy to be accepted and implemented by rural communities because the level of community happiness is very good, where this can be the basic capital in providing services to tourists who visit, namely: hospitality, comfort, and security for tourists, besides that the community will be proud to be residents / villagers, so this will provide positive benefits to the community to maintain the preservation of nature, culture, and spirituality to remain an attractive tourist village.

g. **Increased Understanding of Community Tourism**

Village tourism requires professional management and of course from the village community itself. With the development of the tourist village, the community significantly began to understand the relationship with tourism. This is because socialization, meetings, research, and community service in tourism villages are often carried out, both from the government, universities, industry, and so on, so that people directly get various materials and skills in the field of tourism, such as: local guide training, training English, techniques for guiding tourists, homestay training, local culinary training, and so on.

This, is a positive benefit received by the community, so that the full development of tourism villages can be implemented and managed by the community and of course the economic benefits obtained also for the village community concerned. The concept of sustainable populist tourism and the concept of populist economy are already reflected in people's lives by developing tourist villages.

**Conclusion**

From this description it can be concluded that the development of the tourism village is one of the concrete steps to realize sustainable community tourism that directly promotes community empowerment to be able to maintain, manage and directly supervise its development and management, so that the management and development of sustainable tourism, especially in Bali which makes culture as a reference and Hindu Religion as its spirit can be quality, sustainable, and balanced, both for nature / environment, for culture, for spiritual life, for people's daily life, and for improving people's economy.

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**Pongo, Rhino, Para: Boneka Maskot Wonderful Indonesia (Wonderful Indonesia Mascot Dolls) as a Promotion Media of Tourism Diversity**

Fahmi Prihantoro\textsuperscript{1*}, Muhammad Dhiya Ulhaq\textsuperscript{2}

\textsuperscript{1,2}Pariwisata, Fakultas Ilmu Budaya, Universitas Gadjah Mada

fahmi_p@ugm.ac.id  
muhammad.dhiya.ulhaq@mail.ugm.ac.id

**ABSTRACT**

Tourism contributes the second largest foreign exchange revenues in Indonesia with Rp 250 trillion. However, Indonesian tourism is still behind several countries in Southeast Asia. One of these factors can be seen through international tourism receipts. Furthermore, tourist visits are closely related to tourism promotion, thus meaning that creative efforts are imperative in order to promote and increase tourist visits and revenues. The creative solution offered is seen through the creation of ‘Boneka Maskot Wonderful Indonesia’ (The Wonderful Indonesia Mascot Doll) which is expected to stimulate the arrival of tourists visiting various destinations across Indonesia. The Boneka Maskot represents both the natural beauty and diversity found within Indonesian culture. This international product consists of three representative characters; all of which combine research from three popular islands, nature, tribe cultures and tourist destinations. These destinations are specifically Pongo (Sumatran Orangutan, Tesso Nilo National Park), Rhino (Javan Rhinoceros, Borobudur), and Para (Bird of Paradise Papua, Raja Ampat).

This research will examine how Boneka Maskot Wonderful Indonesia is able to promote tourism in Indonesia. The research process uses a qualitative approach and descriptive analysis through questionnaire. The results of this study explains that the Boneka Maskot Wonderful Indonesia are 1) the first tourism mascot doll in Indonesia, 2) Boneka Maskot Wonderful Indonesia is a representative and educative product which is able to introduce the wonderful of Indonesia; consisting the beauty of the natural landscape, fauna and cultural diversity, and 3) Stimulating tourists to explore various tourist destinations in Indonesia. Overall, the knowledge of respondents towards Indonesia’s tourism privileges succeeded in increasing through the creation of the Wonderful Indonesia Mascot.

**Keywords:** Boneka Maskot Wonderful Indonesia, tourism, promotion, education

**Introduction**

The tourism sector is currently contributing as the country’s second largest foreign exchange earner. However, Indonesia’s tourism growth is lagging far behind compared to some countries in Southeast Asia, seen from the indicator of the number of international visitor arrivals and tourism receipts. Table 1 below shows a comparison of the number of tourist visits and tourism revenues in several Southeast Asian countries in 2017.
Table 1. Comparison of International Visitor Arrivals (ITA) and Tourism Receipt (TC)

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Thailand</td>
<td>35.3 million</td>
<td>US$ 52.5 billion</td>
</tr>
<tr>
<td>Malaysia</td>
<td>25.9 million</td>
<td>US$ 19.7 billion</td>
</tr>
<tr>
<td>Singapura</td>
<td>17.4 million</td>
<td>US$ 36.8 billion</td>
</tr>
<tr>
<td>Indonesia</td>
<td>14.0 million</td>
<td>US$ 16.8 billion</td>
</tr>
</tbody>
</table>

Source: Badan Pusat Statistik, Singapore Tourism Board, Malaysia Tourism Board, and Ministry of Tourism & Sports Thailand)

The data above shows that Indonesia ranks fourth in terms of tourist arrivals and tourism sector revenue after Malaysia, Thailand and Singapore. Various efforts need to be made to increase tourist visits, one of which is through tourism promotion. Creative and effective solutions are needed to introduce the richness and diversity of Indonesian tourism, rather than just conventional promotion through print and electronic media. One alternative solution as a tourism promotion media is through the creation of mascots that represent the advantages of various Indonesian tourist destinations. According to the KBBI is Maskot is a person, animal, or object that is treated as a symbol of good luck or safety.

Mascot plays an important role in product branding. This is known based on research from the Gandhi Institute for Technological Advancement (GITA) entitled "Growing Importance of Mascot & Their Impact on Brand Awareness." 29.2% of respondent believe that products buying are strongly influenced by the presence of mascots (Sagarika, 2014). In effort of increasing tourism promotion efforts and referring to the results of these study, mascot dolls can be used as Indonesian tourism product branding.

Boneka Maskot Wonderful Indonesia Indonesia (The Wonderful Indonesia Mascot Doll) is an alternative media for creative tourism promotion in the form of a mascot doll that represents the natural beauty and diversity of Indonesian culture, with the aim to improve the image of Indonesia's tourist destinations is a new innovation effort that is worth a try. Several international sport events have used similar imaging modes, such as: 2018 Asian Games with mascot Bhin-Bhin, Atung, and Kaka; Sea Games 2011 with Modo and Modi mascots, as well as other sporting and cultural events. moreover, The 2nd largest multi-sport event in the world, 18th Asian Games Jakarta-Palembang, which was designed by the Indonesian Asian Games Organizing Committee (INASGOC) in 2018 has brought three character mascots that functioned as representations of animals in the grand mat. At that time doll sales exceeded the target and were well received by the public at large, a quantity of 5,000 pieces of dolls were sold within six hours for everyday at all outlets in Jakarta and Palembang in order to meet the great expectations of the public to have physical memories of this Asian sporting event. More than that, the rapid sales of this doll also turned out to be directly proportional to the dissemination of information and participation of citizens of Jakarta and Palembang towards the Asian Games.

Furthermore, the mascot of the representation of Indonesia's tourism image has actually been introduced by the Department of Tourism Post and Telecommunications in the Visit Indonesia Year program in 1991 using the character of the Ujung Kulon rhinoceros. The continuation of the national mascot did not develop to be mascot dolls in later periods.

The lack of optimal efforts to promote Indonesian tourism is the main problem currently faced. Therefore, the Wonderful Indonesia Mascot Doll is represented as one of the creative solutions to increase tourist visits and national income from the tourism sector. The aim of this product is to increase the interest of tourists to visit various tourist destinations in Indonesia.
Research Objectives
The objectives of this study are as follows:

1) Creating first Indonesia mascot dolls called Boneka Maskot Wonderful Indonesia Indonesia (The Wonderful Indonesia Mascot Doll).
2) Explain the importance of Boneka Maskot Wonderful Indonesia in introducing the advantages of Indonesia tourism: the beauty of the landscape, endemic fauna biodiversity, and the multiculturalism.
3) Explaining the innovations of Boneka Maskot Wonderful Indonesia that is able to stimulate tourists to explore various Indonesian tourist destinations.

Literature Review

Several studies on mascot dolls have been carried out, among others: the Nyutro Warrior Mascot Doll as a Branding Tour Package for a Travel company (Afriani, 2015), while research on the Si Loko Mascot doll also explained how dolls is used as creative act as branding tool as well as a communication between PT KAI companies and the community (Rahayu, 2015). Mascot dolls can also increase the economic value of local communities while introducing tourism to a place like the case studied in Miyagi, Japan Prefecture (Kwon, 2014). From some of these studies show that the mascot doll is able to strengthen the good branding location, companies including tourism.

Methodology

The stages of the research began with the creation of the design of the Boneka Maskot Wonderful Indonesia: producing and marketing them. Then for the questionnaire, data taken from the buyers of Wonderful Indonesia Mascot Dolls. The results of the creation of mascot dolls and questionnaire data were analyzed with a descriptive analytical approach to obtain conclusions.

The creation of the Wonderful Indonesia Mascot Doll was carried out as part of the Entrepreneurship PKM Student Creativity Program funded by DIKTI in March 2019. A group of UGM students, guided by a lecturer, produced and marketed the wonderful Indonesian mascot doll. In addition to marketing these dolls, the team also conducted research on buyers to obtain data on the existence of a wonderful Indonesian mascot doll as a means of promoting the diversity of Indonesian tourism.

Results and Discussion

In this creation of Boneka Maskot Wonderful Indonesia, the characters of rare animals taken are; Orangutans (Pongo Abelii & Pygmaeus) as endangered animals from Sumatra Island, then Rhino (Javanese Rhinoceros Sondaicus from Java Island) and Bird of Paradise which inhabit Papua - Eastern Indonesia. After the mascot hand draw passes the revision stage, the work is then continued with the help of a computer to produce digital graphic designs. At this stage, the team also put indonesias tourist destinations on the back of the doll in order to show the tourism promotion element. In addition, the three mascots also wear Javanese Kawung Batik motifs as Indonesia's oldest batik motifs, the Sumatran Songket Siak which has existed since the 13th century, and the Asmat Motif Papua.
Based on the designs that have been made, the dolls are then produced together with Isbon Company as partners. The material used is the best fabric type for international quality doll (soft microfiber velvet). About packaging, the process is making the packaging designs and finalized with Yogyakartas.com as printing vendors. The packaging material chosen is the best quality with waterproof lamination. After going through the packaging process, a quality control process is carried out to ensure that products that are received by consumers are in accordance with specified standards.

After the creation phase, promotion and marketing of the Boneka Maskot Wonderful Indonesia are carried out to the society. Product promotion and publication is carried out through five media, namely regional and national news agencies, social media, millennial alternatives, intra-university, and conventional engineering. Promotion through regional and national news agencies has been carried out on: the official website of Kemenristekdikti, UGM official site, regional television AdiTV Yogyakarta, Sindonews.com, Kabarkampus.com, koranjakarta.com, and obsessionnews.com. The second promotion and publication was through social media in the form of Instagram and Facebook with a total of 10,800 followers. Third are millennial alternatives that utilize national influencers and public figures, namely Miss Universe Indonesia 2006 Nadine Candrawinata (1.8 million Instagram followers), Novelis 99 Cahaya in Langit Europe Rangga Almahendra, comic artist Nurhadi Aldo (500 thousand followers), celebrity Babe Cabita, and girl band member Annisa Rahma (13 thousand fanspage followers) with a total of 2.5 million reach.

Boneka Maskot Wonderful Indonesia has also been spread in 8 countries namely Japan, Malaysia, Thailand, Singapore, Australia, South Korea, Laos, and Indonesia. On a national scale, the distribution of products in the country has reached 13 provinces and 29 cities.

In the next stage after selling, an effort is made to measure the achievement of product goals through surveys to consumers. Consumer satisfaction surveys are conducted to find out evaluations of products that have been sold and the results of education delivered through the product. The customer satisfaction survey on initial sales shows some of the benefits of the product as follows.
<table>
<thead>
<tr>
<th>No</th>
<th>Indicator</th>
<th>Prior Value</th>
<th>Current/After Value</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The desire of consumers of Boneka Maskot Wonderful Indonesia to explore Indonesia's natural beauty.</td>
<td>80.1</td>
<td>94</td>
<td>Able to stimulate about knowledge of nature-related and its education. Increased by 13.9 points (17.3%).</td>
</tr>
<tr>
<td>2</td>
<td>New knowledge related to the endemic campaign for endangered endangered animals and Indonesian tourist destinations (Sumatran Orang Utans, Javan Rhinos, Papua Bird of Paradise, Tesso Nilo Destinations, Borobudur, Raja Ampat).</td>
<td>40</td>
<td>79</td>
<td>Successfully educate within the scope of endemic fauna campaigns and tourist destinations. Increased by 39 points (97.5%).</td>
</tr>
<tr>
<td>3</td>
<td>New knowledge related to various ethnic, multiculturarism Indonesian cultures.</td>
<td>79.2</td>
<td>88.8</td>
<td>Successfully educate in the context of richness of Indonesia ethnic cultures. Increased 9.6 points (12.1%).</td>
</tr>
</tbody>
</table>

**SEBELUM Anda membeli produk Boneka Maskot Wonderful Indonesia: (Dalam skala poin 1-100) seberapa besar KEINGINAN Anda untuk menjelajah keindahan alam dan keragaman budaya Indonesia? (contoh: 30)**

80.1 Poin
SETELAH Anda membeli produk Boneka Maskot Wonderful Indonesia, (Dalam skala poin 1-100) seberapa besar KEINGINAN Anda untuk menjelajah keindahan alam dan keragaman budaya Indonesia? (contoh: 100)

94 Poin

SEBELUM memiliki produk ini, seberapa besar PERBANDINGAN keinginan Anda untuk berwisata di dalam negeri (DN) dan luar negara (LN)? Contoh jawaban: DN30%:LN70%

DN 52%
LN 48%
Dalam skala poin 1-100, seberapa besar PENGETAHUAN BARU yang Anda dapat setelah mengamati selebaran informasi terkait Fakta Destinasi Wisata? nb: dalam leaflet terdapat 1) Destinasi Tesso Nilo - Pongo, 2) Borobudur - Rhino, 3) Raja Ampat - Para (contoh: 98)

80 tanggapan

40 Poin

Dalam skala 1-100, seberapa besar PENGETAHUAN BARU yang Anda dapat dalam selebaran informasi terkait informasi Keterancaman Hewan Langka Endemik Indonesia? (Orang Utan Sumatra, Badak Jawa, Burung Cendrawasih) - (contoh: 98)

30 tanggapan

79 Poin
Conclusion

*Boneka Maskot* Wonderful Indonesia (The Wonderful Indonesia Mascot Doll) was created to bring up Indonesian tourism branding and become the first tourism mascot doll in Indonesia. This doll has been marketed and spread widely in various regions of Indonesia as well as in several other countries. Based on consumer response, Boneka Makot Wonderful Indonesia are in demand and proven to provide education to tourists which in the end is able to stimulate tourists to explore various tourist destinations in Indonesia. Mascot dolls are creative solutions for tourism promotion that represent the natural beauty include natural landscape, cultural diversity and multiculturalism of Indonesia, as well as richness of Indonesia special endemic fauna.
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Exploring Domestics Tourists’ Perceptions on Tourism Development in Labuan Bajo

Ely Heldydana Selamat, Fransiskus Jemadi
ely.selamat@gmail.com
ikinjemadi@gmail.com

ABSTRACT
Tourists’ perceptions are very important to see the effectiveness of tourism contributions for development planning both at the local and national level and the readiness of local communities to address the progress of the tourism industry. Therefore, this study examines the perceptions of the potential nature-based resort destinations and outlines the facets of tourists' experiences when visiting key sites of touristic interests in Labuan Bajo, East Nusa Tenggara, and assessing the way context influences tourists' experiences depicted in their perspectives. The researchers employed the conceptual framework of the Orchestra Model of tourists’ experiences to inform this work. The tourist attractions from the all-inclusive descriptive assessment include high levels of emotional excitement, joy, and surprise which were elaborating in the aspects of affective, cognitive, sensory, behavior, and relationship reactions. This study contributes to an understanding of the emerging area of potential tourism sites and offering directions for tourism marketing of relevant destinations which can access people with these interests in thoughtful ways. This may however be a positive aspect for tourism marketers to attract a wide range of individuals with different characteristics, which in turn has considerable numbers of tourists in future years.

Keywords: Domestic Tourists, Perception, Tourism Experience

Introduction
As one of the world's tourist destinations, Labuan Bajo has been increasingly visited since it was registered as the 7th Wonder of the World. Tourists who visit Labuan Bajo aim to see ancient Komodo animals and enjoy the beauty of the natural panorama on the surrounding islands. In 2016, the Indonesian Ministry of Tourism made Labuan Bajo an international favorite tourist destination.

In contrast to the success achieved, local communities have often carried out unilateral protest actions related to the establishment of conservation areas and the development of non-participatory tourism areas. Residents often intentionally bombard coral reef bombings as a form of protest to determine the sea area as part of the Conservation area without involving those who have previously used the sea products from there. Residents also often deliberately throw litter and are not friendly to tourists due to the development of tourism areas in Labuan Bajo which are not participatory. The development of tourism areas and infrastructure access such as existing roads and international airports seems to only benefit entrepreneurs, most of whom come from outside Labuan Bajo.

Regarding to this situation, the perceptions of tourists are very important to see the effectiveness of tourism contributions for development planning both at the local and national level and the readiness of local communities to address the progress of the tourism industry. Therefore, this research aims to find out the perceptions of tourists on tourism development in Labuan Bajo. To find out perceptions of tourists, this study used a survey method by distributing questionnaires to respondents. Outputs of the results of this study will be published in accredited or international national journals.
Flores is one of the national flagship tourism special destinations set by the government. The government has even targeted to bring in 500 thousand foreign tourists per year to Flores, from the previous 91 thousand foreign tourists per year. Bambang Susanto Priyohadi, the Ministry of Maritime Affairs Ministry's Maritime Affairs Regional Expert Expert, said that the Labuan Bajo tourism area is planned to be a very beautiful area in 2017. In the Central Indonesia region, the government also plans to build all infrastructures that can provide convenience for tourists visiting to Komodo Island and Rinca Island. (http://nusantara.rmol.co) Labuan Bajo itself began to be visited by tourists after Komodo Island was included in the list of Seven New Wonders (New 7 Wonder of the World). The government is increasingly aggressively promoting Komodo Island as one of the tourist destinations by holding Sail Komodo 2013. Visitation to Labuan Bajo continues to increase, in the period January-October 2016, the number reached 70,227 people dominated by foreign tourists. While the number of tourists during 2015 reached 61,247 people, with 70% of them being foreign tourists. However, the rapid development of tourism has not been supported by readiness of human resources and infrastructure. This can be seen from several problems that often occur, such as local communities can no longer utilize the resources around the Labuan Bajo-Komodo Tourism and Conservation area, the rights to land ownership of local communities are threatened because they are controlled by outside businessmen for tourism purposes.

Apart from critical debates that highlight the effectiveness of tourism contributions to development, the role of tourism promotion in business for the development of a tourist destination becomes important as the information needs of prospective tourist’s increase regarding the attractiveness of tourist destinations to be visited. According to Ismayanti, forming positive perceptions of tourist destinations with various tourism attributes to tourists is one of the keys to guarantee the development of a tourist destination. To create a positive perception, a tourist object is required to fulfill the desires of tourists (Pitana and Gayatri,). To find out how much the market wants, perception analysis is needed. Perception of coolies on objects is a benchmark to see the level of quality of an object. Therefore, this study emphasizes the investigation of domestic tourists' perceptions of tourism development in Labuan Bajo. To find out the perceptions of tourists, this study used a survey method by distributing questionnaires to respondents. Respondents from this study were domestic tourists who visited tourist destinations in Labuan bajo.

**Factors Affecting Perception**

As a sensing process, there are various kinds of factors that influence perception. Waidi reveals that knowledge, experience and point of view are factors that influence one's perception of something or events that occur around them. Thus, these factors make everyone have the tendency to judge the same thing with different perspectives with their senses. In contrast to Waidi, Bimo stated that the factors that influence perceptions include perceived objects, sensory devices, nerves and the center of nerve susceptibility, and attention. Thus the first factor relates to the object that is in the surrounding environment, the second factor is related to biological requirements and the third factor is related to psychological requirements. While Toha pointed that internal and external factors are factors that influence perception. Internal factors related to feelings, attitudes, personality, motivation, attention, and individual interests. Whereas external factors include family background, information obtained, knowledge and needs around, new things and familiarity or the alienation of an object. Rahmat revealed that there are two factors that influence perception, namely functional factors and structural factors. Functional factors related to personal factors derived from needs and past experience. So that forms the perception, for him, not the form or stimuli, but the characteristics of the person who gives the stimuli. Whereas external factors are related to factors that originate from the nature of physical stimuli and the nerve effects they cause on the individual nervous system. Pieter & Lubis states that in general there are factors that influence one's perceptions, namely: (1) interest, is that the higher a person's interest in an object or event, the higher his interest in perceiving objects or events. (2) the interest, is the more important it feels to an object or event for a person, the more sensitive he is to the perceptual objects. (3) habits, are objects or events more often felt by someone, then getting used to forming perceptions. (4) constancy, is the tendency of someone to always see objects or events constantly even though they actually vary in shape, size, color, and brilliance.
Concept of Tourism and Travelers

Tourism has been defined by several experts. Badrudin defines tourism as a journey from one place to another for the time being either done individually or in groups to find a balance of harmony, happiness with the environment in the social, cultural, natural and scientific dimensions. Soekadijo stated that tourism is an activity in the community that deals with tourists. Tourists according to Norval (in Yoeti) are people who come from a country to stay for a while to spend the money they get elsewhere. In contrast to Norval, Soekadijo defines tourists as visitors in the country he visits to stay at least a day and is motivated by various motivations such as: (a) Filling leisure time or having fun, vacationing for health, study, family reasons and so on. (b) Traveling for business purposes; (c) Traveling to attend meetings or as envoys (scientific, administrative, diplomatic, religious, sports, etc.); (d) In order to cruise, if he stays less than 24 hours. Karyono classifies tourists based on the nature of travel as follows: a. Foreign tourist: foreign tourists or foreign tourists are foreigners who come into another country which is not the country where they usually live. b. Domestic foreign tourist. Domestic foreign tourist is a foreigner who dwells or resides in a country because of assignments and travel trips in the territory of the country where he lives. c. The domestic tourist is a citizen who travels within the borders of his own country. d. Indigenous foreign tourists are citizens of a particular country who because their duties or positions are abroad go back to their home countries and travel in their own country. e. Transit tourist is a tourist who is traveling to a certain country who is forced to stop at a port / airport / station not of his own volition. f. Business tourist is a person who travels for business purposes, not tourism, but travel will be done after the main goal is finished. Therefore, the tour trip for him is a secondary goal after the primary goal of the business is completed.

Tourism Development

Tourism development cannot stand alone but there needs to be continuity with other development planning systems inter-sectorally and inter-regionally. Tourism development must be based on conditions and supporting forces in order to achieve long-term, mutually beneficial interactions between achieving tourism development goals, improving the welfare of the local community, and sustaining environmental support in the future (in Fandeli). The same thing was stated by Patusuri that development is a strategy used to promote, improve and improve the conditions of tourism of an object and attraction of tourism so that tourists can visit it and be able to provide benefits to the community around tourist objects and attractions as well as the government. Pharino, Pierce & Pryce explained that each tourist attraction can influence individual perceptions of each tourist. This is caused by various aspects such as activities, space and time experienced by tourists. To find out perceptions of tourists about the tourist destinations visited, the concept and model of perception measurement has been developed by Pierce, et al (in Pharino, Pierce & Pryce). This model calls "the Orchestra Model of Tourists' experiences" grouped into several components, namely: sensory aspects, cognitive aspects, affective aspects, attitude aspects, and aspects of social relations.

Method

The method used in this study was a survey using a questionnaire instrument to determine the perceptions of domestic tourists on the development of tourism in Labuan Bajo. This research was conducted in the tourist area of Labuan Bajo in May-June 2019. The population in this study were domestic tourists who visited Labuan Bajo. The study sample was taken randomly as many as 170 respondents. Respondents are domestic tourists from outside Labuan Bajo.
Findings and Discussion

This research uses orchestra models that include five components or elements; in short, those five elements are 1) sensory element, 2) affective element, 3) cognitive element, 4) behavior element, and 5) relationship element. The main idea of this model is completely examine tourist experience, wherein those elements have contribution in all experiences in different ways. Some elements may be more dominant at a time, and the researcher can get the benefit by identifying the reciprocal interaction between those components. This model is pragmatic as well because each item can be served in the assessment. In sense of theoretical, this model in line with the phenomenological view of experience. As the main orientation to interpret the experience, this model show how experience felt, or perceived by the research participant (Gnoth & Matteucci, 2014; Pearce and Packer, 2013).

Furthermore, in this research, the five orchestra model components of tourists’ experience used in exploring the composition of tourists’ experiences when they were travelling to tourism destinations in Labuan Bajo. Researchers make an analysis about the various sensory that include (sensory component), tourists’ feeling and emotion (affective component), what they do in tourism destination (behavior component), identifies the level of information they get (cognitive component), and define with whom they are travelling (relationship component).

Affective Element

Table 1: The calculation of domestic tourists’ affective element (=170)

<table>
<thead>
<tr>
<th>No</th>
<th>Affective</th>
<th>Affective Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>High (7-9)</td>
</tr>
<tr>
<td>1</td>
<td>Interest</td>
<td>150</td>
</tr>
<tr>
<td>2</td>
<td>Enthusiastic</td>
<td>121</td>
</tr>
<tr>
<td>3</td>
<td>Joy</td>
<td>102</td>
</tr>
<tr>
<td>4</td>
<td>Surprised</td>
<td>98</td>
</tr>
<tr>
<td>5</td>
<td>Eager to know</td>
<td>96</td>
</tr>
<tr>
<td>6</td>
<td>Expectancy</td>
<td>92</td>
</tr>
<tr>
<td>7</td>
<td>Expectance</td>
<td>91</td>
</tr>
<tr>
<td>8</td>
<td>Awe</td>
<td>88</td>
</tr>
<tr>
<td>9</td>
<td>Scare</td>
<td>26</td>
</tr>
<tr>
<td>10</td>
<td>Disgusted</td>
<td>12</td>
</tr>
<tr>
<td>11</td>
<td>Anger</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>Sadness</td>
<td>4</td>
</tr>
</tbody>
</table>

There are 12 indicators that use to know the level of affection of the tourists when they visit some tourism place in Labuan Bajo. Those twelve indicators are, interest, enthusiastic, joy, surprised, eager to know, expectancy, expectance, awe, scare, disgusted, anger, and sadness. From the twelve indicators used, the level of interested, enthusiastic, joy, eager to know, expectancy, expectance, awe, scare, disgusted, anger, and sadness were only felt by few tourists who visit the tourism destination (>30). The presentation of affective level of tourists could be seen in following diagram and chart below:
Judging from the presentation above, the result of assessment out of 170 respondents indicated that the affective level that owned by the domestic tourists who visited Labuan Bajo was >10% are attracted, shock, enthusiastic, pleasure, the desire to know more, as expected, comfort, and amazed; while <5% are fear, disgusted, anger, and sad. The affective level <5% appeared related to the comfortable reason and the facilities provided. Based on those indicators, then the improvement of safety side related to the unusual rate reaping that prowl around the tourist destination and the facilities that support the safety for the visitor is very needed.

There are three main variables that affect the level of tourist affective. The first is safety variable. In this variable, measure the safety of a tourism destination it is well supported or not. The sub-system of
safety variable included the relationship between the societies and the clay of tourism object there, therefore by the support from the society surrounding the place the tourism destination can be more develop. If the tourism object have the solid correlation between physical safeties with the live secure of the tourist. So that, the tourists are interested to visit the place because their safety is guaranteed by the facilities provided. The important facilities are telecommunication. These facilities provided add more sense of confidence about the safety that serve by the tourism organizer.

The second variable is for being friendly. Service and safety were very significant in determine the expediency of a tourism destination. Because of the service the people can judge whether the tourism destination feasible to develop or not. The friendly services make the tourist interest to come back in that place. Therefore, a good impression is really needed in developing the tourism destinations. A good impression will attract the tourist to come. In relation, Indonesian people are easily influenced by the praise, they easily attracted with those good impressions, and the number of domestic tourist will increase.

The question is how to increase those good impressions? Every tourist destination certainly has some tourist object. We should know more about tourism awareness. Tourism awareness is the trade from various societies, in an area to promote the development of tourism destination tourism object in their area. Indonesia people should know about this tourism awareness, and the application in tourism destination environment. Thus, the seven pillar of Sapta Pesona is not difficult to crate. The Sapta Pesona is a part of effort in tourism awareness, which should have by all the tourism objects. Sapta Pesona is dividing into seven aspects, such as, secure, orderly, clean, cool, beautiful, friendly, and memories. These Sapta Pesona will make a good impression for the visitor who visited the tourism places. So that, those impression will be attracted the tourists to come.

The third variable that affects the affective level is beauty and uniqueness potential that offered by the tourism destination. Labuan Bajo has many tourism objects. Almost every area has their own beauty and uniqueness. Labuan Bajo is a small island that connects all the beauty from beach, sea, hill, meadow. Even has a unique village with the customs preservations still maintained until now.

Tourism objects that very famous such as Komodo Island, Pink Beach, Manta Point, small islands like, Kanawa, Loh Liang, Water fall, even cave are provided in Labuan Bajo. The most popular one is Komodo Island. It becomes the most popular because of the existence of ancient animal Komodo. This animal is one and only animal that saves from the eruption of Krakatau Mountain that causes a tsunami. As a legend, this animal one of the animal that being conservative and Komodo Island becomes a National Park that accepts as a world heritage by UNESCO. Beside Komodo Island the other island that famous in Labuan Bajo are Pink Beach and Manta Point. Pink Beach is very interesting and unique because of its pink sand, while Manta point is a statue that located in bottom of one of beach in Labuan Bajo, which becomes a diving spot.

Cognitive and Sensory Factors

In analyzing the tourist cognitive factors who visited Labuan Bajo, the researcher used questions about new information or what were the surprising information when visiting Labuan Bajo. From the respondents answer there were four main things become the new and surprising information that tends to be the complaints for the tourist when visiting Labuan Bajo.
## Table 4.2 New /Surprising infromations for the tourist.

<table>
<thead>
<tr>
<th>No</th>
<th>Informations</th>
<th>The Total Of Answer</th>
<th>Percentage (N=170)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rate</td>
<td>72</td>
<td>42.3%</td>
</tr>
<tr>
<td>2</td>
<td>Facilities/service</td>
<td>98</td>
<td>57.6%</td>
</tr>
<tr>
<td>3</td>
<td>Regulations</td>
<td>50</td>
<td>29.4%</td>
</tr>
<tr>
<td>4</td>
<td>Local culture/habit</td>
<td>62</td>
<td>36.4%</td>
</tr>
<tr>
<td>5</td>
<td>Etc.</td>
<td>11</td>
<td>6.6%</td>
</tr>
</tbody>
</table>

From the table above, it can be seen that the information realted to facilities or services occupied the highest rank 98 (57.6%) of the total 170 respondents said that the facilities and service at the tourism destinations they visited did not match or suprised them. This is relates to the facilities such as toilet and cleasness, which needed more serious attention. Inforation related to the rate was discussed by 42.3% of respondents who went to the tourist destination. This information was closely related to expensive rate and different rate for the same tourism package from diffrent tour agents. Futhermore, informations about the regulutions was also discussed by 29.4% of respondent. However, there were 36.4% of respondents who said that they got new infromation about culture or habit of the local communities which improve their knowledge on the tourism destination. They aslo get new information new about interesting tourism object which were not found in internet sites or advertisements. They types of informations which were obtained by the tourist can be seen in the folowing diagram.

![Diagram of Information Types](image)

Based on the precentage above, there were three interesting thing to be discussed, such as service, rate and regulations. The regulations in the tourism object to be able to enter and enjoy its beauty to support the development of these tourism object. If the place is not regulated, the tourists’ comfort will be distrubed. This incident will reduce the impression when they visit the tourism object. Moreover, the existance of tourism officers to protect and provide comfortable situation forthe tourist become of the important elemen. If the tourism department in Labuan Bajo concerns more on the order, the tourism destinations in that
place will get more visitors. It can be seen from the societies that are still traditional and appreciate their rules or customs of their region. However, along with the period development the areas that initially condensed with the local wisdom, now colonized by a modern variety that makes the local wisdom fade.

Another way that seems as the form of law and order is the parking arrangement in tourism area. It is usually provided in every tourism destination. Parking arrangement is done in order to streamline the tourism area to keep that place neat. The firmness of law in littering also becomes a permanent rule. Every visitor who breaks the law must get the distinct punishment. Besides that, the explicit transparency of rate arrangement should get more attention. Those things are important in order to make the tourists get the positive impression from the tourism object they visited.

The result of analyzing the sensory level is not really different from two previous elements. For this sensory factor, experts ask question related to uncommon sensory sensation felt by the respondents. The result was most of respondents felt that the uncommon sensory sensation was related to their eyesight. It is related to the exotic natural view that offered some spots in Labuan Bajo, one of them is Padar Island exotic angel that very amazing.
Behavior Factor

Table 3 : Types of Activities Undertaken by the Tourist

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>The Total of (N=170)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Taking pictures</td>
<td>168</td>
<td>98.8%</td>
</tr>
<tr>
<td>2</td>
<td>Observing the view</td>
<td>170</td>
<td>100%</td>
</tr>
<tr>
<td>3</td>
<td>Trekking</td>
<td>105</td>
<td>61.7%</td>
</tr>
<tr>
<td>4</td>
<td>Snorkelling/diving</td>
<td>94</td>
<td>55.2%</td>
</tr>
<tr>
<td>5</td>
<td>Talking with the local commutes</td>
<td>53</td>
<td>31.1%</td>
</tr>
<tr>
<td>6</td>
<td>Recording the video</td>
<td>96</td>
<td>56.4%</td>
</tr>
<tr>
<td>7</td>
<td>Praying/contemplation</td>
<td>8</td>
<td>4.7%</td>
</tr>
<tr>
<td>8</td>
<td>Made a wish</td>
<td>4</td>
<td>2.3%</td>
</tr>
<tr>
<td>9</td>
<td>Culinary tour</td>
<td>91</td>
<td>53.5%</td>
</tr>
<tr>
<td>10</td>
<td>So on…(Mention)</td>
<td>2</td>
<td>1.1%</td>
</tr>
</tbody>
</table>

There are 10 indicators that are used by the expert to examine the types of activities undertaken by the tourist when they visit the destination. The indicators are in form of the activities they do, namely; taking picture, observing the view, trekking, snorkeling/diving, talking with the local communities, recording the video, praying/contemplation, made a wish, culinary tour and so on.

Based on the ten types of the activities, observing/seeing the view carried out by responden (170), followed by taking pictures carried out by 98.8% from the total of responden. The other activities carried out by tourist with percentage >50% is trekking, snorkeling/diving, recording the video, and culinary tour or enjoying the traditional foods. Meanwhile, the types of activities such as praying/contemplation, made a wish, talking with the local communities and other activities were not too attractive to respondents. This is due to the dominant destinations which are offered in Labuan Bajo, namely; nature and water tourism.

Relationship Factor

In this element of relationship, the researcher asked with whom the respondents came to visit Labuan Bajo. The answers that obtained are different. From 170 respondents there are 173 answers appeared. This is because the respondents might have more than one answer, for example, they came with their friends and also with the tour guide. From the survey result, the majority of respondents answered, came with friends (89). The next followed by family members (29), tour guide (5), another tourist (5) and coworkers (5) and alone (6).

Table 4: Travel Companion

<table>
<thead>
<tr>
<th>No</th>
<th>Partner</th>
<th>The totals answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Friends</td>
<td>89</td>
</tr>
<tr>
<td>2</td>
<td>Family members</td>
<td>29</td>
</tr>
<tr>
<td>3</td>
<td>Partner</td>
<td>32</td>
</tr>
<tr>
<td>4</td>
<td>Tour guide</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Another tourist</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>Coworkers</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Alone</td>
<td>6</td>
</tr>
</tbody>
</table>
The result showed that the majority of the responden chose to visit the destination in a group. The following presentation showed the travel companion of the tourists when they visited Labuan Bajo.

![Table 4: The Percentage of Travel Companion.](image)

**Conclusion**

1. Domestic tourist perception to the tourism development in Labuan Bajo generally showed positive trends related to the nature conditions and points of tourist destinations.
2. Because of the destinations tends to have any relation with the beauty of natural destination, tourist behavior tends to lead activities related to capturing pictures when visiting the destinations, doing trekking, snorkeling/diving.
3. Although in a low percentage if it compare to the satisfaction level of the tourist when visiting the destination, however there were three main complaints about the rate, facilities/service and the regulation on tourism destinations.

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Preparing Community Readiness for Tourism 4.0: A Study Case at Giri Emas Village

A Dharma¹, N Trianasari²

¹Udayana University
²Universitas Pendidikan Ganesha

agd2bali@gmail.com, nanatrianasari01@gmail.com

ABSTRACT

The advancement of information and technology has influenced customer behavior and thus, how business operates. A salient change of how customers behave is arguably observable within the tourism sector. Indeed, tourists have increasingly become digital minded, more independent, mobile, and interactive based on which the term tourism 4.0 has emerged. Having said that, it is equally important for business to engage in the digital world. In line with the rapid growth of tourism village, it is especially important to address such need by preparing the local community as the key success factor. However, in the tourism literature, little has known about the readiness of service providers to involve the digital aspect in operating their business, particularly in the context of tourism village. Therefore, this study attempted to address such gap, using qualitative approach. The study was undertaken in Giri Emas Village. It revealed that the community has not demonstrated readiness for tourism 4.0. The main areas discussed were human resources and facilities. Thereby, it was essential to implement a strategic program to cater such needs. The program used training and coaching methods in the field of technology adaptation, English skills, identification of tourist attractions, legal aspects, digital marketing, and establishing collaboration with stakeholders.

Keywords: community empowerment, human resources, tourism village, digital marketing, tourism industry 4.0

Introduction

In the era of industrial revolution 4.0, the advancement of information and technology (IT) is seemingly unstoppable. In fact, it has been reported that IT affects the society (Kyriakou, Belias, Vassiliadis, Koustelios, Bregkou, & Varsanis, 2016; Minghetti & Buhali, 2010) in many ways (Geria, Maheswari, Pemayun, 2018). Indeed, it is evident that people have increasingly been relying on technology in the majority aspects of many their lives. When it comes to holidaying, the development of technology and social media was said to reshape the tourism industry significantly (Kyriakou, et al., 2016). Having acquired technology literacy, tourists have become more independent, mobile, digital minded, and interactive. Such phenomenon has forced the tourism firms particularly those who are responsive, to adopt technology in their operations or activities. Furthermore, the digitalization tendency has strongly affected tourism industry for example in terms the way information about tourism products is shared or provided, since information is the life blood of tourism (Middleton, Fyall, Morgan, Ranchhod, 2009).

As in other area of human life, the involvement of digital technology has transformed the tourism industry to certain degree based on which the term Tourism 4.0 has emerged. Such term is strongly characterized by the use of technology, both from tourist and service providers’ side. The digital technology has not only benefited popular and well-established tourist destinations, but also small and rural tourism villages. Indeed, the digitalization has enabled small tourism villages to reach wider potential market faster.
In Indonesia for example, the rapid growth of the tourism village has been obvious. Such growth was also influenced by the support of The Indonesian Government who has declared to build 2000 tourism villages in year 2019. The tourism sector has become on of the main prioritized sectors. Perhaps, it is due to the fact that as a global industry (Wahab & Cooper, 2001), tourism has become an important wealth creator income both globally and locally (Minghetti & Buhali, 2010, Trianasari (2018).

However, despite such growth and euphoria, many digital tourism services have not indicated a good alignment between the needs of visitors and the services provided through technology (McCabe, Sharples, & Foster, 2012). In fact, the competitiveness of tourism firms and destinations will increasingly depend on their ability to use innovative technologies to promote and to serve customers (Keen & Mackintosh, 2001). In the literature, tourist destinations are divided into four groups based on its technological access. They are high-digital-access-destination, upper-digital-access-destination, medium-digital-access-destination, and low-digital-access-destination (Minghetti & Buhali, 2010). The ability to adapt technology has become increasingly important in this era of technology and innovation. However, while technology and digitalization has transformed the many rural tourism villages, little work has been dedicated to focus on the villagers’ readiness to adopt technology and engage in the Tourism 4.0. As such, this paper addresses the needs and opportunities for embracing the Tourism 4.0 for the local villagers. The aim of this paper is to show the local empowerment to engage in digitalization, through a case study approach. While limitation of the study is acknowledged, the contribution of the study lays in its ability to enrich the understanding of the readiness of the locals to embrace the Tourism 4.0 that is characterized by the massive huge of digital technology. Practically, the results of the study may be useful especially for any newly formed tourism villages.

Research methods

This study employed a study case approach in Giri Emas Villages, North Bali. Adopting McCabe et al (2012), the research process involved three key activities, which are the development of preparatory materials, interviews with key stakeholders, and a stakeholder focus group discussion and workshop. The three activities are reported consecutively below.

Preparatory materials

The research started with a field study to obtain a closer overview on the operations of the tourism village. Included in these activities are observation and study of the tourism products. During those activities, conversations and interactions with the locals and tourists were informally conducted. The results of such activities were used to inform the next activity that is interview.

Interviews with community representative

Semi structured interviews were undertaken to obtain data about community’s awareness of and readiness to Tourism 4.0. The respondents were representatives of community of Giri Emas Village who are from different working background such as farmers, worker in farm, fishermen, and sellers. The main parts of the interview comprised questions about the understanding of Tourism 4.0, digital technology within the tourism sector, readiness to engage in the digital tourism, and areas that need to improve. Data gathered were recorded and transcribed. Next, the data analysis used the three steps coding method: open coding, axial coding, and reflective coding.

Community and stakeholder focus group discussion and workshop

The last activity was workshop that was attended by 15 participants. They were government body, academia, tourism sector, and local community. To activate the discussion, the findings and conclusions of the interview were presented and discussed at the beginning of the focus group discussion. Next, participants were invited to share their understanding, knowledge, and experiences surrounding Tourism 4.0 and digital tourism. Then, participants were asked to discuss about areas to improve in order to embrace
Tourism 4.0 and specific training program for each area. The group discussions were recorded and transcribed and then, analyzed using the three steps coding method as implemented in the analysis of the interview activities.

**Results and discussions**

Giri Emas Village is located in the Northern part of Bali Island. The majority of the local people who live in the village, work as farmer, worker in farm, fishermen, and seller, whereas a few people work as government officer, keepers or owners of small shop, teachers. There are also people who work outside the village for example as hotelier, driver, and worker. In terms of tourism product, it was observable that the main attraction is the beach and the tourism activities in the beach include water sport, food and beverage, and health tourism. It seemed that majority tourist were from the neighboring villages and only a few of them are international tourists. However, the village also has a beautiful rice field panorama, and several temples that were seemingly not included in the tourism product or package. It was also observed that people who involved in and operated the tourism activities in the beach were the local family and such activities were not run professionally. That is, they are lacking in terms of English and legal aspect. However, tourists seemed to have no complaint and looked satisfied and happy.

The results of the study revealed that the Giri Emas Village is an emergingly tourist destination with low-digital-access (Minghetti & Buhali, 2010). Also, the local communities have not understood the Tourism 4.0 and have not considered it in operating the tourism activities. In other words, they have not demonstrated readiness for it, although they admitted that technology literacy is essential. The majority of the respondents expressed their enthusiasm toward the development of tourism in their village. One elder male participant explained that the village has the potentials to be managed as a better tourism village, however he was uncertain due to many of the villagers seemed skeptical with the tourism sector. Indeed, a few respondents showed a skeptical expression and indifference response. Although local residents were acknowledged as stakeholders, there was a general reluctance to collaborate with these groups in innovative tourism product design and development.

In responding to such findings, it was suggested that the local government promote the tourism sector to the local people. It is also important to create Pokdarwis who will officially work on the development of the tourism sector in the village. The organization should produce a program to enhance the tourism sector that is in line with the characteristics of Tourism 4.0. It was proposed that in order to preparing the local communities the program should include the following main areas: English skills, technology adaptation, identification of tourist objects, legal aspects, digital marketing, and establishing collaboration with stakeholders.

With regard to technology adaptation and digital marketing, it was proposed that Pokdarwis and the local government organize training and socialization regularly. It is essential to enhance the promotional strategies within social media marketing program and to include online reservation platform. This is one of the ways to respond to the rapid growth of internet users and the way the majority of business operate.

Next, in terms of collaborations, it was suggested to widen and extend the collaboration to government body within the Buleleng Regency, academia and educational institution, tourism private sectors, as well as the local community. It was further proposed that the networks are not solely focus on creating framework of interactions, however it should also need to include real joint program with all stakeholders such as the tourism department in the universities to include researchers and designers in education and learning English and information technology, hospitality service, and digital marketing. Also, participants should learn more about the technological applications and should better understand about the role of new digital technology in everyday life activities (McCabe, et al. 2012). Furthermore, the collaboration should also seek the aid for facilities and infra structure. Moreover, concerns were raised with regard to the reluctance of the local to tourism sector. This may affect their attitude toward local tourism organizations or providers as well as tourist. This perhaps becomes a challenge for stakeholders to integrate and work
together to help develop Giri Emas Village and to prepare the locals for the Tourism 4.0. Secondly, similar to the work of McCabe, et al. (2012), the reluctance to involve in the tourism activity and collaborate with a wider range of stakeholder groups may impact on creativity and innovation. However, with program and activities of Pokdarwis, the promotion of tourism activity including training may help the locals to become supportive and take pride of their tourism village.

Conclusion and suggestions

The findings outlined in this paper add to the understanding of Tourism 4.0, digital technology, and tourism village. More specifically, the study explored how Tourism 4.0 that is in the majority characterized by the use of digital technology perceived by the local people in the tourism village. Moreover, the readiness of the local community to embrace digitalization in tourism was also sought. It was found that Giri Emas Village falls into the low-digital-access-destination and the local community are not ready for Tourism 4.0 in which technology literacy is the key characteristic. The major area that requires specific attention is the human resources and their technology literacy. Other areas that should be improved include English skills, identification of tourist attractions, legal aspects, digital marketing, and establishing collaboration with stakeholders.

However, whilst the case study offers interesting insights into preparing community readiness toward digital technology in tourism and provide and provides evidence on stakeholder's barriers and issues surrounding human resources and facilities issues as well as potential engagement and collaboration, we recognize the limited context and small samples involved in this research. Nevertheless, this study suggests avenue for future research comparing differences between newly formed tourism village and established one in terms of their use of digital technology. Moreover, future study may focus on digital marketing for tourism village.

Acknowledgement

In this opportunity, the authors wish to thank Pusat Unggulan Pariwisata (PUPAR) of Udayana University for the support for this research and the Local Government of Giri Emas Village for facilitating the research.

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Potency of Organic Coffee Development to Support Innovative Agrotourism at Sukasada Subdistrict of Buleleng Bali

I Ketut Kariada, I Gusti Lanang P. W., Made Adi Wahyuni

Assessment Institute of Agricultural Technology (AIAT) Bali
Jl. By Pass Ngurah Rai, Denpasar Bali
ketutkariada1@gmail.com

ABSTRACT

Agrotourism is the term to collaborate agricultural activity and tourism purposes. Generally its activity concerns to organic development with support from local resources and specific applied technologies. In practicing agricultural activities, some parts can be noted as the accessories of tourism. Wanagiri village, subdistrict of Sukasada has high potency for development and promotion of eco friendly agritourism at upland areas where most farmers cultivate organic coffee which has been certified from international certification of control union, rain forest and geographical indication. In this region development of organic coffee has been guidance from some institutions, one of them is AIAT Bali. For promoting organic development, some technology has been made such as technology to overcome waste problems from wet coffee cherries processing as well as waste from livestock. As a result, wet fertilizer finally can be produced from local location. All agricultural inputs here is forbidden from outside location. From livestock waste can also be created alternative energy called biogas, where its sludge biogas is also used for organic fertilizer. The methodology used is the methodology of fermentation liquid waste in tanks using IMO (indigenous micro-organisms) in order to be able to produce biological fertilizer out of waste. After fermenting for two weeks then the resulting biological liquid fertilizer with the composition of some types of benefit microbial content, while the results of the analysis of chemical elements contained in the macro and micro elements. In the technical field of biological fertilizer (liquid fertilizer) can then act as an organic fertilizer as well as the role of soil improvement. So this liquid waste is the raw material for the manufacture of biological liquid fertilizer that is needed by the coffee plants. At the trial of this biological fertilizers on coffee plot demonstration, the best results was the application of liquid biological fertilizer which is processed from liquid waste of WP process mixed with bio urine. In the future it is recommended that development of organic arabica coffee at Sukasada Subdistrict is prospective for promoting eco friendly agritourism where organic coffee as the main object for tourism.

Keywords: Waste Water, Wet Coffee Processing, Organic, Biological Fertilizers, coffee, Applied Technology, agrotourism

Introduction

In the period of more than 30 years since the 70s very few farming communities have adopted an agricultural pattern with an organic cultivation system that is avoiding the use of chemical inputs and encouraging the use of organic inputs. There are still very many farmers who systematically apply conventional farming patterns through what has been known as green revolution technology. This technology is proven to be able to spur plant production significantly through the application of intensive inorganic / chemical inputs. By applying a green revolution-based agriculture pattern has resulted in a decrease in the quality of land (degradation) which also results in the loss of other life on the land, decreased production and quality of agriculture, pest and disease resistance and residues of inorganic inputs that have reached very alarming levels. The experience of cultivated farmers on the basis of a green revolution has been able to dramatically increase the production of "especially superior rice" but on the other hand it is reportedly damaging the land ecosystem in the long run. The application of this technology has finally led
to many problems related to the aspect of resources including (Kartini, 2000) pollution on agricultural lands due to the use of very intensive chemicals that endanger the environmental aspects. The impact of the application of "green revolution" technology that is very intensive using chemical inputs is not only applied in paddy fields but eventually spreads to non-irrigated lands, namely dry lands. The application of inorganic fertilizers and chemical pesticides on dry land which is generally located on higher ground in the long run can pollute the lands in the underwater flow because the chemical residues will flow from higher areas and this is very worrying. One way to improve it is by developing organic agriculture (Syukur Iwantoro, 2010, Kariada, I.K., 2006) both in a large scale from tank groups and individuals. The role of organic farming is to improve soil quality in terms of physical, chemical and biological soil properties and biodiversity maintenance. Awareness of the importance of returning to organic farming is important for farmers, if farmers want to improve the quality of their land resources.

In line with efforts to develop organic agriculture, the role of integration between plants and livestock becomes very important (Suprapto., et. al., 2001). The concept of integrated agriculture has a design that combines each subsystem that supports each other holistically with an innovative application of appropriate technology to be able to produce environmentally friendly agriculture towards sustainable organic farming (Kariada, et. al., 2009, Syukur Iwantoro, 2010) .. And this has made a milestone in the desires of various environmentalists in developing agriculture and environmentally sustainable in the development of organic agriculture (Bambang Irawan, 2005).

In an effort to develop agricultural tourism on an organic agriculture basis, Desa Wanagiri Sukasada Buleleng is an Arabica coffee region that has a very broad development potential. Arabica coffee development areas in the sub-district of Sukasadan include, among others, villages of Wanagiri, Gesing, Pegayaman and others, which at the same time develop organic coffee commodities as part of the development of agriculture-based tourism villages. From the awareness of the development of organic coffee as much as 398 hectares already have an international organic certificate from the Control Union and Rain Forest institutions as well as indications of Geografa where the village of Wanagiri is the main base of its development (Kariada, I.K. et.al., 2017).

With conditions like the above, the potential application of integrated livestock and plant technology packages as sources of organic agricultural inputs will be very good and will be able to produce a variety of derivative activities which as a whole are able to provide added value such as technology for processing liquid fertilizer and compost to support organic farming. With this consideration, the concept of integration is expected to be a good model to empower the community in responding to the development of the concept of agricultural tourism or agro tourism.

Methodology

In conducting this study, the location determined was Wanagiri Village, Sukasada Subdistrict, Buleleng in 2018. Based on this, at the initial stage, to find out the potential for developing technological innovations a "quick assessment" methodology namely "RRA (Rapid Rural)" was conducted. Appraisal ") by conducting direct interviews with farmers who handle coffee cultivation and mixed crops as well as cattle and other livestock such as pigs. Based on the results of the RRA analysis, it can be identified the technology applied by farmers and the opportunity for the selection of technological innovations that can be disseminated. Based on the potential and existing problems, the technology that needs to be disseminated is determined to overcome the problem. In addition, various fundamental problems in farmers can also be known. The main problem faced by farmers, especially when wet cherry coffee leaves a very large liquid waste that damages the environment. Likewise in cattle, cow urine waste is also a problem, especially unhealthy odors. For this reason, the method of handling liquid waste is carried out by fermentation using MOL / IMO microorganisms (Cho, 2004; BBSDLP, 2007) so that the waste can be used as fertilizer. Biological laboratory analysis was also carried out to determine the microbial content in
liquid fertilizer. Next, the application of liquid fertilizer processed from coffee liquid waste mixed with cow urine is carried out.

P0: compost is only given as a 5 kg / tree base fertilizer
P1: administration of biourine 200 ml dilution 5 times, base fertilizer 5 kg / tree
P2: giving 200 ml bio urine dilution 10 times, basic fertilizer 5 kg / tree
P3: liquid fertilizer from coffee waste mixed with bio urine (200 ml) dilution 5 times, base fertilizer 5 kg / tree. The parameters measured are the number of branches per tree, the number of dompol per productive branch and the number of seeds per dompol. Furthermore, a statistical analysis is performed to see the impact of the fertilization.

Results and Discussion

Integrated Agricultural Development in Wanagiri Village, Subdistrict of Sukasada Buleleng including FSZ (Farming System Zone) wetlands upland wet climate (LKDTIB) requires an inventory of potential resources including: biophysical, socioeconomic, institutional and existing technology at the assessment site. From the results of the interview analysis using the RRA approach by directly interviewing farmers who manage the integration of crop livestock, the potential and problems are obtained as in Table 1 below.

<table>
<thead>
<tr>
<th>Commodity</th>
<th>Ranking of constraint</th>
<th>Identification of technology requirement</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Coffee crops</td>
<td>1. Low production</td>
<td>1. Seed and agronomic improvement and production system management, Improved cultivation (seeding / rejuvenation, organic fertilization, pruning, and post-harvest)</td>
</tr>
<tr>
<td></td>
<td>2. Lack of fertilizer application</td>
<td>2. Handling for pest and diseases (IPM)</td>
</tr>
<tr>
<td></td>
<td>3. Pest and disease (no leaf rust)</td>
<td>3. Processing liquid waste for organic liquid fertilizer</td>
</tr>
<tr>
<td></td>
<td>4. Liquid waste</td>
<td>4. Implementing wet coffee processing to produce better quality, and online marketing</td>
</tr>
<tr>
<td></td>
<td>5. Fluctuatif coffee cherry market margin</td>
<td></td>
</tr>
<tr>
<td>- Cattle and pig</td>
<td>1. Enclosure and Health (waste)</td>
<td>1. Repair the cage with the feedlot model</td>
</tr>
<tr>
<td></td>
<td>2. Solid waste and urine</td>
<td>2. Improvement of livestock health and nutrition</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Improvement of sanitation by treating livestock waste for organic fertilizer</td>
</tr>
<tr>
<td>- Fruit and Vegetable Plants</td>
<td>1. Cultivation management</td>
<td>1. Improvement of fertilization with organic fertilizer.</td>
</tr>
<tr>
<td>generally (avocado, chili, etc.)</td>
<td>2. Planting pattern</td>
<td>2. Diversifying / crop rotation</td>
</tr>
<tr>
<td></td>
<td>3. Pest and disease</td>
<td>3. Integrated pest management</td>
</tr>
<tr>
<td></td>
<td>4. Water during dry season</td>
<td>4. Group empowerment</td>
</tr>
</tbody>
</table>
The Arabica coffee development area of the village of Wanagiri Sukasada Buleleng has the potential of dry land resources which has the opportunity to develop innovative integration of coffee and other crops with cattle and pigs. Information was also obtained that: (i) the productivity of the commodity coffee, vegetables and annual crops and livestock is still low, (ii) in the processing of wet coffee there is waste that has not been well managed and even becomes a major problem in Kevin coffee. As an alternative, the selection of technology needs to prioritize the technology of handling coffee liquid waste for organic fertilizer to support organic coffee cultivation, (v) post-harvest handling is still weak in agroindustry and marketing aspen.

With conditions like the above, the consideration of the selection of technology packages starts from the condition of the problems that exist in the results of the RRA, which is based on the ranking of commodities that have a tipping point to build the people's economy. Of the several commodities in the village of Wanagiri, there are 4 types of dominant commodities, namely arabica coffee cultivation, which is the main source of income for farmers. In addition to these superior commodities, there are several supporting commodities that have the potential to be developed, namely avocado as well as shade plants, superior cattle and pigs, and strawberries and chili.

Table 2. Results of Economic Analysis of the main Commodities in the villages of Wanagiri, Sukasada, Buleleng / farmers / month in 2018

<table>
<thead>
<tr>
<th>No</th>
<th>Commodity</th>
<th>Number (Rp)</th>
<th>Ranking of income (%)</th>
<th>Main Constraint</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arabica coffee</td>
<td>1.600.000</td>
<td>38.55</td>
<td>Requirement of certified seedling, liquid waste of wet processing</td>
</tr>
<tr>
<td></td>
<td>(ha/bulan)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Pattening of pig</td>
<td>1.000.000</td>
<td>24.10</td>
<td>Compost and urine</td>
</tr>
<tr>
<td></td>
<td>(5 head) / bln</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Cattle 1 head</td>
<td>750.000</td>
<td>18.07</td>
<td>Compost and urine</td>
</tr>
<tr>
<td></td>
<td>/bulan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Strawberry</td>
<td>500.000</td>
<td>12.05</td>
<td>Saur taste</td>
</tr>
<tr>
<td>5</td>
<td>Alpokat</td>
<td>300.000</td>
<td>7.22</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>4.150.000</td>
<td>100</td>
</tr>
</tbody>
</table>

Based on Tables 1 and 2 above, alternative technology solutions are needed through the development of location-specific technologies, especially in coffee as the highest portion of income, beginning with the procurement of coffee seedlings to increase population per hectare. Furthermore, Local Specific Technology called TTG is needed in handling coffee and livestock liquid waste for organic fertilizer so farmers can produce liquid organic fertilizer from coffee liquid waste and from cow urine in developing organic coffee. In managing the integration of coffee and livestock plants, holistically the interaction can be described holistically. The holistic system applied here means that each subcomponent will be able to provide benefits to other components (Petheram, 1989). By applying the concept there will be a composition that will lead to zero waste management and direct agricultural development more efficiently and environmentally friendly. This concept will also support the concept of agro tourism where each subsystem will be able to synergize with each other to thoroughly provide discourse on the technology used that members benefit from the development of organic agriculture. To support this, the theoretical concept of integration of livestock and plants in the village of Wanagiri Sukasada has been illustrated to the aspect of increasing income holistically (Figure 1).
Figure 1. Theoretical framework in the integration of crop livestock systems in integrated farming activities (Guntoro, et. al., 2005)

In the concept of integrated agriculture there are several important aspects in the implementation of the integration, namely: (a) increasing productivity in aspects of animal husbandry, (b) increasing productivity in plant aspects, (c) increasing input / input efficiency, (d) increasing the carrying capacity of land and water, (e) as well as increasing the capacity of farmers to be able to be independent in the management of their commodities concerning aspects of "upstream and downstream agribusiness". The concept of integration is illustrated in the following figure:
Selain adanya kebutuhan teknologi dalam penanganan limbah kopi maka ranking masalah selanjutnya adalah kebutuhan mengadakan benih kopi unggul dalam pengembangan kopi organic. Untuk itu maka pada tahap awal persiapan pengadaan benih wajib memperoleh benih yang bersertifikat dari instansi yang berwenang. Dengan sertifikasi dapat diketahui tingkat kemurnian varietas pada sumber benih maupun sumber, sehingga campuran varietas lain dapat diketahui bahkan dihilangkan. Selanjutnya dilakukan proses penyapian sampai pembuatan benih sampai siap pindah ke kebun petani. Perbanyakan pada kopi arabika secara umum dilakukan dengan teknik perbanyakan generative. Di desa Wanagiri Sukasada Buleleng varietas kopi Lini S 795 dan Kopyol telah berkembang dan akhir-akhir ini varietas kopyol terus berkembang dengan baik karena memiliki kelebihan yaitu produksi lebih tinggi dan tahan karat daun, nematode dan PBKO. Dengan masih rendahnya tingkat persaingan pasar kopi arabika Bali di tingkat domestik dan internasional, maka sangat dibutuhkan adanya pengembangan kopi melalui pembuatan benih bermutu. Selanjutnya sinergi dengan pengembangan TTG di petani adalah untuk mampu menghasilkan input-input organik agar kopi dapat berkembang dengan baik. Beberapa langkah perbaikan budidaya yang dibutuhkan adalah: (a) mengembangkan kopi yang memiliki daya saing dan mampu berproduksi tinggi pada lahan-lahan yang sesuai khususnya pada pengembangan kopi di kecamatan Sukasada Buleleng; (b) mengganti tanaman yang sudah tua dengan tanaman muda varietas unggul yang dianjurkan (peremajaan); (c) menerapkan teknik budidaya yang benar, baik mengenai sistem penanaman, pemangkasan, pemupukan, pengendalian hama dan penyakit, maupun pengaturan naungan mereka; serta (d) menerapkan sistem pemanenan dan pengolahan yang benar, baik cara pemetikan, pengolahan, pengeringan maupun sortasi. Dengan peran benih yang bermutu dan peran pemupukan maka akan menghasilkan kualitas produksi kopi yang sangat baik dan konsisten.
Kariada, I.K., et al., (2018) has implementing the provision of coffee seedling activities, starting from the distribution of coffee beans, the preparation of seed growing media to the planting of coffee seeds where it requires good handling. In the maintenance of seeds, it is always maintained so that the seeds can develop properly, namely the level of moisture, watering and fertilizing. Considering that farmers have produced liquid fertilizer from coffee and cow urine urine wastes, it can be applied so that the growth of coffee seeds will be good. Here is one of the agro tourism accessories from the coffee seedling aspen.

Figure 2. Growth of coffee seeds in nurseries in seed houses (Kariada, I.K., 2018)

**Dissemination of Waste Handling Technology (wastewater coffee and cow urine)**

The volume of liquid waste from the processing of agricultural wet coffee is very abundant and has been a frightening specter for farmers in the coffee development area. This liquid waste is damaging to the environment, within a week after it is wet it gives off an unhealthy odor, if the coffee plant is exposed to this waste then within two weeks the coffee plant dies. Naturally the process of degrading this liquid waste on the ground requires a long time, which is about 4-6 months before the land can be planted again. For this reason, coffee and urine liquid waste can be processed by fermentation using microbes. In the initial process of processing waste into liquid organic fertilizer, it takes the process of making microbial growing media. The materials needed as a fermentor source called MOL or IMO (BBSDLP, 2007; Cho, 2004) were isolated from 1 kg of coffee skin ingredients, 1 kg of brown sugar, 1 kg of highly ripe papaya, bamboo leaves that had been molded together, 0.25 kg of rice bran, 15 liter rice washing water, and 2 liter old coconut water. Furthermore, these materials are destroyed and stored to produce a solution of microbial growing media. Media is smothered for 14 days if it produces a good scent, then this media works and vice versa if the stench means that it fails and can be made anew. After the microbes have been successfully cultured, this solution media is used to ferment the wet coffee processing liquid waste. At the time of fermentation the media is reactivated by giving 100 grams of brown sugar per liter diluted 10 times and stirring to be evenly distributed, allowed to stand for 1-2 hours. After that the media solution is used to ferment coffee waste. The volume to ferment waste is at least 1 liter of MOL for 1000 liters of waste. Furthermore, after the waste is stirred so that the microbes are evenly distributed, the media is tightly closed with a tarp and aged for 14 days. The implementation of coffee WP processing to produce seed and liquid waste as follows:
In this washing process requires a large enough water where for one liter of washing coffee after fermented naturally requires 3 liters of water. Means that the processing capacity of 200 tons after pulper will produce about 350 tons of liquid waste. In the product certification process, this waste becomes a major finding, which can ultimately affect the market. To deal with this problem, waste processing technology was introduced (Figure 3).

In this picture it can be seen that the fermentation of liquid waste is carried out by using MOL fermenters to produce liquid organic fertilizer. Fermentation is carried out for 2 weeks, after which liquid fertilizer from coffee waste has been produced. To find out the content of this liquid fertilizer, microbiological analysis has been carried out in the Micro Biology lab of Udayana University as well as analysis of soil samples from the study location to determine the level of soil fertility.
Table 3. Micro organism content in liquid coffee waste fermentation:

<table>
<thead>
<tr>
<th>No.</th>
<th>Parameter</th>
<th>Result (colony form unit/CFU)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Aspergillus niger</td>
<td>$4 \times 10^4$</td>
</tr>
<tr>
<td>2</td>
<td>Bascillus subtilis</td>
<td>$6 \times 10^4$</td>
</tr>
<tr>
<td>3</td>
<td>Rhizobium sp.</td>
<td>$8 \times 10^4$</td>
</tr>
<tr>
<td>4</td>
<td>Streptomyces sp.</td>
<td>$18 \times 10^4$</td>
</tr>
<tr>
<td>5</td>
<td>Pseudomonas fluorescen</td>
<td>$15 \times 10^4$</td>
</tr>
<tr>
<td>6</td>
<td>E. coli</td>
<td>0 (ttd)</td>
</tr>
</tbody>
</table>


The data above shows that processed coffee liquid waste contains soil-enhancing microbes that can degrade organic materials in the soil to decompose such as Aspergillus niger, Bascillus sp., Rhizobium sp., Streptomyces (degrading organic tissue), release of phosphorus (Pseudomonas Sp.) to be able to be available in the soil. Kariada, et. al. (2016) has also conducted microbiological and chemical analysis of the liquid coffee processing solution of wet coffee from the hamlet of Petung Bangli and obtained results that indicate that the fermentation contains soil-enhancing microbial agents and micro-micro elements that support soil fertility. Fermentation of cow urine is also carried out by the fermentation process by installing urine processing into liquid urine bio-fertilizer.

Figure 4. Cow urine fermentation process for making bio urine (Kariada, I.K., 2018)

To improve the productivity and efficiency of coffee farming, liquid organic fertilizer is produced by farmers from coffee liquid waste and bio urine to improve coffee quality. The study in the form of super imposed trial was carried out by giving some organic fertilizer treatment to coffee. Liquid fertilizer from coffee waste mixed with bio urine is expected to show improved quality because it contains microbes and plant nutrients. Table 4 below shows the effect of liquid organic fertilizer on Arabica coffee production.
Table 4. Effect of liquid fertilizer application on the number of productive branches, number of wet per branch and number of seeds per wet of coffee plants.

<table>
<thead>
<tr>
<th>Parameter/treatments</th>
<th>P0</th>
<th>P1</th>
<th>P2</th>
<th>P3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of branch per tree</td>
<td>7.6</td>
<td>9.8</td>
<td>12</td>
<td>12.89</td>
</tr>
<tr>
<td>Number of dompol per branch</td>
<td>9.2</td>
<td>9.3</td>
<td>9.93</td>
<td>10.2</td>
</tr>
<tr>
<td>Number of seed per dompol</td>
<td>14.07</td>
<td>17.76</td>
<td>18.56</td>
<td>21.36</td>
</tr>
<tr>
<td>Production (kg) per tree per year (Taxasion)</td>
<td>0.34</td>
<td>0.56</td>
<td>0.76</td>
<td>0.97</td>
</tr>
</tbody>
</table>

Source: Data analysis for coffee in 2018

From the above data it can be seen that the P3 treatment, which is liquid fertilizer from coffee waste mixed with bio urine (200 ml) with a dilution of 5 times, which is applied every 10 days gives better results when compared to other treatments for all observations parameters.

**Conclusions and Suggestions**

In seeing the potential for the development of organic agriculture as a base for agro tourism, it is seen the role of technological innovations ranging from coffee nurseries, processing of liquid waste to organic fertilizers and fertilizing applications provide a good color when associated with the development of agro tourism. All components discussed have the domain of accessories for tourism. The effort to see the problem quickly is to use the RRA method so that farmers' potentials and problems can be immediately identified. Based on this understanding, the implementation of dissemination can be done in accordance with the potential and problems of the resources they have. Technical application in the field of the use of liquid fertilizer produced by farmers gives good results where the provision of a mixture of liquid coffee and bio urine provides the best results for all parameters.
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Music Festivals: 
The New Trends of Millennials Tourism Destination

Zulfiana Setyaningsih, Galuh Indah Bayunaridewi

PT Taman Wisata Candi Borobudur, Prambanan & Ratu Boko
zulfiana@borobudurpark.co.id
galuh@borobudurpark.co.id

ABSTRACT

Millennials has become one of the fastest growing segments of the tourists, representing 27 percent of the global population or about 2 billion people. In Indonesia, millennials constitute some 24 percent of Indonesia’s population or about 63.4 million people. The development of music tourism as a niche market is further fuelled by an increase in creative tourism experiences around people, process, product, and environment. Millennials attendance of music festivals has significantly increased recently. Millennials are looking for more than just a general good time when they choose to attend a festival. Often, they’re seeking something more specific, a new or unique way to mix up their daily routine. This growth of the trends both events and festival goers become interesting phenomenon issue to study with the comparative study method, that is a comparison of two or more instances of (the same) phenomena. The objective of this paper is to investigate the trends of music festivals, how they intersect with millennials and the challenges in the future.

Keywords: Music, Festivals, Music Festivals, Millennials, Tourism Destination
Themes: Tourism in the Millennial Era

Introduction

Background

Millennials travellers are an increasingly important market for destinations around the world. The millennial generation, according to demographers at Pew Research Center, are those born between roughly 1981 and 1997. They account for 27% of the global population or about 2 billion people making them the largest living generation by population size. The millennial’s search for a new and unique experiences takes them to places that travelers from other market segments often don’t reach; up and coming travel destinations, places “off the beaten track”, rural areas and the local niches within city neighbours. Millennials has become one of the fastest growing segments of the tourists. Based on UNWTO forecasts for global tourism growth, they estimate that by 2020, millennials will account for a total spend of over USD 400 billion. In Indonesia, according to National Development Planning Agency, millennials constitute some 24 percent of Indonesia’s population or about 63.4 million people. They are in productive age. Millennial determines the face of Indonesia’s future.

Indonesia’s festival scene is one of the most buzzing in Southeast Asia, summoning thousands of music and party lovers every year. The development of music tourism as a niche market is further fuelled by an increase in creative tourism experiences around people, process, product, and environment. However, since 2015-2016 there have been a variety of music festivals held by corporations or organizations.
Millennials attendance of music festivals has significantly increased recently. Millennials are looking for more than just a general good time when they choose to attend a festival. Often, they’re seeking something more specific, a new or unique way to mix up their daily routine. The best music festivals, the most wanted music festivals to come, a must-see list for Indonesia’s music festival enthusiasts such as:

1. **Soundrenaline**
   Soundrenaline is one of the biggest and coolest multi genre music festivals that was founded in 2002. At first, this festival is known for rock music shows as their specialty, but since 2016 the event organizer decided to change the image and concept into multi genre music festival which attracts more audiences.

2. **Jakarta International Java Jazz Festival**
   Established since 2005, Java Jazz is widely known as one of the biggest Jazz Festivals in the world. The festival hype is consistent and even tends to increase since its first year. It always has impressive line ups both from international and local artists.

3. **Jazz Gunung Festival**
   The concept offered by this music event is quite unique because it is held in Mount Bromo & Mount Ijen. While watching music performances in open space, the festival-goers get to enjoy the beautiful views. Since 2009, many jazz international and local musicians performed in the festival. There are some regional arts performances too that symbolize the country’s diversity.

4. **LaLaLa International Forest Festival**
   It’s the first International Forest Festival in Indonesia which held on 2016. Set in the Orchid Forest Cikole woodland, the annual event sees music, art and nature collide in an idyllic and non-conventional location. Local and international artists enchant the festival lovers and accompany them during their wildlife journey. They also have a food court in the woods.

5. **Djakarta Warehouse Project**
   Djakarta Warehouse Project, South-East Asia’s #1 electronic dance festival, began its journey in 2008 as merely a club event that took place in Jakarta's renowned Blowfish club called Blowfish Warehouse Project. Starting from 2010, the festival has been held annually in the month of December as a one-day festival until it expanded into a two-day festival in 2014. The festival upholds one of the most consequential values that Indonesia possesses; diversity. A wide spectrum of sub-genres under the dance music category are given a platform through the multiple stages in the festival. Some of the world's biggest acts have graced the stages of Djakarta Warehouse Project including Steve Aoki, Carl Cox, Skrillex, Tiesto, Diplo, Major Lazer, Martin Garrix, David Guetta, Calvin Harris, Armin van Buuren, Axwell x Ingrosso, and DJ Snake, and many more.

6. **Hammersonic Festival**
   Hammersonic Festival is a metal and rock festival, held annually in Jakarta, Indonesia since 2012. It is the biggest metal and rock festival in Southeast Asia even in Asia Pacific. Artists who have performed at Hammersonic Festival include: Tarja, Bullet for My Valentine, Hatebreed, Morbid Angel, Fleshgod Apocalypse, Belphegor, Cradle of Filth, Lamb of God, Megadeth, and many more hype metal and rock band from local & international.

7. **Sunny Side Up Tropical Festival**
   It was held since 2014. Initially, it was known as We the Fest pre-event, but now this epic summer fest is being one of the most wanted event for EDM geeks. Jumping in the pool while listening to the high-class and various DJs play their music, make this festival pretty darn cool. From Mark
Ronson, Charlie XCX, Flight Facilities, Kimbra, Flume to Dipha Barus, they hype up the fest with their play.

8. We The Fest
Being known as the best music festival in Indonesia, even South East Asia, We The Fest was held since 2014. With the jaw dropping line up performers, like Kodaline, The Kooks, Madeon, The Temper Trap, The 1975, Rock n Roll Mafia, make this festival be a-must-attend event for millennial. Not only the music, but also food, art, and fashion, have drawn public to join the happy atmosphere.

9. Prambanan Jazz Festival
Prambanan Jazz Festival (PJF) is a performing arts activity that combines the beauty of Prambanan Temple from the IX Century with music from national and international musicians/artists. Born in 2015, PJF is a form of effort to present the masterpiece of the nation, whose existence can contribute positively to conservation efforts as well as introducing the world of tourism Indonesia to international level. World level performers like Kenny G, Sarah Brightman, Yanni, Boyz II Men, Diana Krall, Bryan McKnight, and Anggun, made this festival be known internationally.

10. The 90's Festival
Wanna do a time travel but have no time machine? The 90’s festival is the answer. This event provides favorite international and local artists from 90s, like Frente, Sixpence None The Ritcher, MLTR, Hanson, Blue, The Moffats, KLA Project, ME, Base Jam, and other performers. Supported with 90s games, 90s food, 90s memories zone, the ambience and atmosphere make those who attend reminiscence their old days. Being held from 2015, various generations already come to this music festival.

11. Bali Blues Festival
To promote blues genre, is one of the purpose of this music festival. Since 2015, Bali Blue Festival provide blues musicians with the collaboration of pop and classic rock musicians. Gugun Blues Shelter, Indra Lesmana, Balawan, Blues Mates, Ahmad Albar, The Krakatau Reunion, Six Strings and many others musicians have performed to show that blues music can be enjoyed by many generations.

12. Music Gallery is the number one festival to go to discover the country’s best indie bands, including SORE, Danilla, The SIGIT, White Shoes and Couples Company, Jason Ranti, Mondo Gascaro, PMR Orchestra and more. The event is yearly organized by the BSO band and the Faculty of Economics and Business (FEB) of the Universitas Indonesia. The vibes are young, hipster and underground. A new but must-go festival.

13. A:M Festival
Last but for sure not least is A:M (Absence of Mute) Festival. 2018 has been its first edition, held in Kuningan City Ballroom with a lineup filled with awesome local names. Their mission is to help new musicians enter the industry.

Research Objectives
Raised in a technologically advanced era, millennials are becoming the world’s most important generational cohort for consumer spending growth, sourcing of employees, and overall economic prospects. With the increasing enthusiasm, these music festivals come up a variety of unique and exciting concepts. Each of them will certainly provide a different experience. Millennials are a conscious, well educated and music loving generation looking for experiences and the right values. Furthermore, they are
connected 24/7 on their social media worldwide and will use that connection to talk to their friends about their experiences on attending music festivals. This growth of the trends both events and festival goers become interesting phenomenon issue to study. The objective of this paper is to investigate the trends of music festivals, how they intersect with millennials and the challenges in the future.

Literature Review

Music Tourism

Music tourism, and to a larger degree cultural tourism, has become a major growth market for cities and governments that want to diversify their economy and expand revenue (Gibson, 2005). This niche form of tourism began with a focus on classical music but has since expanded to all genres and has many economic implications.

Campbell (2011) recognized the direct link between willingness to travel to experience live music and the amount of improvisation in it; for example, artists that fit into the genres of jazz, blues or jam bands are some of those highly sought after by music tourists. Music has an ability to morph environments and create belonging, and in addition to other carefully chosen elements helps establish a “sense of place” for locals and tourists alike (Campbell, 2011).

The development of music tourism as a niche market is further fueled by an increase in creative tourism experiences around people, process, product, and environment (Richards, 2011). Creative tourism, on the heels of cultural tourism, has diversified the tourism landscape, recognizing the interrelationship between culture and creativity and prompting increased competition among tourism providers to develop less conventional products (Richards, 2011; Stamboulis, 2003).

Music venues or spaces, such as pubs, stadiums, or auditoriums can help foster friendship among people and create music communities. These spaces can cultivate creativity and a shared culture among the patrons who attend the performances. While local residents certainly attend music events in their home region, “music tourism” is a thriving niche in tourism; much of the population at a given concert is likely to be tourists (Gibson, 2005). These tourists are often driven by nostalgia, longing to relive a certain cultural experience or hear music that they have grown to adore (Gibson, 2005).

Millennials Traveller

Kruger and Saayman (2015) recognize how, “music, it’s lyrics and artist[s], provide models for living, making music culture an important source for the construction of (adolescent) identity”. Millennials, also known as Generation Y, are characterized as a growing tourism market with different principles than previous generations. According to Benckendorff, Moscardo, and Pendergast (2010), millennials generally “value diversity and equality; love music, movies, television shows, friends and dining out,”. They are a generation who frequently travels, wants new experiences, wants to learn more, and are spending more on travel than Generation X (Benckendorff et al, 2010). Music, and music-based leisure are some of the unique experiences being marketed to Generation Y (Négrier et al, 2013).

Music Festivals & Millennial Traveller

Live music has always been a powerful way to create communities. New Eventbrite research shows that nearly 40% of millennials have attended a concert or music performance in the last 12 months. This increase hasn’t been caused by millennials’ desire to passively view live performances. In fact, 80% of millennial music-goers are more likely to attend a concert or music festival that features artists who are affecting positive change through the music, and 79% attend live music events to express their support for the artists’ beliefs and values.
According to a report from WYSE Travel Confederation, festivals have become an important aspect of tourism in general, and youth tourism in particular in recent years. The popularity of music festivals is growing rapidly, and young people want to travel to see their favourite performers in new settings and in a holiday atmosphere. The drawing power of festivals is also being actively used by destinations around the world to attract visitors and to develop new tourism locations. This report reviews the growing popularity of festivals, with a specific focus on the important music festivals market and the youth tourism audience. It draws upon research undertaken by WYSE Travel Confederation, including the New Horizons III ad New Millennials Surveys, which together cover over 40,000 young travellers worldwide. In addition they review other recent research on festival tourism form different countries. The report traces some of the major trends in the market, as well as presenting case studies of the effect of festival on destination development. Festivals and the Millennial Traveller provides a snapshot of millennial traveller festival spending and preferences for a great festival experience, such as: cheap food and drink, big performing acts and believe it or not, clean toilets.

In order to analyze music festivals, Négrier selected seven broad characteristics or key variables (Négrier et al, 2013). These emerged as crucial elements to studying. The seven key variables, however, will bring the most information and make up the rich universe of data to be exploring. The key variables are place, genre, age of festivals, number of audiences, budget, number of days, and season.

Gibson and Connel (2005: p. 216) mention about various factors influence attendance at festivals, including the quality of the program (the line-up of ‘names’), accessibility (accommodation, transportation, ease of purchasing tickets), flexibility of movement through a festival and its various events, and additional attractions in the surrounding district or city (Saleh & Ryan, 1993), alongside its timing.

**Methodology**

**Comparative Study**

Comparative Study analyzes and compares two or more objects or ideas. Comparative studies are the studies to demonstrate ability to examine, compare and contrast subjects or ideas. Comparative study shows how two subjects are similar or shows how two subjects are different. The comparative study explains what the relation is between the two subjects. Are the two subjects contradictory, are they extensions of each other? This type of study compares two or more things that have significant differences. Comparative study involves understanding, studying and explaining every aspects or events. Its purpose is to arrive at some conclusions concerning past occurrences that may help to anticipate or explain present or future events. Comparative study focuses on the differences between the two subjects and clearly defines the comparative nature of the subjects (Bukhari, 2011).

According to Esping-Anderson’s research, comparative study can take many forms. Two important key factors are space and time. The comparative study is simple designs, objects are specimens or cases which are similar in some respects but they differ in some respects. These differences become the focus of examination. The goal is to find out why the cases are different to reveal the general underlying structure which generates or allow such a variation.

Comparative study is a comparison of two or more instances of (the same) phenomena. Based on study literature above, we decide to select eight key variables to be indicator for comparing each phenomena. These are the following:

1. Venue or space (Gibson, 2005)
2. Date - representing season or numbers of day (Négrier et al, 2013)
3. Genre (Négrier et al, 2013)
4. Theme – representing values (Benckendorff et al, 2010)
Talking about music, surely it will be an endless topic to discuss as it is something that is loved by almost everyone in all of the world. This makes the music industry grow rapidly because they take the initiative to hold an annual music festival by inviting several musicians at once. It’s no exception in Indonesia, many music festivals have sprung up because the people, especially millennials, are happy to come and watch their favorite musicians as a way of loosen up. Négrier et al, 2013 said about one key of variables which is also important to be selected by audiences, that is an age of festivals. It indicates the wealth of experience a festival has been able to accumulate as well as the degree to which a festival has consolidated its activities. According to the research, we choose ten best Indonesia’s music festivals which has been held at least 5 years. Those are become most wanted music festivals to come:

<table>
<thead>
<tr>
<th>No.</th>
<th>Music Festivals</th>
<th>Established</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Soundrenaline</td>
<td>2002</td>
</tr>
<tr>
<td>2.</td>
<td>Jakarta International Java Jazz Festival (JJF)</td>
<td>2005</td>
</tr>
<tr>
<td>3.</td>
<td>Jazz Gunung</td>
<td>2009</td>
</tr>
<tr>
<td>4.</td>
<td>Djakarta Warehouse Project (DWP)</td>
<td>2010</td>
</tr>
<tr>
<td>5.</td>
<td>Hammersonic Festival</td>
<td>2012</td>
</tr>
<tr>
<td>6.</td>
<td>Sunny Side Up Tropical Festival</td>
<td>2014</td>
</tr>
<tr>
<td>7.</td>
<td>We The Fest (WTF)</td>
<td>2014</td>
</tr>
<tr>
<td>8.</td>
<td>Prambanan Jazz</td>
<td>2015</td>
</tr>
<tr>
<td>9.</td>
<td>The 90’s Festival</td>
<td>2015</td>
</tr>
</tbody>
</table>

Results and Discussion

The first key variable to compare is about venue or space. These spaces can cultivate creativity and a shared culture among the patrons who attend the performances. A spacious venue can attract a lot of audiences and could give more creativity concept to be established. In the other hand, the tourists require easily accessibility to reach accommodation, transportation, entertainment and nourishment as basic needs when they attend to the festivals. A strategic positioning of venue or space affect to the success of music festivals.
Table 2. A Comparison Venue of Indonesia Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA’S MUSIC FESTIVAL</th>
<th>VENUE</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SOUNDRENALINE</td>
<td>GWK Cultural Park, Bali</td>
<td>GWK Cultural Park, Bali</td>
<td>GWK Cultural Park, Bali</td>
<td>GWK Cultural Park, Bali</td>
<td>GWK Cultural Park, Bali</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>Mt. Bromo</td>
<td>Mt. Bromo</td>
<td>Mt. Bromo</td>
<td>Mt. Bromo</td>
<td>Mt. Ijen</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mt. Ijen</td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>GWK Cultural Park, Bali</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>HAMMERRONIC FESTIVAL</td>
<td>Lapangan D Senayan, GBK, Jakarta</td>
<td>Ecopark, Ancol, Jakarta</td>
<td>Ecopark, Ancol, Jakarta</td>
<td>Carnaval Beach Ancol, Jakarta</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>Potato Head Beach Club, Bali</td>
<td>Potato Head Beach Club, Bali</td>
<td>Potato Head Beach Club, Bali</td>
<td>Potato Head Beach Club, Bali</td>
<td>Manarai Beach House, Bali</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>East Parking Senayan, Jakarta</td>
<td>East Parking Senayan, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>Prambanan Temple, Yogyakarta</td>
<td>Prambanan Temple, Yogyakarta</td>
<td>Prambanan Temple, Yogyakarta</td>
<td>Prambanan Temple, Yogyakarta</td>
<td>Prambanan Temple, Yogyakarta</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>THE 90’S FESTIVAL</td>
<td>The Venue Hall Eldorado, Bandung</td>
<td>-</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td>JIExpo Kemayoran, Jakarta</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>Peninsula Island Nusa Dua, Bali</td>
<td>Peninsula Island Nusa Dua, Bali</td>
<td>Peninsula Island Nusa Dua, Bali</td>
<td>Peninsula Island Nusa Dua, Bali</td>
<td>Peninsula Island Nusa Dua, Bali</td>
<td></td>
</tr>
</tbody>
</table>

According to Table 2 can be seen that JIExpo Kemayoran, Jakarta become the most venue to held music festivals, e.g. Java Jazz Festival, Djakarta Warehouse Project, We The Fest and The 90’s Festival. Another hype venue or space are mountain, beach, field, peninsula and even heritage site like a Prambanan temple become the venue of Prambanan Jazz.

The second key variable to compare is about date of the festivals. Date represent the number of days of the festival. To make our analysis of festival management more precise, the number of days of the festival program becomes important. We must not confuse this figure with the number of days between the inauguration of the festival and its closing ceremony since many festivals concentrate their activities on the weekends.
<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA’S MUSIC FESTIVAL</th>
<th>DATE, A NUMBER OF DAYS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2015</td>
</tr>
<tr>
<td>1</td>
<td>SOUNDRENALINE</td>
<td>5-6 September 2015 (2 days)</td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>6-8 March 2015 (3 days)</td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>12-13 June 2015 (2 days)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30 July 2016 (1 day)</td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>11-12 December 2015 (2 days)</td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>8 March 2015 (1 day)</td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>7 August 2015 (1 day)</td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>9 August 2015 (1 day)</td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>16 October 2015 (1 day)</td>
</tr>
<tr>
<td>9</td>
<td>THE 90’S FESTIVAL</td>
<td>14 February 2015 (1 day)</td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>25 April 2015 (1 day)</td>
</tr>
</tbody>
</table>

From the table above, the most music festivals held in 2 days, but the big event such as Java Jazz Festival, We The Fest and Djakarta Warehouse project, held in 3 days. We The Fest and Djakarta Warehouse Project, at the first was held in 1 or 2 days, but along with the passage of time and great interest from the audiences, it was being held in 3 days. This include Prambanan Jazz which is held in 3 days. Jazz Gunung, Hammersonic, Sunny Side Up Tropical Fest which are very specific and intimate events, its held in 1 or 2 days.

The period season of year, in itself characterizing a festival, is an interesting factor particularly since events are no longer limited to the summertime. Of course, the months of July (foremost), and then August, hold the greatest concentration of festivals, and the amount of activity between the months of December...
and March is considerably lower. However, most of the festivals are held on mid-year on summer holiday (July-August) and year-end holiday (November-December).

The third key variable, and the one which probably provides the best description of a festival, is the dominant musical genre. The ways that people express their musical ‘taste’ and the genres that encompass them form this appreciation, and the foundations of music communities. That’s why music festivals with multi genre can be more attract wider communities than segmented music festivals. This condition affects to the amount of audiences who involved to the festivals, except they adopt a hype genre on the year, they may attract a lot of audiences e.g. Djakarta Warehouse Project with its electronic dance music genre. We can see a comparison music festivals genre in Table 4 below:

<table>
<thead>
<tr>
<th>No</th>
<th>INDONESIA’S MUSIC FESTIVAL</th>
<th>GENRE</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SOUNDRENA LIN E</td>
<td>Multigenre (Pop, Rock, Jazz, Folk, EDM, etc)</td>
<td>Multigenre (Pop, Rock, Jazz, Folk, etc)</td>
<td>Multigenre (Pop, Rock, Jazz, Folk, EDM, etc)</td>
<td>Multigenre (Pop, Rock, Jazz, Folk, EDM, etc)</td>
<td>Multigenre (Pop, Rock, Jazz, Folk, EDM, etc)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>Multigenre, Mostly Jazz, pop, swing, RnB, Reggae, bossanova, indie, etc</td>
<td>Multigenre, Mostly Jazz, pop, swing, RnB, Reggae, bossanova, indie, etc</td>
<td>Multigenre, Mostly Jazz, pop, swing, RnB, Reggae, bossanova, indie, etc</td>
<td>Multigenre, Mostly Jazz, pop, swing, RnB, Reggae, bossanova, indie, blues, indie, etc</td>
<td>Multigenre, Mostly Jazz, pop, swing, RnB, Reggae, bossanova, indie, etc</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>Jazz</td>
<td>Jazz</td>
<td>Jazz</td>
<td>Jazz, Pop, Reggae, Soul, RnB</td>
<td>Jazz, Pop, Reggae, Soul, RnB</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>Electro Dance Music</td>
<td>Electro Dance Music</td>
<td>Electro Dance Music, hiphop</td>
<td>Electro Dance Music, hiphop</td>
<td>Electro Dance Music</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>Metal &amp; Rock</td>
<td>Metal &amp; Rock</td>
<td>Metal &amp; Rock</td>
<td>Metal &amp; Rock, Hip metal, punk</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>Electro Dance Music</td>
<td>Electro Dance Music</td>
<td>Electro Dance Music</td>
<td>Electro Dance Music, folk, k-pop</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>Multigenre (pop, rock, indie, R&amp;B, hip hop, alternative dance, Electro Dance Music, folk, etc)</td>
<td>Multigenre (pop, rock, indie, R&amp;B, hip hop, alternative dance, Electro Dance Music, folk, k-pop, etc)</td>
<td>Multigenre (pop, rock, indie, R&amp;B, hip hop, alternative dance, Electro Dance Music, folk, etc)</td>
<td>Multigenre (pop, rock, indie, R&amp;B, hip hop, alternative dance, Electro Dance Music, folk, etc)</td>
<td>Multigenre (pop, rock, indie, R&amp;B, hip hop, alternative dance, Electro Dance Music, folk, etc)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>Multigenre (Jazz, Pop, Indie, Folk)</td>
<td>Multigenre (Jazz, Pop, Indie, Folk, Slow Rock)</td>
<td>Multigenre (Jazz, Pop, Indie, Folk, Rock)</td>
<td>Multigenre (Jazz, Pop, Indie, Folk, Hip-Hop)</td>
<td>Multigenre (Jazz, Pop, Indie, Folk)</td>
<td></td>
</tr>
</tbody>
</table>
The fourth key variables to compare which also important in order to create “great experience” for millennials is theme. Then how does the theme affect a music festivals? We can see on the table 5 below:

### Table 5. A Comparison the Theme of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA'S MUSIC FESTIVAL</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SOUNDBRENALINE</td>
<td>Change The Ordinary</td>
<td>Louder Than Ever</td>
<td>United We Loud</td>
<td>The Soul of Expression</td>
<td>Spirit of All Times</td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>Exploring Indonesia &quot;Barong&quot;</td>
<td>Exploring Indonesia &quot;Toraja&quot;</td>
<td>Exploring Indonesia &quot;Betawi&quot;</td>
<td>Celebrate With Diversity</td>
<td>Broadway</td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>Indahnya Jazz &amp; Merdunya Gunung</td>
<td>Pesta Merdeka di Puncak Jazz Raya</td>
<td>Jazz Mt. Bromo 2017</td>
<td>Satu Jazzawarsa</td>
<td>Jazz Bersaksi untuk Ibu Pertiwi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ijen Summer Jazz</td>
<td>Ijen Summer Jazz 2017</td>
<td>Ijen Summer Jazz 2018</td>
<td>Ijen Summer Jazz 2019</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>#DWP15</td>
<td>#DWP16</td>
<td>#DWP17</td>
<td>#DWPX</td>
<td>#DWP19</td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>Metal Againts Racism</td>
<td>Magnitude</td>
<td>Magnify</td>
<td>Magnumotion, Metalvea Jayamaha</td>
<td>Vakum</td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>#SSU15</td>
<td>#SSU16</td>
<td>#SSU17</td>
<td>#SSU18 Party-Clubbing &amp; Dancing</td>
<td>#SSU19</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA'S MUSIC FESTIVAL</th>
<th>GENRE</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>THE 90'S FESTIVAL</td>
<td>Multigenre (Pop, Pop Rock, Rap, Hip-Hop, Jazz), songs from 90s era</td>
<td>-</td>
<td>Multigenre (Pop, Pop Rock, Progressive Rock), songs from 90s era</td>
<td>Multigenre (Pop, Pop Rock, Rock, Rap, Hip-Hop), songs from 90s era</td>
<td>Multigenre (Pop, Pop Rock, Rock, Rap, Hip-Hop), songs from 90s era</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>Blues, Pop</td>
<td>Blues, Pop</td>
<td>Blues, Pop</td>
<td>Blues, Pop</td>
<td>Blues, Pop, Classic Rock</td>
<td></td>
</tr>
</tbody>
</table>
According to the Table 5, we can see a fact that Djakarta Warehouse Project as the 1st electronic dance music festival in the Southeast Asia doesn’t have a specific theme itself. So that theme has not become defining factor for big music festivals event. The concern of millennials is about value & great experience.

Table 6. A Comparison the Artists or Line Up of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA'S MUSIC FESTIVAL</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>Prambanan Jazz</td>
<td>Today is the Big Way</td>
<td>Art, Music &amp; Culture</td>
<td>Art, Experience &amp; Masterpiece</td>
<td>#PJF2019</td>
</tr>
<tr>
<td>9</td>
<td>THE 90'S FESTIVAL</td>
<td>The 90’s Festival: We Love the 90's Decade</td>
<td>-</td>
<td>The 90’s Festival: Big Reunion The 3rd Edition</td>
<td>The 90’s Festival: Back to the Party</td>
<td>The 90’s Festival 5th Edition</td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FEST</td>
<td>-</td>
<td>-</td>
<td>Blues is Making Friends</td>
<td>-</td>
<td>Classic Rock Celebration</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA MUSIC FESTIVAL</th>
<th>ARTISTS OR LINE UP</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SOUNDRENALINE</td>
<td>Seringai, Dewa 19, GIGI, etc</td>
<td>Simple Plan, The Temper Trap, Blacparty, etc</td>
<td>ET, MEW, Dashboard Confessional, etc</td>
<td>Limp Bizkit, Pum Vipharit, High Tension, etc</td>
<td>Jambinai, Mellow Fellow, Sued, etc</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>Chaka Khan, Incognito, Christina Perri, etc</td>
<td>David Foster, Sting, Robin Thicke, etc</td>
<td>Incognito, Ne-Yo, Sergio Mendes, etc</td>
<td>Bernhoft and The Fashion Bruins, BJ the Chicago Kid, Chris Walker, etc</td>
<td>Zsolt Botos, The Funky Knuckles, Idang Rasjidi &amp; The Syndicate, etc</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>Tulus, Andien, Nita Artesen feat Ernesto Castilo, etc</td>
<td>Syaharani, KUA Etnika, Balawan, etc</td>
<td>Vina Panduwinata, Dian HP, Dewa Budjana, etc</td>
<td>Idang Rasjidi &amp; The Next Generation feat Mus Mujiono &amp; Sastrani, Djaduk Ferianto, etc</td>
<td>Djaduk Ferianto's Ring of Fire Project feat. Didi Kempot &amp; Ricad Hutapea, Tompi, etc</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>Axwell Λ Ingrosso, Tiesto, DJ Snake, Major Lazer, etc</td>
<td>Alan Walker, Yellowclaw, Zedd, Martin Garrix, etc</td>
<td>Steve Aoki, Marshmello, R3hab, Galantis, etc</td>
<td>Diplo, The Weeknd, Afrojack, Alesso, etc</td>
<td>Martin Garrix, Skrillex, ZEDD, Dash Berlin, Jonas Blue, etc</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>Lamb of God, Death Vomit, Thrashline, etc</td>
<td>Extreme Decay, Socialblack Yelling, Panic Disorder, etc</td>
<td>The Black Dahlia Murder, Megadeth, Burgerkill, etc</td>
<td>Saint Loco, Straightout, Marjinal, etc</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>Madeon, Flight Facilities, Kimbra, etc</td>
<td>Mark Ronson, Ta-ku, Dipha Barus, etc</td>
<td>Charli XCX, Big Sean, Jonas Blue, etc</td>
<td>Nick Murphy, Moon Boots, Basenji, etc</td>
<td>Flume, Grace Carter, Tokimonsta, etc</td>
<td></td>
</tr>
</tbody>
</table>
From the table 6, we can see that music festival organizers offer enormous artists or line up, which could be being one of reason for millennials to attend the event. And since they’ve being called as festival, of course various artist are present. Each artist has their own fans. “Could be said that making music festival is more beneficial rather than bring on lone artist. Because it can bring more fans since a lot of artist perform in one event,” said Kevin Wiyarnanda, Public Relations & Media Relations of Ismaya Live.

Music festivals have a lot to offer, as we can see from table 7, music festival organizers also provide side-entertainment. Thematic music festival like The 90’s Festival is being more specific, so they make several entertainment areas to be match with the theme. To aim higher market, they also provides bar and lounge. To mingle with wider market, some of them also provide communities space. And a must zone to be provide is F&B area. For the organizer, they can get additional revenue aside from the event ticket.

Table 7. A Comparison the Amenities of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA MUSIC FESTIVAL</th>
<th>AMENITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Madeon, Flight Facilities, Echosmith, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Macklemore &amp; Ryan Lewis, The Temper Trap, Mark Ronson, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Kooks, Kodaline, Charli XCX, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SZA, Lorde, Homme, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Troye Sivan, Anne-Marie, Travis, etc</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kenny G, Tompi, Trisum (Tohpati, Dewa Budjana, Balawan), etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Boyz II Men, Rick Price, Glenn Fredly, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sarah Brightman, Shakatak, Shane Filan, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Diana Krall, Boyzone, Idang Rasjidi feat. Syaharani, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yami, Brian McKnight, Anggun, Calum Scott, etc</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>THE 90’S FESTIVAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Frente, Java Jive, Base jam (Reunion), etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>Sixpence None The Ritcher, Dewa 19 feat. Ari Lasso, KLA Project, etc</td>
</tr>
<tr>
<td></td>
<td>Blue, The Moffats, PADI Reborn, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MLTR, Hanson, Sheila on 7, etc</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Balawan feat. Aria Baron, Ginda Bestari, Gugun Blues Shelter, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Balawan, Baim Blues Trio, Tohpati Bertiga, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gugun Blues Shelter, The Six Strings, Krakatau Reunion, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ginda Bestari, Senior High School Blues, Malaysian Blues Brother, etc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gugun Blues Shelter, Balawan ft. Maxell Reunion, Endah &amp; Rhessa, etc</td>
<td></td>
</tr>
</tbody>
</table>

Table 7. A Comparison the Amenities of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA MUSIC FESTIVAL</th>
<th>AMENITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SOUNDRENALINE</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B booth, market place area</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B booth, photography, fashion, visual design</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B booth, camping ground, Culture Hub, artwork Bujangan Urban, meet n greet artist (VVIP)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B booth, camping ground, music curator</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B booth and camping ground, exhibition contemporary art, new media, pop, and street art</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B, publish Java Jazz Coffee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B, art installations, exhibition</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Music, F&amp;B, Rest area, TapCash, Smart Kiosk, Digital Open Account, and vending machine TapCash</td>
<td></td>
</tr>
<tr>
<td>NO</td>
<td>INDONESIA MUSIC FESTIVAL</td>
<td>2015</td>
</tr>
<tr>
<td>----</td>
<td>--------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>Music, F&amp;B area</td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>Fashion items, art installations, communities space, games zone, movie zone, F&amp;B, bar &amp; lounge for VIP ticket holder</td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>F&amp;B, official merchandise</td>
</tr>
<tr>
<td>9</td>
<td>THE 90'S FESTIVAL</td>
<td>90's game zone, 90's memories zone, 90's movie theatre, 90's cosplay, 90's communities booth, 90's F&amp;B booth, marketplace</td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>Music, Communities Space</td>
</tr>
</tbody>
</table>
Table 8. A Comparison the Price Range of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA MUSIC FESTIVAL</th>
<th>PRICE RANGE (in Rupiah)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2015</td>
</tr>
<tr>
<td>1</td>
<td>SOUNDERALINE</td>
<td>75,000 - 100,000</td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>350,000 - 1,150,000</td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>350,000 - 700,000</td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>520,000 - 1,800,000</td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>250,000 - 500,000</td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>910,000 - 1,100,000</td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>550,000 - 700,000</td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>150,000 - 2,000,000</td>
</tr>
<tr>
<td>9</td>
<td>THE 90'S FESTIVAL</td>
<td>225,000 - 900,000</td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>100,000 - 200,000</td>
</tr>
</tbody>
</table>

Indonesia music festivals have various ticket price and categories to offer. From festival to VIP, to aim various market. From the table above, there are some music festival sell higher price, like Djakarta Warehouse Project and Prambanan Jazz Festival. But from the range, the lowest price is still affordable. Table 9 shows that some of music festival have growth, decline, or stagnant numbers of audience.
Table 9. A Comparison the Number of Audiences of Music Festivals

<table>
<thead>
<tr>
<th>NO</th>
<th>INDONESIA MUSIC FESTIVAL</th>
<th>NUMBER OF AUDIENCES (+/-)</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2015</td>
<td>2016</td>
<td>2017</td>
<td>2018</td>
<td>2019</td>
</tr>
<tr>
<td>1</td>
<td>SOUNDRENALINE</td>
<td>80,000</td>
<td>101,520</td>
<td>83,151</td>
<td>80,000</td>
<td>80,000</td>
</tr>
<tr>
<td>2</td>
<td>JAKARTA INTERNATIONAL JAVA JAZZ FESTIVAL</td>
<td>130,000</td>
<td>130,000</td>
<td>130,000</td>
<td>130,000</td>
<td>150,000</td>
</tr>
<tr>
<td>3</td>
<td>JAZZ GUNUNG FESTIVAL</td>
<td>1,800</td>
<td>2,900</td>
<td>2,300</td>
<td>2,300</td>
<td>2,300</td>
</tr>
<tr>
<td>4</td>
<td>DJAKARTA WAREHOUSE PROJECT</td>
<td>75,000</td>
<td>90,000</td>
<td>100,000</td>
<td>75,000</td>
<td>100,000</td>
</tr>
<tr>
<td>5</td>
<td>HAMMERSONIC FESTIVAL</td>
<td>27,000</td>
<td>27,000</td>
<td>30,000</td>
<td>6,000</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>SUNNY SIDE UP TROPICAL FESTIVAL</td>
<td>500</td>
<td>1,000</td>
<td>1,000</td>
<td>500</td>
<td>750</td>
</tr>
<tr>
<td>7</td>
<td>WE THE FEST</td>
<td>13,000</td>
<td>26,000</td>
<td>50,000</td>
<td>55,000</td>
<td>60,000</td>
</tr>
<tr>
<td>8</td>
<td>PRAMBANAN JAZZ FESTIVAL</td>
<td>10,000</td>
<td>20,000</td>
<td>35,000</td>
<td>42,000</td>
<td>57,000</td>
</tr>
<tr>
<td>9</td>
<td>THE 90'S FESTIVAL</td>
<td>10,000</td>
<td>-</td>
<td>5,500</td>
<td>6,000</td>
<td>6,500</td>
</tr>
<tr>
<td>10</td>
<td>BALI BLUES FESTIVAL</td>
<td>1,200</td>
<td>1,500</td>
<td>2,500</td>
<td>3,500</td>
<td>4,500</td>
</tr>
</tbody>
</table>

Conclusion

According to the analyze of the number of audience trend, growing music festivals are We The Fest, Jakarta International Java Jazz Festival, Djakarta Warehouse Project, Prambanan Jazz Festival, Bali Blues Festival, and The 90’s Festival. They were affected by the artists or line up, numbers of the days, genre and venue. Big names, most wanted artist, from local to international, drawn audiences’ attention. More days, more artists, more audience come to the festival. Multi genre attract wider communities. Spacious venues could accommodate more audiences and inspires the organizers’ creativity. Audience’s preferences also could affected by good accessibility of the venue. Declining music festivals are Soundrenaline and Hammersonic Festival, caused by lack of innovation of artists or line up variety and venue. Therefore, it reduces millennial’s interest to come. Whereas millennials want value and new festival experiences. So, music festival organizers for the next event should consider about the artists or line up and venue capacity. As for stagnant music festivals are Sunny Side Up Tropical Festival and Jazz Gunung Festival, since they’re intimate event, held in specific venue, and only present 1 music genre, so they have segmented audience. Factors that are not too influential in the number of audiences are price, theme, amenities.
Acknowledgement

This paper presented at The 3rd Bali International Tourism Conference Tourism & Hospitality Management “Toward New Paradigm 4.0 Tourism Industry” organized by Doctoral Study Program in Tourism, Udayana University, Bali-Indonesia. The authors are grateful for the support and funding from PT Taman Wisata Candi Borobudur, Prambanan & Ratu Boko (PERSERO). We wish to finally express our gratitude to all those who, in one way or another, contributed directly or indirectly towards the completion of this paper.

REFERENCES

The Potential Development of Eco-Edu-Spiritual Tourism As an Effort to Support the Creative Economy in the Flow of the River Ayung in Denpasar City

Luh Putu Kirana Pratiwi¹, Nyoman Yudiarini², I Wayan Wiadnyana³, Sri Mulyani⁴

¹²³Mahasaraswati University Denpasar
⁴University of Udayana

Corresponding Author: kirana.pratiwi@unmas.ac.id

ABSTRACT

The development of sustainable tourism is aimed at the development of urban ecotourism. The revitalization of the rivers that are in the city of Denpasar is one of the government work programs of Denpasar City which aims to provide an ecological education for the community around can also be economically valuable. Tukad Bindu Kesiman as one of the areas of the Ayung River basin that has been able to set up Pemkot Denpasar with the local community, but in its management is not fully manageable to the fullest. The method used is to approach the SLA (Sustainable Livelihoods Approach) in the three phases of activity, namely (1) the level of awareness, participating, institutionalization with SWOT analysis. The results of the study showed can be concluded that based on the mapping done in terms of physical condition, ecosystem of the region, network infrastructure, natural resource conditions, the use of existing land, state Socio-economic and cultural, and human resources and institutional circumstances. The main potential that can be developed for tourism sustainability is 1) optimizing sleeping land along the area of watershed through the planting of bamboo, banana, coconut; 2) Development of economic Activities Centers: culinary, urban farming, vegetable, water tourism, fishing trips, bamboo crafts; 3) Preservation of the environment: filtration of rivers with water hyacinth, education utilization of organic waste and inorganic, environmental education in the elementary school children of Denpasar, the preservation of rare crops with nomenclature; 4) Spiritual development by Melukad, yoga, and the preservation of the temple of ancient Lingga Yoni. 5) Development in tourism (tourism) develop tourism attractions that applied on tour packages sold, accessibility, facilities and infrastructure (facility) supporting tourism, so that the future can be as a driving motor in Improving the economy and opening new jobs in the community.

Keywords: economics, education, Spiritual, urban tourism

Introduction

Background

In the context of global economic restructuring and deindustrialization in several cities in the world, tourism and tourism development play an important role in improving the economy of the city that is starting to decline. Tourism is an important motivation for the revitalization of the city. Urban tourism has other characteristic that is distinctive, unlike tourism in general that its tourist attraction is intended only for those who travel. Urban tourists use urban facilities that are also used by the townspeople as a tourist attraction in which the shopping centers are not only used by residents as a shopping facility, but also the main attraction Tourists visit the tourist area of Law in Yudiarini, 2017). Page in Suwantoro (2001) mentions that tourism is a cornerstone of urban development policy that combines competitive supply in
In accordance with the expectation of visitors with positive contribution to the development of the city and the welfare of its inhabitants. Manente (2005) in Pitana, et al (2005) reinforces the statement into 4 (four) fundamental matters namely: (a) tourism puts itself on a strong economic structure; (b) Tourism encourages urban development and regional transportation; (c) Tourism may revitalize the local economy; (d) Tourism can affect the local moral and positive image of the city, thereby increasing the investment and productivity of local workers. Ideally, sustainable tourism development is aimed at the development of environmentally sound urban tourism (urban ecotourism) with the aim to (1) restore and conserve natural and cultural heritage, including landscape and biodiversity as well as indigenous cultures; (2) Maximize local benefits and involve the citizens of the city, as owners, investors, guests, and guides; and (3) provide learning to visitors and residents about the environment, heritage resources, sustainability, and reducing the ecological footprint.

Urban centers become the center of government, trade, education, and industry, especially the tourism industry. Playing water in a river with crystal clear water becomes one of the special things today. However, this is unlikely to happen considering that almost all rivers in big cities have changed colors. Not only that, rivers have already issued a very unpleasant smell because it becomes a place of waste disposal by irresponsible persons. (Kartasasmita, 2001). In an effort to restore the river into a recreation place Denpasar city government has been revitalizing several rivers in Denpasar City one of them Tukad Bindu. The revitalization of the rivers that are in the city of Denpasar is one of the government work programs of Denpasar city which aims in addition to providing an ecological education for the community around can also be economically valuable. Traditionally, the river is a sacred territory that deserves to be preserved in realizing activities in the wisdom of Tri Hita Karana is to maintain good relations to God, nature and human, so that the existence of water in Bali still sustainable quality and quantity.

In line with the RPJMD Universe planning Denpasar year 2016-2021 namely: general policy of development of Denpasar City is prepared according to development priorities of development sector as follows. First, the culture in strengthening the cultural development that includes 4 dimensions, among others: (a) culture as the foundation of character shaping, mental, and identity as well as community identities; (b) Culture for the development of arts and crafts products; (c) Culture as the foundation of the economic development of the District; and (d) culture as a cornerstone of environmental preservation. Second, food for the people as an effort to fulfill the basic needs of the people in the form of food independently (self-sufficiency) (Regional Development Planning Board of Denpasar City) Tukad Bindu Kesiman East Denpasar District as one of the river areas has been able to set up Pemkot Denpasar with local communities. The arrangement of Tukad Bindu also won the National award not long ago.

The appeal of Tukad Bindu until the cleanliness arrangement made the Dinas environment (DLH) Bandung District smitten to visit Tukad Bindu Kesiman District East Denpasar, Saturday (22/07). This visit was done in an effort to increase the cadence of clean Sabilulungan (patience) that will be done by Bandung Regency. Advisory foundation of Tukad Bindu Ida Bagus Alit B. A says Tukad Bindu can be styled and made a tourist attraction as an effort to foster the love of environmental environment, as well as empowering the community in Kesiman neighborhood, Denpasar. Not only focused on the arrangement of river flows, this innovation also opened the area of community involvement to sell typical Balinese cuisine around this attraction. He said that the arrangement of Tukad Bindu was carried out from 2010 to 2012. In order for the manager Tukad Bindu handled the official, formed Tukad Bindu Foundation on March 23, 2017 (Suparta, 2017). Tukad Bindu located in the area of Banjar Ujung, Kelurahan Kesiman, East Denpasar. Long ago, along the river area only passed by local people who want to wash or bathe, because water Tukad Bindu never recedes. Along the river, there are abandoned land that can be used as the city's agricultural land. The existence of Tukad Bindu Sangaat potential if made one of the destination of education based or Educowisata, which is tourism not only in the form of dismisation and Adventur, but also a tour for education especially for education that With regard to agriculture, fisheries, and the environment. The arrangement of Tukad Bindu was carried out from 2010 to 2012. For the manager of Tukad Bindu handled the official, the foundation formed Tukad Bindu on March 23, 2017. This foundation
in charge of managing Tukad Bindu in collaboration with the indigenous stakeholders in Kesiman, and the involvement of youth in each innovation (anonymous, 2013).

The support of Denpasar city government is very large in the arrangement of Tukad Bindu. Management at Tukad Bindu Foundation has been divided into several fields, but not yet fully implemented, the main problem in the development of this region is the development of creative economy and human resources in terms of ignorance Of tourism potentials in the region that makes people not concerned about environmental management environment sustainably, so that tourism tourism area has not developed effectively in the efforts of the sector The area of Tukad Bindu in Kesiman village. In particular the problems that occur today: accessibility, facilities and infrastructure (support) of tourism, the development of typical culinary tourism, the development of urban farming urban areas, the education of agricultural plants ecology, waste management, River water purification, tour packages with tourist attractions that match the potential of tourism management based on the economy of the people. In tourism development Tukad Bindu, currently visitors can enjoy all the facilities are available for free but the maintainers have not directly enjoyed the results, because the visitors who come uncharged retribution fee. Thus, the development of tourism integrated in the regional partnership Program is: ECO-EduSpiritual Development-Tourism as an effort to support the creative economy in Ayung River basin in Denpasar City.

**Methodology**

This research was conducted in the community along the river flow Tukad Oongan (upstream) and Tukad Bindu (downstream) in the area of Tonja village, Kesiman Petilan village, and Kesiman village, East Denpasar District, Denpasar City. The samples in this study were a number of 100 people with purposive sampling methods. Purposive Sampling is a sampling technique with certain considerations and is stated to be able to represent the research data (Sugiyono, 2012). Data collection method through interviews structured structure with the help of the questionnaire on the sample namely the community along the River Tukad Oongan (upstream) and Tukad Bindu (downstream) in the area of Tonja village, Kesiman Petilan village, and Kesiman village, Kecamatan Denpasar Timur, Denpasar City. This research also conducted in-depth interviews on key informant such as: Head of Yayasan Tukad Bindu, Denpasar Environment Office, indigenous people in Tonja village, Kesiman Petilan village, and Kesiman village, as well as local community leaders. The method of collecting the research data also comes with documentation and library studies.

The analysis in this study included descriptive research and using the combined SWOT method. This research analyses eco-edu-Spiritual-tourism's development strategy in an effort to support community empowerment in urban areas. On the external factors (EFE and internal factor (IFE) of the development of eco-edu-spiritual-tourismis analyzed by clumps AHP. SWOT Analysis and AHP development of eco-edu-spiritual-Tourismdi Subak Padanggalak, Kesiman Kertalangu village is done by several stages, among others:

1. Develop internal factors (IFE) and external factors (EFE) in the development of eco-edu-spiritual-tourismthen each factor determined the weight and the frame.
2. The weight of each factor starts from very important (1.0) to insignificant (0.0).
3. Once the weights are determined then the rating is determined from influence. The Rating value has a range of 1 to 5. Rating 1 means has no effect while the rating of 5 means is very influential.
4. The score is determined the result of the association between the weight and rating 5. Then determine the total internal factor score and external factors
Results and Discussion

Mapping the potential of sustainable tourism development based on Eco-Edu-Spiritual-Tourism

Based on the results of the research on mapping conducted in terms of physical conditions, ecosystem of areas, network infrastructure, natural resource conditions, the use of existing land, the state of social and cultural economy, as well as human resources and institutional circumstances. The main potential that can be developed for tourism sustainability is 1) optimizing sleeping land along the area of watershed through the planting of bamboo, banana, coconut; 2) Development of economic Activities Centers: culinary, urban farming, vegetable, water tourism, fishing trips, bamboo crafts; 3) Preservation of the environment: filtration of rivers with water hyacinth, education utilization of organic waste and inorganic, environmental education in the elementary school children of Denpasar, the preservation of rare crops with nomenclature; 4) Spiritual development by Melukad, yoga, and the preservation of the temple of ancient Lingga Yoni. 5) Development in tourism (tourism) develop tourism attractions that applied on tour packages sold, accessibility, facilities and infrastructure (facility) supporting tourism, so that the future can be as a driving motor in Improving the economy and opening new jobs in the community.

The arrangement of Tukad Bindu has been done since 2013 in collaboration with the indigenous stakeholders in Kesiman, and the involvement of youth. The largest donor sector in Denpasar City is the tourism industry. The area development Program in the effort to support sustainable tourism is the development of tourist areas that not only provide tourism resources, but also contribute to the environment, and the community as Main control (subject) of major in the enforcement of tourist areas (Kirana, 2014). It is obvious that there needs to be economic activity (profit) gained by local people, so that the development of this area is a potential tool to improve the social behavior of the community with the objective of environmental conservation. Dowling in Ardika (2001) states that the development of eco-edu-spiritual-tourism can be seen based on the interconnectedness of five core elements namely natural, ecologically sustainable, the environment is educative, beneficial to society Local, and create satisfaction for tourists. Based on this, the development and management of tourist areas must synergize the potential of existing, intact and comprehensive, competitive, based, sustainable and decentralized community-driven and Facilitated by the government continuously.

In order to support the development of Eco-edu-spiritual-Tourism in Denpasar, is an effort to build the description of economic policy, education, agriculture, spiritual, and tourism of the order to utilize Agricultural land and discovery of new tourist areas. In the effort of tourism development, based on the economic side is developing a tourism package, the arrangement of tourism finance into one integrated door managed by Tukad Bindu Foundation, as well as the establishment of all-business cooperatives in efforts to support the community Around to enable vegetable breeding in an effort to streamline sustainable food, culinary activities, and handicrafts woven bamboo handicraft products that started from the farmer's group Taru Lestari then to be developed by PKK, STT, and Communities so as to increase its economic activities. In terms of agriculture education, through the nomenclature of rare crops and plants in the area to know in detail related to plant ecology, No Plastic Education in the areas of tourism and in the culinary stand so that the environment is more beautiful, Sorting organic waste as well as inorganic and managing organic waste into products MOL which can be applied to the farmer group Taru Sari in support of urban farming organic vegetables and sustainable food, as well as the education of biological environment Schools in Denpasar with the Dinas environment. Spiritual aspects: Preserving the sacred and rare (self-cleansing) and yoga areas of the urban areas. In terms of tourism (tourism), developing attractions or tourist attraction that applied to the tour package is sold, accessibility, facilities and infrastructure (facility) supporting tourism, so that the future can be as a driving motor In improving the economy and opening new jobs in the community. In an effort to evaluate or assess the development and management of this tourism area, it is seen based on three fundamental aspects that become the main criteria in the development: aspects of objects and tourist attraction, community aspect and aspects Management. In the object aspect and tourist attraction is carried out in five five variables, namely tourist attractions (nature,
culture, artificial), accessibility, availability of culinary, environmental conditions, infrastructure and supporting facilities tourism activities. In the community aspect (social dimension) or human resources (SDM) is done with 5 (five) variables: Community character, form of community participation, business opportunity, tourism quality, and the readiness of the community in the management of tourist areas. In the management of tourism (economic dimension) is done in 3 variables namely: community participation in economic activities, transparency of management of the foundation of Tukad Bindu and society, and government policies and programs for the development of Area (political dimension). Therefore, all sub-sectors related to agriculture and tourism should be optimised, so it is able to become supporters and partners of tourism industry growth in Denpasar.

Internal and External Factors Potential Development of Eco-Edu-Spiritual Tourism as an Effort to Support the Creative Economy in the Ayung River Basin in the City of Denpasar

Internal Factors of the SWOT Matrix

Determination of internal factors in the development of eco-edu-spiritual-tourism, determined through Focus Group Discussion (FGD) in communities along the Tukad Oongan (upstream) and Tukad Bindu (downstream) in the Tonja Village, Kesiman Petilan Village and Kesiman Village, District of East Denpasar, City of Denpasar. The internal factors used to construct the IFAS matrix can be seen as follows at Table 1.

Tabel 1. Internal Factor Evaluation Matrix Eco-Edu-Spiritual Tourism Development Efforts to Support Creative Economy in Ayung River Basin Denpasar City

<table>
<thead>
<tr>
<th>Internal Strategy Factor</th>
<th>Bobot</th>
<th>Rating</th>
<th>Skor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strength</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Interesting attraction</td>
<td>0.17</td>
<td>5</td>
<td>0.63</td>
</tr>
<tr>
<td>2 Easy Accessibility</td>
<td>0.15</td>
<td>5</td>
<td>0.59</td>
</tr>
<tr>
<td>3 Interesting social cultural life</td>
<td>0.11</td>
<td>4</td>
<td>0.25</td>
</tr>
<tr>
<td>4 Interesting artificial tourism potentials</td>
<td>0.16</td>
<td>5</td>
<td>0.54</td>
</tr>
<tr>
<td>5 Friendly and open society</td>
<td>0.15</td>
<td>4</td>
<td>0.52</td>
</tr>
<tr>
<td>6 Clean and beautiful environment</td>
<td>0.14</td>
<td>4</td>
<td>0.41</td>
</tr>
<tr>
<td>7 Complete Tourism Support facilities</td>
<td>0.12</td>
<td>4</td>
<td>0.48</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1.00</td>
<td>31</td>
<td>3.42</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Internal Strategy Factor</th>
<th>Bobot</th>
<th>Rating</th>
<th>Skor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weakness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Agricultural attractions Less Prominent</td>
<td>0.11</td>
<td>5</td>
<td>0.33</td>
</tr>
<tr>
<td>2 Cultural attractions less</td>
<td>0.15</td>
<td>5</td>
<td>0.42</td>
</tr>
<tr>
<td>3 Prominent Tour package is less varied</td>
<td>0.13</td>
<td>4</td>
<td>0.53</td>
</tr>
<tr>
<td>4 Lack of public knowledge about travel programs</td>
<td>0.17</td>
<td>5</td>
<td>0.69</td>
</tr>
<tr>
<td>5 Less maximum travel promotion</td>
<td>0.13</td>
<td>5</td>
<td>0.48</td>
</tr>
<tr>
<td>6 Less productive economic institutional</td>
<td>0.12</td>
<td>4</td>
<td>0.51</td>
</tr>
<tr>
<td>7 Private-managed Travel management</td>
<td>0.19</td>
<td>5</td>
<td>0.73</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1.00</td>
<td>33</td>
<td>3.69</td>
</tr>
</tbody>
</table>

Source: Primary Data Analysis, 2019
External Factors And External Factors Evaluation Of The Potential Development Of Eco-Edu-Spiritual Tourism As An Effort To Support The Creative Economy In The Area Of Ayung River Tributary Of Denpasar City

Determining the identification of external factors of eco-edu-spiritual-tourism in an effort to empower people in urban areas is determined through the Focus Group Discusion (FGD in the community along the Sungai Tukad Oongan (Hulu) and Tukad Bindu (downstream) in Tonja village, Kesiman Petilan village, and Kesiman village, East Denpasar Sub-district, Denpasar City. The external factors used to compile the EFAS matrix, can be seen on the following opportunity factors.

Table 2 Matrix Evaluation Of External Factors Model Of Development Of Eco-Edu-Spiritual Tourism As An Effort To Support Creative Economy In Ayung River Basin In Denpasar

<table>
<thead>
<tr>
<th>External Strategy Factor</th>
<th>Bobot</th>
<th>Rating</th>
<th>Skor</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Opportunity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Agriculture in urban sustainable</td>
<td>0,15</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Local culture as a tourist attraction</td>
<td>0,11</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Tourism building does not damage the environment</td>
<td>0,13</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Cleanliness and safety of the environment awake</td>
<td>0,16</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Powering the community economic sector</td>
<td>0,15</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Government support in the preservation of urban green lanes</td>
<td>0,17</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>Regional Budget Income</td>
<td>0,13</td>
<td>4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1,00</td>
<td>30</td>
<td>2,97</td>
</tr>
</tbody>
</table>

Strategis External Strategy Factor

<table>
<thead>
<tr>
<th>Strategis External Strategy Factor</th>
<th>Bobot</th>
<th>Rating</th>
<th>Skor</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Threat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Pengembangan wisata merusak pertanian</td>
<td>0,15</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Terkiksnya nilai budaya</td>
<td>0,12</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Lingkungan mulai tercemar</td>
<td>0,11</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Masyarakat hanya sebagai objek wisata</td>
<td>0,16</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Pemasaran produk pertanian belum sepenuhnya terlibat di wisata DBK</td>
<td>0,17</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Masyarakat tidak sepenuhnya terlibat dalam pengelolaan wisata</td>
<td>0,18</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Persaingan wisata perkotaan lainnya</td>
<td>0,11</td>
<td>4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1,00</td>
<td>29</td>
<td>2,82</td>
</tr>
</tbody>
</table>

Determination of Alternative Strategy with SWOT Matrix

The goal of this stage is to produce a viable strategy alternative rather than to choose which strategy is best. Not all strategies are developed in the SWOT matrix chosen for implementation. The four types of strategies suggested are SO (strength-opportunity), ST (threat-force) strategy, WO (weakness-opportunity) strategy, and WT (weakness-hazard) strategy. SWOT matrix of the potential development of eco-edu-spiritual tourism as an effort to support the creative economy in the Ayung River basin in Denpasar City.
and formulated several alternative strategies, namely:

1. **S-O (Strengths-Opportunity) Strategy**

   Strategies that use the power to capitalize on opportunities that preserve the revitalization of the Urban River through the development of eco-edu-spiritual-tourism increasing agricultural productivity, tourist attractions, preserving the environment, and improve the economic community with travel activities that are carried out.

2. **S-T (Strengths-Threats) Strategy**

   Strategy to use the power to overcome the threat by empowering the community through active participation in the management of River revitalization in Tukad Bindu, so as to increase the Community's income in managing the tourism.

3. **W-O (Weaknesses-Opportunities) Strategy**

   Strategies that minimize weaknesses by taking advantage of existing opportunities. The strategy used is to provide education and counseling through the environment Department of Denpasar and Tourism department in the Community related to environmental conservation and hygiene, agricultural products development from upstream to downstream, The arrangement of tourist areas more effective and profitable.

4. **W-T (Weaknesses-Threats) Strategy**

   Strategies for minimizing weaknesses and anticipating threats are establishing partnerships with Governments, other private parties to improve tourism promotion and development of cultural farming attractions, and the environment in sustainability programmes to Front

**Determination of Strategy Priorities**

Based on the weighted results of the questionnaire, the priority of the strategy has the highest value to the lowest, as in Table 3. The alternative sequence of IFAS-EFAS interaction strategies in Table 3 suggests that the highest-weighted alternative strategy is the Strength-Threat (ST) strategy, in this case the establishment of eco-edu-Spiritual-tourism development is the first strategy to do. Then the second alternative strategy is the Weakness-Opportunity (WO) strategy, holding the community empowerment. The third strategy is Weakness-Threat (WT), which is to provide education and counseling. The fourth strategy is Strength-Opportunity (SO), which is establishing cooperation with the Government, private sector.

Table 3. The Priority of Development Potential of Eco-Edu-Spiritual Tourism as an Effort to Support Creative Economy in Ayung River Basin in Denpasar City

<table>
<thead>
<tr>
<th>Priorities</th>
<th>Strategy</th>
<th>Bobot Point</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Strength- Threat (ST)</td>
<td>2,86</td>
</tr>
<tr>
<td>II</td>
<td>Weaknesas- Opportunity (WO)</td>
<td>2,32</td>
</tr>
<tr>
<td>III</td>
<td>Weakness- Threat (WT)</td>
<td>2,21</td>
</tr>
<tr>
<td>IV</td>
<td>Strength- Opportunity (SO)</td>
<td>1,83</td>
</tr>
</tbody>
</table>

Source: Primary data analysis
Conclusions and Suggestions

Conclusion

Based on the findings of the research and the results of the discussion can be concluded that based on the mapping done in terms of physical condition, ecosystem of the region, network infrastructure, natural resource conditions, the use of existing land, state Socio-economic and cultural, and human resources and institutional circumstances. The main potential that can be developed for tourism sustainability is 1) optimizing sleeping land along the area of watershed through the planting of bamboo, banana, coconut; 2) Development of economic Activities Centers: culinary, urban farming, vegetable, water tourism, fishing trips, bamboo crafts; 3) Preservation of the environment: filtration of rivers with water hyacinth, education utilization of organic waste and inorganic, environmental education in the elementary school children of Denpasar, the preservation of rare crops with nomenclature; 4) Spiritual development by Melukad, yoga, and the preservation of the temple of ancient Lingga Yoni. 5) Development in tourism (tourism) develop tourism attractions that applied on tour packages sold, accessibility, facilities and infrastructure (facility) supporting tourism, so that the future can be as a driving motor in Improving the economy and opening new jobs in the community.

The alternative strategies used for the potential model of development of eco-edu-spiritual-tourism as an effort to support the creative economy in the children's flow area Ayung River Denpasar is as follow is S-O (Strengths-Opportunity) strategy as: Strategies that use the power to exploit the opportunity is to preserve urban river revitalization through the development of eco-edu-spiritual-tourism in improving agricultural productivity, tourist attractions, preserving the environment, and improve the economic community with travel activities that are carried out.

Suggestions

From the descriptions and conclusions obtained about the model of revitalization development of the Urban River of Denpasar City, it can be suggested the following things:

1. In an effort to empower the public to support private sector (investors) in tourism development towards eco-edu-spiritual-tourism-based community to actively involve the community in the tourism activities undertaken.
2. The foundation of Tukad Bindu is expected to be more intensive in developing the community by working together with related agencies for agricultural development at profitable commodity priorities so that the agricultural products needed in tourism activities Can be provided by the public to be marketed continuously on the tourist area Tukad Bindu, Kesiman.
3. The Government through the relevant Dinas is expected to facilitate consistently in the access to the marketing of agricultural products in the framework of the promotion of tourism through various major events to be held in the Kertalangu cultural village, resulting in economic improvement can be achieved significantly

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Wellness Tourism Product Development Potential In Kendran Village Gianyar Regency

I Gusti Made Wendri, Ni Made Sudarmini, Ida Ayu Elistyawati

Politeknik Negeri Bali

1gustimadewendri@pnb.ac.id, 2madesudarmini@pnb.ac.id, 3ayuelistyawati@pnb.ac.id

ABSTRACT

Wellness tourism become a global trend nowadays. This is made possible by the increasing demand of outdoor tourist activities. Therefore, regular physical exercises during vacation in a destination has become tourists priority choices. Kendran village in Gianyar regency possess ample potential for providing facilities for activities rich with wellness dimension, facilities developed based on a model adjusted to the available local resources. 1) The objective of this study to identify the local resources at Kendran Village are potential to be developed into wellness product, 2) What activities can tourists do on the attractions developed in Kendran Village?

In this way the potential for wellness product development can conform to the main goal of developing business in that village a way that can motivated and satisfy the visitor, and at once settle the issue of economic crisis which have caused the decreasing number of the village’s population due to the on-process of urbanization. With the wellness-related business activities initiated and established on this village those who are already leaving their village for urbanization could be encouraged to be back home to have their share in the running of the village as an attractive tourist center. The theory upon which the research analysis is done by Hagerty’s sytem theory approach and tourism development theory by Inskeep and others supporting literatures concept with rural tourism and wellness tourism. The research design is based on descriptive qualitative method related to the information obtained by survey and direct interview with respondents determined by purposive sampling. The result of the research shows the identification of a number of tourist attraction of wellness activities rich in wellness dimension matched the availability of local resources. So, the village’s potential so far neglected can be develop for establishing excellent product from this village.

Keywords: Tourism Development, Wellness Tourism Product, Rural Tourism
Theme: Tourism Policy, Planning and development.

Introduction

Background

Wellness tourism is becoming a global trend nowadays as it is related to maintaining and improving health which is an important aspect in consumer behavior. This phenomenon is observed in changes in the healthy lifestyle of the business community aimed at improving their health as a form of responsibility for their own health (Grback, B, et al., 2010). Wellness tourism is a kind of an alternative tourism developed from special interest tourism and attracts many tourists with a healthy lifestyle orientation.

The demand for wellness activities is increasing as a result of changes in healthy lifestyle models. This has become the demand of modern society whose lives are limited by their mobility due to their busy routine. Most people do routine tasks sitting for hours, a working conditions like which trigger stress easily leading to stress. Their awareness that traveling is an appropriate way to run temporarily from fatigue make them strive to maintain and improve their health through activities that characterize wellness tourism.
Vacationing to enjoy leisure time can reduce the burden of stress by forgetting a moment of their routine. Enjoying regular exercise is a tourist priority in a destination that has a safe and comfortable atmosphere, and is free to get engaged in activities to promote physical fitness with permanent physical exercises with useful and interesting experience felt by the tourist.

The WellDest study (Touminen, T. et al., 2014) confirms that destinations for wellness tourism destinations should have the following resources: 1) natural potential, natural assets, attractive scenery and environment, 2) local culture, 3) Authenticity, 4) Reputation of the destination. The potential of a destination as outlined above is a source of grace and can be the main attraction of a wellness destination with its supporting elements such as accommodation, restaurants, and transportation and other supporting services.

This study examined the potential for the development of wellness tourism products in Kendran Village, Gianyar Regency taking into account for attraction that are quite diverse and very suitable to be developed as wellness tourism products. The lack of potential effort in its development, makes it important to study the potential for the development of wellness tourism products to meet a need of wellness tourism niche market.

Product development in line with provision in Tourism Act No. 9 of 1990 article 1 (5) includes all things related to tourism and related businesses in their fields. Connected to Kendran Village as a region known for the water source capable of supplying water to the Ubud area, it is believed to represent a fertile region with mountainous atmosphere and number of tourist attractions as is known in Tegalalang District in general. Planning tourism development in the area can help increase the economic growth of the local community through designing and sales.

Considering that tourism product development in this region has not been developed optimally, it is important to conduct a study related to the tourism attractions that are to be developed, to create the opportunities for local people to be creative and be aware of the impact of tourism.

Research Objectives

Based on the background above, there are 2 problem formulations, namely: 1) what tourist attractions are potential to be developed in Kendran Village into wellness products?, 2) What activities can the tourists do at the developed attractions in Kendran village? Based on the results on this research the product designed based on rural tourism development model in Kendran Gianyar Bali village can be be done. The product made are then communicated and promoted to stimulate their consumption of the right market segments.

Literature Review

Wellness Tourism Product

Tourism products are somethings that can be offered to the market so that people are interested in getting it, using it and consuming it with the aim to fulfill their wants and needs (Langviniene, Neringa and Jurgita Sekliuckiene, 2009). The tourism products can be tangible and / or intangible associated with the concept of wellness, it can be explained as the concept of a total balance between physical, mental, and spiritual dimension in a person which can only be achieved through travel activity associated with a healthy lifestyle. Healthy connotation does not only include physical health, but it also involves mental health and whereby of a person to is categorized as healthy (Rodrigues. et al.2010)

Nature tourism activities for recreation are important activities because of the positive impact on the economy and the environment. The phenomenon of changes in society in line with their demand for
recreational tourism to enjoy nature is increasing. This is a challenge for planners and service providers to bring together tourist needs with a number of offers at the destination (Bell, Simon et al., 2007). The destination referred to in the context of this study is Kendran Village in Ginyar. Research through a preliminary research are identified visiting tourists who can enjoy the resources of the village such as the natural beauty of the mountains, waterfalls, and shower water 11, cultural relics, and ancient relics found in the village.

Associated with the attraction "Pancoran 11" owned by the village as it access for the tourist to a ritualistic bathing event or ‘melukat’, which can be aligned with traditional spa practices. A study by Hsieh, M.T. (2014) explains that bathing became a fun activity for tourists visiting Taiwan aimed at obtaining wellness conditions. This has caused ancient people to explore a number of areas in search of mineral water spring for health purposes as well as meeting drinking water needs. Bathing and bathing activities are healthy activities so that they becomes a trend for tourists who want a different experience from their day routines.

A research through the Pesonen study (2010) explains that tourists who are interested in rural tourism are motivated to enjoy relaxation with a cool atmosphere and reap a number of benefits from their visit to a destination. Associated with the object of this study, Kendran Village is potential to present attraction capable of meeting the needs of tourists enjoying a vacation at the location. Community readiness can be guaranteed by the existence of tourism oriented community group (Pokdarwis) that has been fostered by their understanding of the benefits of tourism development in their home areas after having some relevant training by community service provided by tourism schools. The home stay owners has also prepared staff with friendly service manner for tourists could offers healthy eating.

The tourist attraction as a component of wellness tourism (product) development is under concerned in this research through the support of a preliminary study of Kendran Village with its potential natural resources as a ‘gift’, particularly Pancoran water spring from 11 springs capable service as a superior product with the brand 'Holy Water' ready to be marketed as a highly competitive wellness product with its uniqueness compared to other competing destinations. This ‘Pancoran 11’ is used by visitors to do ‘melukat’ bathing while praying health and beauty state. This tourist attraction can be compared to health practices achieved by visiting spas in the past (Hsieh, M.T.: 2014) so that this mineral source can be seeded into a wellness tourism core product. Such event of Holy water festival has been initiated by the Regional Government and the local community in order to add festivity to the existing heritage.

While the cultural attractions that are enjoyed by many tourists include Puri Kendran with its unique architecture and ceremonial family castle the visitor can learn to dance and playing instrument. In Kendran Village itself there is also a painting studio so that there are a lot that can be presented to visitors. Meanwhile, to optimize the product that is owned for the sake of sustainability of tourism in the tourist attraction it is indeed necessary to do planning of optimal development of wellness tourism products in order to attract as many tourists as possible.

Tourism Product Development

Development of tourism elements according to the concept of Inskeep (1991) include several components of tourism related to the tourism planning approach, namely the existence of tourist attractions including natural, cultural and other attractions, accommodation in the form of hotels and other types of facilities that support services for tourists’ stay.

The potential of Kendran Village can be connected to the concept of Inskeep ensuring the existence of this village’s tourist attraction as the main of tourism products as observed during the preliminary study. The questions raised through the FGD activity with the with the Pokdarwis group determined the existence of 5 potential tourist attractions in the village of Kendran namely: 1) Nature, 2) Culture, 3) Heritage, 4) Manmade attraction 5) other supporting potential.
In line with the study of Welldest (Touminen et al, 2014), it is explained that natural resources which are the characteristics of a wellness tourism destination are endowed resources including: Nature, natural assets, attractive landscape, local culture, authenticity, and reputation of a destination. The whole natural resource as a gift is an attractive factor, because this tourist attraction is able to compete in the market. Understanding of the resources owned by a destination can be an assets continuously creating wellness tourism products in the future. Visitors seems to keen giving value to the local culture, historical heritage and authenticity.

Kendran Village located in Gianyar Regency and used as the research location can be seen as definitely having tourism potential suitable for wellness tourism activities. The village with an area of 640.34 ha stands at an altitude of 450 m above sea level with a population of 8,509 people. The village has 10 banjar dinas namely banjar: 1) Gunaksa 2) Pinjul,) Hamlet, 4) Tri Wangsa, 5) Middle, 6) Tangkas, 7) Pande, 8) Dlod Blumbang, 9) Kepitu, and 10) Kenderan. It Has 3 traditional villages namely (1) Manuaba, 2) Dlod Blumbang, and 3) Kenderan Villages that need to be developed with a model that is tailored to the potential of existing resources.

The policy of developing Kendran village as a destination is based on the thinking of Masip, J. Datiza (2006) concerning wellness tourism in rural areas which has the primary aim of fulfilling the need for developing a sustainable business venture with the goal of satisfying the visiting tourists. Overcoming economic issues related to the decreasing number of villagers settling in home village due to their migration to the urban center is the other goal. Efforts have made to discourage the practice of job seeking outside of their home village by attracting villagers who had migrated to the city to return home and manage their home village potential.

This policy is aimed at increasing the active role of the community in advancing living conditions, preventing and protecting the environment by transforming their village into a place of recreation, exploring and rehabilitating the creative potential of each individual by promoting economic activities, industry, trade in rural areas (Drăgulănescu and Marcica Drutu, 2012: 197).

The contribution of tourism to rural development is enormous if local communities actively participate and are directly involved in its development. Their support is a tool to protect the environment, the economy and their local cultural traditions (heritage). As explained by the WTO (World Tourism Organization) tourism development in the form of rural tourism includes tourism activities in rural areas that are organized and run by local people managing natural resources such as nature, culture, history and human resources as well as facilities and tourists.

Florina Bran et al., as quoted by Drăgulănescu and Marcica Drutu, (2012: 197) emphasize that rural tourism is based on 3 devices, namely space, people, and products that work together. The harmonious relationship between the three, if integrated, is describable as follows; 1) Space / territory without human presence cannot provide mutual support in harmony; 2) humans without space or products have limitations in accepting; and 3) products that are and are not based on space and human presence are short and unable to develop in a sustainable place.

The people who live in urban areas are very appropriate as visitors to the countryside to enjoy alternative tourism to relieve fatigue due to an urban atmosphere full of turbulence triggering stresses. Enjoying and longing for nature and rural life that is still quiet and calm is sure to be the right offer for them. Thus providing diverse offers for tourists can make it easier for them to choose activities that are their priority (Marković et al., 2011).

Utilization of technology is also a strong reason why humans rarely enjoy the outdoors activities which also causes children to lose the opportunity to get a touch of nature (or in touch with nature) as quoted by Smith, Melanie dan Laszlo Puczo. (2016), explaining that many children who experience distraction focus attention, experiencing obesity (obesity), and depression. So enjoying the outdoors is very beneficial for health, especially for emotional satisfaction (Pyke. S. et al 2016). Nature provides open
space for someone to express an admiration of it without having to be limited (Dillete et al, 2016). The empirical data in a support study by Pretty, J. et al (2007) confirms that exercising in the open environment is beneficial to accelerate health.

The benefits of sports doing resulted have caused quite a number of people to try to find alternative types of tourism including one involving treatment with water therapy. Thus a number of wellness tourism products and services can be developed in a destination that is tailored to the potential of existing local resources, so that the concept of wellness can be developed more broadly. With the existence of attractions owned by the village, it is suitable to be developed as a wellness destination.

**Marketing Process**

Marketing has the main function to design and offer products in their diversity, so marketing is at the forefront of the company's operations. Marketing always highlights the goodness of a destination and avoids things that inform the adverse effects of tourism on the destination due to its focus solely on financial benefits and its attracting as many people as possible to the destination regardless of its negative socio-economic and or cultural impacts. To support this problem marketers need and emphasize and create a harmonious balance between the sustainability of resources and the needs and desires of stakeholders.

If the effort to achieve balance is successful, then the goal of obtaining customers and customer satisfaction in tourism will increase. This is in accordance with the current concept of social marketing that emphasizes satisfaction while providing wellness for the community. The needs of the consumers are then followed by the development of products that provide superior value for customers as identified through the awareness of marketer. A set of marketing tools can be engineered in an effort to satisfy the needs of the consumers and to build strong relationships with them. Wellness has been identified as needed and desired by the community, and therefore there is the potential for wellness to play a key role in the consumer decision making process with regard to choosing a vacation. When individuals begin to realize the importance of healthy living and strive to seize opportunities to become better, they become motivated to go to certain destinations which contribute positively to their own health and wellness as well as to those of others (Ellis, 2004).

**Wellness Industry and Its Great Opportunities**

Some literature explain that wellness is used interchangeably with the terms health, quality of life, public health, satisfaction and wellness. “The concept of wellness has a history rooted in therapy and healing as well as medical, spiritual and religious connotations” (Pyke S. et al., 2016). Wellness has been defined as a mixture of welfare and fitness terms that have been adopted by the tourism industry. Health has become a common idea in society, which is often used by the media and marketers to emphasize healthy life style products. It needs to be underlined that even though health has been adopted by the business community from a health point of view, it makes this term encounter obstacles for its definition.

A study conducted by SRI International (2012) as quoted by Pyke S. et al., 2016 found that nearly $2 trillion in global industry with 289 million consumers of the world's wellness responding to questions raised in relation to activities carried out to improve and maintain their health while on vacation, where data shows that the holiday or retreat is ranked fourth, then exercise, eat and visit a spa. The results show the perceived value of consumers thus placing tourism as contributing to health, and it can be said that exercise ranks first. Eating ranks second, and visiting spa ranked third. This provides an opportunity for wellness to join streamline products and services to include fitness, healthy food choices and spas, generating additional income for the destination area.

According to Alkire (2002), the models to show tourism value and wellness are incomplete without considering quality of life. So, adopting Hagerty’s system theory approach can help overcome this and provide a potential framework for measuring the impact of tourism on individuals. Pyke S. et al. (2016)
citing Hagerty's et al. propose a system theory approach utilizing the system's components of input, throughput, and output, in which the outputs represents the result achieved through adding or applying throughput to the input. Considering that there has been a dissatisfaction of about a certain quality of life (input), then certain factors are used to increase QOL (throughput), and the resulting or targeted quality for QOL is the output (Bell, 2005).

Overcoming this confusion, Hagerty et al. (2001) developed theories with the aim of making a distinction between these three items and emphasizing that input, throughput and output must be made clear to help explain the impact of public policy. Hagerty et al. (2001) cited by Pyke S. (2016) propose a list of QOL domains that can be used cross-culturally and across countries, with family, friends, emotional well-being, material well-being, personal and health, safety, work and productivity, and feel part of a local community.

The Hagerty’s model focuses more on QOL, but this concept is useful for current research considering the theoretical foundation or the foundation of well-being is QOL. In QOL, well-being and wellness have been used interchangeably in the literature (how this concept relates to tourism). The clarification and function of how to eliminate confusion by trying this concept are jointly presented in Hagerty’s Model. This model is used as a theory / useful tool to help integrate and make connections between QOL concepts showing the synergy between the fields of public health and tourism. Besides, it is also used to show the wellness value of tourism which is implemented in marketing and promotion strategies. The strategy’s aim is to seek and increase tourism arrivals and improve the economy of visitors. The usefulness of QOL has been proved and widely discussed in the literature, and is used to evaluate health interventions in terms of life’s quality and the effectiveness of cost for populations from different cultures.

The Hagerty’s model considers the nature of wellness as a multi-dimensional concept, and multidimensionality is difficult to measure and it has been recommended that the analysis of wellness concepts has to use various dimensions because it allows helping policy analysts to monitor additional progress. Utilizing Hagerty's systems theory approach can make it easier for policy makers to require a variety of wellness-focused factors that can be transferred to individuals in countries around the world to evaluate and provide knowledge of making the right decision. The Hagerty’s Model is a well-designed theory that combines various dimensions of individual life to arrive at a single model that can be used to inform tourism policies and practices in addition to presenting conceptual integrating between quality of life and wellness factors.

The focus of this research is on the integration of public health and tourism around health issues into trends and identifying wellness, so business practices can be aligned with this collaboration support through the Hagerty’s system theory approach, a model which is taken from the public health sector and adopted in the tourism context as identified in figure 1.
Method

The idea of village stakeholders has not clearly understood the potential of resources to be developed as wellness products so that a focus group discussion was conducted to investigate the constraints or possible development by following a marketing strategy. Conducting a qualitative approach by holding group discussions to produce solutions inductively leading researchers towards a comprehensive understanding of the research objectives.

Participants are from the elements of the village head, home stay owner and community tourism oriented group and guide. Prior to the discussion the participants were given a briefing in advance related to the issue that would be the object of research and the list was distributed to a total of 10 participants. Information extracted is then recorded and carried out an analysis of the system related to the method or technique in solving problem as observed in figure 1 above.

Finding

The analysis found a key theme, namely 2 main topics related to the development of Kendran Village potential as wellness tourism products, namely the first topic is in the form of obstacles and the second
topic is the enabler factor of the destination development element (wellness product) in Kendran Second Village the theme is explained visually representing primary and secondary data. Both are arranged in sequence in accordance with the ranking from the largest to the smallest.

Figure 2 Barrier and Enabler Concept of the Element of The Development Product Potential

Looking at picture no.2 which is the result of the focus of the discussion related to how the manager is connected with the concept of wellness and the utilization of existing potential, while implementation in the field requires improvement. Reforming the constraints is the main thing that must be taken into account before developing certain elements as well as the smoothing factors in the development process later, which may have additional benefits that benefit the potential to be developed in implementing wellness into implementation and strategies to introduce the determination of the wellness concept which will be explained.

The following describes the constraints and things that make it possible for the development of existing village resources.
First Barrier: stake holder perceptions about wellness tourism

Stakeholder perceptions about wellness tourism with a very broad concept related to improving visitor health. This understanding results in wellness being defined differently. The joint agreement explained that wellness was associated with Elite needs. On that basis, the concept of wellness for the development of existing resources needs to be well defined, especially for business people and tourists.

"Wellness tourism should be categorized for certain tourists such as tourists who are interested in sport tourism, 'bathing' / traditional bathing activities to enjoy natural mineral water, watch fireflies at night, enjoy waterfalls, engage in dancing, beating, walking in the area countryside and cycling around ". (Pokdarwis: tourism oriented community group).

The second Barrier: Networks

The second general theme was collected from business people in the village who explained that there was no support from community collaborative in village development. The lack of initiative and their desire to collaborate and motivate the organization to collaborate also becomes an obstacle in developing village potential (Home stay owners). According to them,

“Very few (even almost no) people know exactly philosophically what wellness really is so that they do not want to get better off than their present condition. They are already happy enough with their present well being. Therefore, they are not much motivated by the idea of establishing wellness-related business or enterprise” (Home stay owners).

Third Barrier: Financial

Communities oriented tourism basically agreed to advance the potential of the village by developing wellness products, but funding constraints became an obstacle. It has been explained before that service providers in villages are mostly from small entrepreneurs where the budget they have is also very limited.

"The large amount of costs required to hold a wellness festival can be able early in the plan before there comes the right time to do promotion by words of mouth in attracting tourist visits".

The fourth Barrier: Market Trends

The growth of domestic tourists should be a concern for the company. The proximity of their home to the location or foreign tourists who stay overnight in Ubud causes them not to need to stay in the village.

"Most tourists who come for a visit generally spend a short time, so it is difficult for them to fully enjoy the wellness products and services being offered". (Home stay owner).

The Fifth Barrier: Infrastructure

The next factor from the results of the discussion which included topics surrounding infrastructure comments were very pessimistic, explained that support for rural areas in Kendran was very minimal. It seems that the bus and road service constraints are inadequate and thus do not support individual visitors, nor visits with partners and with family.

"The available state of infrastructure in general is an obstacle to promote wellness activities". (Home stay owner).

The next finding from the discussion as the second topic is that there are a number of enablers (enabling factors) to develop village resources into wellness products. The enabling factors found include the following:
First Enabler: Value

Village stakeholders recognize that wellness products can create significant business. Their hope is that the needs of tourists who want to enjoy the experience of gathering with family with activities rich in various dimensions of wellness can obtain it in rural areas (villages) as perceived by modern society today. The next supporting factor is the ability of the village to provide a comfortable atmosphere for such visitors. Thus, it becomes important for village stakeholders to work out appropriate strategies in designing diverse products to be offered.

"Wellness tourism is a new trend that is developing now that can provide so many opportunities to be created in presenting products for tourists". (Village leader)

Second Enabler: Consumer Climate

The second enabling factor is the understanding of local entrepreneurs in the village concerning tourist awareness of the negative impacts of unhealthy lifestyles, and as a result, visitors will look for alternative ways to maintain their health. The next factor is the stakeholders’ understanding of tourist awareness being the target of what has changed consumer behavior towards healthy life. This phenomenon has implications for bids in rural areas. Even people fight obesity so that the response of business people to provide alternative solutions is in line with their offer.

"As observed along the road from Ubud area to Tegalalang area there are restaurants serving healthy food, and from that it is understood that those who stop there for food have changed their old habits by consuming healthy food / vegan activities that they are practicing in accordance with the direction of rural wellness planning".

When discussing healthy food, the village stakeholders observed that visitors enjoyed many wellness activities in their daily lives while on vacation. They allude to the role of the mass media to convey messages to visitors about the impact of unhealthy lifestyles (obesity, diabetes) so that messages with a healthy lifestyle take precedence to be conveyed so as to explore wellness market opportunities.

"Tourists that used to spend their holidays eating and drinking, but interspersed with active activities such as hiking, cycling, walking will make a vacation that you enjoy to be as beneficial as they hoped". (Guide)

Third Enabler: Brand

Touching on the efforts of village officials who have carried out the Kendran Holy Water festival in 2018 has invited a number of 50 foreign tourists who have delivered the message of conserving the 11 springs found in the village. Highlighting the position of Kendran Village is the village's central water source for the Ubud area which should be protected, otherwise, tourism will stagnate due to lack of water. Paying close attention to the likelihood that will occur if it is not managed properly has a negative impact and is abandoned by the market. So the position of Kendran village is very important as a source of water supply.

Fourth Enabler: Marketing

The next factor is an interesting thing where marketers have offered and provided information about the Holy Water of Kendran. However, hiking, cycling, and dancing have not been necessarily linked to the benefits of wellness establishment. By involving a number of activities with the dimension of wellness in the marketer's message there will be attractions for the tourists who visit when Kendran Holy water event held in the future. Adjusting the marketer's strategy is the right way.
"I think during the tourist visit during the promotion of the Holy water festival last year and / or in the next it will be able to provide visitors as 'special markets' the necessary information about the potential of the village". (Guide and the tourism oriented community group).

In that event there is an opportunity for participants to focus their attention on the business of tourism actors in introducing wellness. The stakeholders believe that by collaborating means that they have pocketed a collaborative partnership together to perfect / improve the design of the wellness product in an effort to produce definite goals.

**Fifth Enabler: Culture in Local Government**

The hope is that village leaders should be more expedient in designing efforts to promote wellness as a resource for village benefit by working together which will be very helpful. Attention must be focused on funding that becomes so important that the government rightly funds the activity.

**Discussion**

The purpose of this study is to explore the potential of village resources which have the opportunity to be implemented in tourism as wellness tourism products and synchronize with the visitor's economy. Efforts made by these stakeholders can be examined in reference to findings related to the things that have the potential for their efforts to work by changing the constraints encountered into enablers as can be seen in Figure 1.

Support from some literature states that obstacles can in turn become enablers by opening doors of opportunity for business people and planners to run their business and regulations. The rationale for changing barriers into enablers is to show practitioners the ability of Kendran Village to offer resources for the purpose of developing wellness products without any obstacles. This capability has been validated through the strength of this village by prioritizing the opportunities that exist when identified obstacles to be changed into enablers.

This research found that the constraints exceeded the enabler, meaning one side showed that entrepreneurs in the village found it difficult to include wellness in their operational strategy, the other hand (tourism oriented community group) knew the importance of the wellness concept which became very useful if included in the village planning strategy. It was identified that entrepreneurs were very serious in examining and overcoming obstacles encountered in the field. The findings further suggest that elements of political power in the village should explore efforts to facilitate business assistance and guidance to develop and implement wellness as a starting point for product design designs.

This has become the foundation for both parties, namely business people and policy makers by seeing wellness as a growing business opportunity that has added value for consumers and society.

**Stakeholders' perception of Wellness Tourism**

Stakeholders are eager to overcome obstacles encountered in the field by emphasizing tourist vacation activities that emphasize improving health and do not involve dealing with luxury or providing a spa such as in star hotels. This is because holidays are associated with energy rejuvenation because the benefits of vacationing contribute to the overall health of tourists, the result of which is improving their well-being. Even wellness activities do not cost much. It is exemplified that wellness does not only enjoy sports / exercise but can be in the form of education that is learning new cultures, increasing new skills, feeling yourself having a connection with the destination by penetrating with the local community.
In this study the natural, cultural and cultural potential of Kendran Village such as mineral resources (Pancoran 11, Puri Kedran and the existence of a place of prayer) can be developed as wellness dimension activities, supporting the ideas of stakeholders who are very enthusiastic about emphasizing the conventional wellness practice improve health that can be done by enjoying the activities of "diving" on hiking showers, ‘titra yatra’, and retreats and also developing themselves all from these beneficial activities that contribute positively to one's well-being, meaning that entrepreneurs in the village are not required to present a product which is premium for tourists because wellness can be obtained by tourists in a very simple way.

Activities by involving tourists in the activities of paddy fields, cycling around along the plantations and benefiting from the experience gained from those activities have a lasting impact on them. The company should adapt its current strategy to new market needs by initiating the involvement of wellness in the strategic agenda. The planners also suggested promoting wellness products.

**Conclusion**

This research on wellness tourism product development potential in Kendran Village comes to a conclusion that can be presented as follows: the village has five resources potential to be developed into resources (sculpturing, dancing, and painting arts), historical heritage (sarcophagus, ancient kettle drum, kingdom, and Hindu temples), and man-made tourism products (homestays, tracking). All these resources utilized wellness tourism products such as natural resources (water fall, holy water spring, rice field view), cultural in the right way will be capable of providing wellness tourist programs in response to wellness tourism which is a growing trend nowadays.

**Suggestion**

The identification of resources that can be developed with a variety of businesses is capital intended to be directed to villages and the community with increased tourism awareness, the government is concerned with regulations that facilitate the implementation of Kendran village resource development into wellness tourism products.

**REFERENCES**


Types of Beauty and Women’s Herbal-Based Treatments

Found in The Balinese Lontar

Ni Luh Sutjiati Beratha
Faculty of Arts Udayana University
Email: sutjiati59@gmail.com

ABSTRACT

The image of beauty constructed by various modern advertisements has the potency to marginalize the image of beauty embodied in the local wisdom. Balinese literary tradition has many literary works on the notion of beauty which have not yet received any attention; those are Carcan Jadma Ala Ayu, Arjuna Wiwaha, and Indrani Sastra. The study conducted on Carcan Jadma Ala Ayu shows 10 types of woman who are good for being a wife and 7 types of woman who are not good or well-made as a wife based on their physical characteristics. The women who are good for being a wife have their own appellations, such as Istri Sekoci Kencana, Bintang Dreman, Bintang Kara, Istri Udan Beras, Mreta Dewa, Istri Dreman, Konci Lepas, and Pandan Kuta. The women who are not well made as a wife have special appellations, such as Durga Ngrik, Durga Sari, Taman Ayu, Paksi Ngrem, and Ula Mandi. The types of beauty based on Arjuna Wiwaha are divided into five, namely the counterfeit, the scrivener, the timid, the lady-like, and the sterling queen. Furthermore, in this study, it is also examined the beauty treatments for the vagina, face, skin and mouth based on Indrani Sastra.

Keywords: Literacy, Lontar, Beauty
INTRODUCTION

Beauty and woman are two inseparable things. Beauty itself is defined as a combination of qualities that makes someone look lovely and attractive (Rosita, 2013: 1). Generally, it is categorized into two types, namely outer and inner beauty. Outer beauty is a kind of attractiveness originated from the physical appearance, such as skin color, height, face shape, hair, and others. On the other hand, inner beauty is a kind of beauty that comes from something inside the self; it includes the way of thinking, manners, skills, and the like.

Ideally, every woman in this world is yearning for both the outer and inner beauty. The need to always look physically beautiful often causes women to spend a lot of money for doing various kinds of beauty treatment. Sometimes, it is not even only about the amount of money spent by the women. At a more extreme point, it is also about those who use various instant beauty products that can harm their skin. These kinds of product which are usually made of dangerous chemical compound are often proclaimed by various mass media to have a negative impact. Many kinds of health problems may be suffered by those who use these products as their beauty treatments. This phenomenon actually confirms that beauty is not something that can be acquired cheaply and easily – especially after the media construct the notion of beauty as a promotional means for various beauty products.

Advertisement has become a created representation that constructs the identity of a community into a group whose lifestyle, norm, belief, and certain symbols are arranged systematically that each member of the group should live in a constructed social space different from their origin. It changes the relativity of women’s beauty standard into something one-dimensional, which merely glorifies the notion of uniformity. The success of the mass media to construct the ideal standard of women’s beauty to the public through the cosmetic products offered by the capitalists generates a new standard of beauty (Wahyu Damayanti, 2017: 1)

The image of beauty that has been constructed by various media has the potency to bring about an excess of generalization to the whole value of beauty. This generalization causes an excision of the image of beauty that previously constructed by a community accordingly to their socio-cultural traditions by means of inherited literary works. The Balinese literary tradition that uses a lot of lontar (palm-leaf manuscript) to spread various kinds of life value actually has already had its own criteria of beauty. The image of beauty is not only limited to the physical aspect, but also the mental and spiritual aspects. In the last part of the criteria, it is also discussed the characteristics of women who are good and not good for being a wife based on specific kind of consideration. Besides, the Balinese literary tradition also oversees the procedures for herbal-based beauty treatments for women’s vital organ, face, skin and mouth.
METHOD

Considering a number of cases above, this article discusses the Balinese traditional wisdom to know the construction of women who are good and not good for being a wife, types of beauty, and herbal-based beauty treatments found in Balinese literatures. The Balinese traditional wisdom that determines the types of woman who are good and not good for being a wife based on their physical characteristics are examined through a lontar entitled Carcan Jadma Ala Ayu. Furthermore, the types of ideal beauty in the perspective of Balinese people were investigated from a lontar entitled Arjuna Wiwaha. Furthermore, the herbal plant-based beauty treatments are examined from Indrani Sastra.

The data source in this article is in the form of lontar. It is obtained from personal and institutions collection, consisting of a lontar entitled Carcan Jadma Ala Ayu, the collection of a priest from Kelusa Village, Payangan, Gianyar; a lontar entitled Indrani Sastra, the collection of Lontar Studies Center of Udayana University, and a book entitled Indrani Sastra: god and goddess in the human body compiled by Widhi Kurniawan (2015); a lontar entitled Kakawin Arjuna Wiwaha, the collection of Lontar Studies Center of Udayana University, and a research entitled Arjuna Wiwaha: Transformation of Texts compiled by Wiryamartana (1990).

The method used to collect the data is transliteration and translation. This is done since the data in this article is written in Balinese script and Balinese Kawi language. The Balinese script used in the data is transliterated into Latin letters, whereas the data that uses Balinese Kawi language is translated into English. In order to analyze the data, the theory of semiotic that put language as a system of sign is applied to assess the meaning of the text. The semiotic theory used is the pragmatism semiotic which was proposed by Charles Sander Peierce (1931).

In the perspective of the pragmatist, the acquisition of meaning by a sign undergoes a process. First of all, the sign is in the form of concrete things (can be captured by the human senses). In that case, sign is called as a representamen. Second, the sign is assumed to represent something in human cognition. In that case, sign is called as an object. The relationship between the first and the second processes is called the process of semiosis. The two processes above are followed by the third process, a process of interpreting the meaning, called as interpretant. Thus, in general, a meaning of a sign is obtained through the three stages of the semiotic process, from the concrete into human cognition that lives in the community. Since it connects three kinds of aspect in the acquisition of meaning, namely representamen, object, and interpretant, this process is called as something triadic. Pragmatism semiotics consists of three-stage process of semiosis, namely representamen "something" → object "something in human cognition" → interpretant "process of interpretation". Peirce (in Hoed, 2008: 18) suggests that the process of semiotic is basically unlimited (as is the case with Derrida's deconstruction process); therefore, the interpretant can turn into a new representamen who then undergoes the following process of

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1 A verse whose metric system originated from India
semiotic unlimitedly. In that process, representamen is in the cognition, while the level of interpretation is increasingly higher than before (Hoed, 2008: 18). At the end, the results of the analysis are presented in the form of description.

DISCUSSION

Woman can be seen throughout myriad of contexts: as an individual who carries “paradise bellow their feet”, as a pillar of the state, as well as an individual who has a "womb" that can make human exist in reality. In the hands of a woman, a country can achieve its highest point of development, and in the hands of women, the world can turn into a chaos (Endraswara, 2013: 78). This kind of phenomenon at least can be understood from the two biggest Indian epics that have been composed into Indonesian, namely *Kakawin Ramayana* and *Bharata Yuddha*.

In *Kakawin Ramayana*, the war between Rama and Rawana was triggered by a provocation of a female giant named Surpanaka. She was the one who provoked Rawana by stating that his power as a king was nothing if he unable to marry Dewi Sita. The kidnaping of Sita by Rawana became the origin of the destruction of Alengka kingdom. In line with *Kakawin Ramayana*, *Kakawin Bharata Yuddha* narrates the beginning of the civil war in Hastina Pura, which began with physical, mental and verbal violence carried out by the Kauravas against Drupadi in the gambling arena.

It is according to that story that *Kakawin Nitisastara* states the passage below.

> riṅ strī saṅkaniṅaṅ wirodha riṅ asit kṛta yuga sira dewi reṇukā,  
> riṅ ṭṛātiśayeṅ praṅ ādbhuta nimittaniṅ alaga ta dewi jānaki,  
> ūṇi dwapara bharatāyuda siraṅ drupada parama putrikāndani,  
> sakwehniṅ waniteṅ yugānta kaharpnya maka kraṅaniṅ praṅ ādbhuta.  
> [Nitisastara, 4: 15]

Translation:

Since long time ago, woman has become the base of disputes, first, in the Age of Crete Dewi Renuka,

In the Age of Treta Goddess Janaki, it was Sita who was the cause of a great war,

In the Age of Dwapara, it was the famous daughter of Drupada, Drupadi, that caused the Bharata war,

Until the end of the time, it is women, and only women, that become the cause of a great war.
Indeed, the statement above seems discriminatory towards women. However, in fact, the high level of vigilance for these women is not intended for the general public, but solely for the king. This is in accordance with the fact that this literary work, *Nitisastra*, was written as the main grip for a leader. Thus, it is important for a king to choose wisely his life companion. As what has been mentioned above, it is true if in the hands of women, a country can achieve its highest point of development, and it is also in the hands of women, a country can turn into a chaos. The importance role of women in this life then causes the publication of literary work that gives a consideration on women’s good and bad aspects based on their physical characteristics.

A *lontar* entitled *Carcan Jadma Ala Ayu* is one of the works that explains the physical characteristics of women who are good and not good for being a wife. The word *carcan* itself comes from the word *carca* in Balinese language, which means giving careful consideration on something, examining one by one aspect of that thing (Suasta, 2008: 285). Thus, this literary work provides an examination of the good and the bad aspect of women based on their physical characteristics. The similar kind of thing can also be seen in a number of *lontar* with the word *carcan* in their titles, such as *Carcan Asu* ['‘consideration on the good/bad aspect of dogs’'], *Carcan Titiran* ['‘consideration on the good/bad aspect of turtle dove bird’'], *Carcan Jaran* ['‘consideration on the good/bad aspect of horses’'], and others.

The specific information provided by the *Carcan Jadma Ala Ayu* on the characteristics of women who are good and not good for being a wife is presented in the table below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yan hana woṅ ḳistri, awak añandat, susunya sdhĕ bcik, sada alit, susunya, rambut ṣalĕm, btĕk batis alit, ṅa, ĩstri koci, kĕcanā, ayu tmu ĩstri ĭkā ĭlob kari kakuṅ.</td>
<td>If there is a woman whose skin tone is medium with yellowish complexion, breasts are small but in a good shape, hair is black, calves are rather small; thus, she is called <em>Istri Koci Kencana</em>. It is good for men to marry this kind of woman.</td>
</tr>
<tr>
<td>2.</td>
<td>Yan hana woṅ wadu, awaknya puṭih adĕg gaṅgas, susu bcik rambut ṣlĕm, taṅan paṅjaṅ, btĕk batis sdha bcik, ṅa, ĩstri biṅṭaṅ dṛéman, wnang patniṅ de sang ratu.</td>
<td>If there is a woman who has a fair skin, big posture, nice-shaped breasts, black hair, long hands, and slim calves; thus, she is called <em>Istri Bintang Dreman</em>, to have her in the family it’s like having a queen in a castle.</td>
</tr>
<tr>
<td>3.</td>
<td>Yan hanā woṅ wadon, awak puṭih-putih alit pawakanya, jriji alit, adĕg atut, rambut ślām, ṅkā, ṅa, bintang kara inan ayu. Palanya Ṋrawuhang raja braṅṇā.</td>
<td>If there is a woman who has a fair skin, small posture, small fingers, proper height, and black hair; thus, she is called <em>Bintang Kara</em>. It is very good for men to marry this kind of woman since it is believed that she will bring wealth to her husband.</td>
</tr>
</tbody>
</table>
4. Yan hana jadma luh, putih-putih adĕg gaṅgas, taian alit, jiři rurus, rambut šlĕm, muňi lampyas, ĭka ĭstri udan bras, ayu. Rasanya, bcik

If there is a woman who is rather tall, has a fair skin, small hand, straight fingers, black hair, and a sonorous voice; thus, this kind of woman is called *Istri Udan Beras*, very feminine in attitude. It is very good for men to marry this kind of woman since it is believed that she will bring happiness to her husband.

5. Yan hană jadma luh, putih-putih adĕg gaṅgas, taian alit, jiři rurus, rambut šlĕm, muňi lampyas, ĭka ĭstri udan bras, ayu. Rasanya, bcik

If there is a woman who is rather tall, has a fair skin, small hand, straight fingers, black hair, and a sonorous voice; thus, this kind of woman is called *Istri Udan Beras*, very feminine in attitude. It is very good for men to marry this kind of woman since it is believed that she will bring happiness to her husband.

6. If there is a woman whose posture is well-built, has a fair skin, black hair, small calves, a nice breast, and a sonorous voice; thus, she is called *Istri Mreta Dewa*, the best kind of woman, to marry her is like marrying the nymph of heaven.

7. If there is a woman whose posture is well-built, and skin tone is medium, has slim calves, ideal shoulders, small hands, straight fingers, thin lips, sweet voice, long black hair, and walks slowly; thus, she is called *Jadma Guna*, all things she does will bring a good impact.

8. If there is a woman who is tall, has a light skin, thin hair, a subtle kind of voice, a pretty face, and the way she walks is very slow; thus, she is called *Jadma Guna*, her deeds will increase the dignity of her husband.

9. If there is a woman whose body posture is big, has black skin, long hair, attractive smile, and a rather small breast; thus, she is called *Istri Konci Lepas*. This is a kind of woman who is very sweet and obedient to her husband.
The table above lists ten types of women who are good for being a wife based on their physical characteristics. Interestingly, all of the ten types of woman recommended to be men’s life companion have their own appellations which tend to have a positive connotation.

The woman called Istri Koci Kencana [‘the wife of a golden lifeboat’] has physical characteristics, such as a yellowish skin complexion, small but nice shaped breasts, black hair, and rather small calves. The woman called Bintang Dreman [‘the big star’] has a fair skin, big posture, nice-shaped breasts, black hair, long hands, and slim calves. The woman called Bintang Kara [a small star resembling a pea] has physical characteristics, such as fair skin, a small body posture, small fingers, proper height, and black hair. The woman called Istri Udan Beras [‘rain of rice’] has a fair skin, tall posture, small hands, straight fingers, black hair, and sonorous voice. The woman called Istri Mreta Dewa [god's fortune] has a fair skin, well-built posture, black hair, small calves, nice breasts, and a soft greenish spider veins on her cheek. The woman called Istri Dreman [fertile wife] has a small stature characterized by tan skin, black hair, rather long eyebrows, and rather big breasts. The woman called Jadma Guna [skilled/useful human] has a well-built stature, medium skin tone, slim calves, ideal shoulders, small hands, straight fingers, thin lips, sweet voice, long black hair, and walks very slowly. The woman called Jadma Guna [‘skilled/useful human’] has a tall posture, light skin, thin hair, subtle voice, pretty face, and walks slowly. The woman called Istri Konci Lepas [‘loose padlock’] has a rather big posture, long black hair, attractive smile, and rather small breasts. The woman called Istri Pandan Kuta [‘tip of the pandanus leaf’] has fair skin, tall body, long hair, nice-shaped breasts, and walks very slowly.

The physical features used as parameters to determine a woman's quality are the hair color, the visibility of vein in the cheek, the kind of smile and voice, the size of shoulders, hand, fingers, breast, calves, body posture, skin color, and the way of walking. Among all of these physical features, the most dominant features used as the parameter are skin and hair color, body posture, breasts, calves and hands/fingers. The woman who has a fair or medium skin tone will most likely bring good fortune to her husband. Judging from the length and color of the hair, it is a woman with long and black hair that most likely will bring a positive impact to the family. Talking about body posture, as long as the woman is not dwarf-like, either she has tall and big posture or the small one, she can still bring happiness to the household. On the other hand, the size of breasts, either big or small, both has the potency to bring a good impact. Considering the calves’ size, it is a woman who has rather slim calves that is good to be married.

Based on the discussion above, it can be concluded that men who succeed to marry women with those criteria are believed to get wealth, property, and dignity in their life. Besides providing criteria for women that are good for being a wife, Carcan Jadma Ala Ayu also shows seven women that should be avoided by men if they are looking for a wife. The table below lists women who are not good for being a wife based on their physical characteristics.
**Table 2. Bad Women for Being a Wife Based on Their Physical Characteristics**

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yan hanā woñ wadon, awaknya putih putih, sadā bañ carmanya, adēg gaṅgas, susunya agēn, īka, īna, Durga Ngrik, tan wēna Đingen rabi ñirihañ kakuñ, palanya.</td>
<td>If there is a woman who has a fair skin with reddish complexion, big body posture, big breast; this woman is called Durga Ngrik. It is believed that this kind of woman is not good for being a wife because she will not obey her husband, and always make him feel dominated.</td>
</tr>
<tr>
<td>2.</td>
<td>Yan hana woñ wadu, awak alit putih trus, muñcuk susunya sada bañ, rambutnya saddha kunniñ, durgaā sari, īna, tan surud manahnya drowakā.</td>
<td>If there is a woman whose skin is fair and smooth, has a reddish nipple, and yellowish hair; this kind of woman is called Durga Sari. Her way of thinking is very impudent.</td>
</tr>
<tr>
<td>3.</td>
<td>Yan hana jadma luh, awaknya gdhe gaṅgas, rambutnya pañjang, malih samah, awak sēm sēm, susu alit, īka, īna, taman hayu, agēn susunya, īna pakṣi ngrĕm, palanya kyul jadma īkā.</td>
<td>If there is a woman who has big posture, long and thick hair, black skin, and small breasts; thus, she is called Taman Ayu. If the breasts are big, she is called Paksi Ngrem. This kind of woman is very lazy.</td>
</tr>
<tr>
<td>4.</td>
<td>Yan hana jadma luh, awaknya puṭih puṭih, ryambut sēm mukunikya kunini, pjalanya sada gesso, īkā, īna, stri ula manḍi, halā, tan wēna Đingen apennin.</td>
<td>If there is a woman whose skin color is fair, has an attractive smile, thick hair, nice shaped breasts, and rather long eyebrows; thus, she is called Istri Minruh. She is not good for being a wife.</td>
</tr>
<tr>
<td>5.</td>
<td>Yan hanā woñ wadu, puṭih puṭih smitā alĕp, rambut mēkpek, susu bcik, alis sadha pañjañ, īka, īna, īstri minruh, īnuruh tan wēna Đingen rabi, īnen pamitrā kewasā.</td>
<td>If there is a woman whose skin color is fair, has a black hair with yellowish color in its tip, and walks hastily; thus, she is called Istri Ula Mandi. She is not good for being a wife.</td>
</tr>
<tr>
<td>6.</td>
<td>Malih yan awak woñ wadu, sada gempel, mwah laňjar, pjalanya gisu, susu bcik, īkā jadma doyan bĕkung/kakuñ?</td>
<td>If there is a woman whose body posture is rather slim and small, walks quite fast, has nice breasts; thus, she is not good for being a wife. This kind of woman is a minx, coyly flirtatious towards men.</td>
</tr>
<tr>
<td>7.</td>
<td>Malih yan hana jadma wadu, magigi laañah, maṭa prok, īkā jadma kwat mutang, palanya krēn miyēgan.</td>
<td>If there is a woman whose gap between her teeth is rather wide, has deep set eyes; thus, this is a kind of woman who likes to be in one’s debt, she will causes quarrels in the household.</td>
</tr>
</tbody>
</table>
The table above shows the physical characteristics of women who are not good for being a wife. The same as the previous category, the women who are not good as a wife also have special appellation. These appellations are Durga Ngrik, Durga Sari, Taman Ayu, Paksi Ngrem, and Ula Mandi. The woman called as Durga Ngrik has physical characteristics, such as fair skin with a reddish complexion, big body posture, and big breasts. The woman called Durga Sari has a fair and smooth skin, reddish nipples, big posture, and big breasts. The woman called Taman Ayu, Paksi Ngrem has tall and big body posture, long and thick hair, black skin, and small breasts. The woman called Ula Mandi is a kind of woman whose skin is fair, hair is black with yellowish color on its tip.

The physical characteristics used as parameters for women who are not well-made as a wife are skin color, body posture, breasts, hair, the way of walking, and gap on the teeth. A woman who has a black skin color with reddish complexion is said to be not good as a wife. Both women, either the one with big or small posture, has the potency to bring bad influence to the household. The breasts of women whose nipple’s color is rather reddish are said to have a negative impact. A woman who has black hair with yellowish color on its tip is also declared to be not good as a wife. The way of walking that is quite fast is also considered as a parameter of badness. Similarly, a woman who has a rather wide gap between her teeth is also believed to bring bad fortune. If a man can avoid women with those physical characteristics, he will be released from various kinds of bad impact, such as fear, laziness and desire for quarreling.

If the lontar of Carcan Jadma Ala Ayu explains about the types of woman who are good and bad for being a wife based on the physical aspects, the Kakawin Arjuna Wiwaha written by Mpu Kanwa in the 10th century describes the types of beauty based on the personality and behavior. Symbolically, the beauty is possessed by the nymphs of heaven who come to the earth to mess up Arjuna’s meditation by seducing him.

The classification of beauty is divided into five according to the main competencies of the nymphs who will seduce Arjuna in his meditation.

(1) The counterfeit (hayu rakĕt) is a kind of woman who is very beautiful especially when she fixes herself up. In arousing sexual desire, her attitude can be both sweet and savage at the same time. Her beauty is like a frangipani. Her gaze is heartfelt. If she is not in the mood for love, she will be reluctant to do sexual intercourse.

(2) The scrivener (wwang atulis) is those who have a graceful gaze, sometimes frowning. She will still look charming even in her worst. Her body and breasts are fertile, with yellowish skin tone. She is like a stylograph that always wants to show her beauty through the way of writing.

(3) The timid (rūpagundik) are those who are like an elegant flower. Her eyes are always glowing while smiling. She is good in concealing her gaze and her feelings, and sometimes acts as if she was weary. Occasionally, she will bit her lip with her front teeth to indicate sexual desire.
(4) The lady-like (rupa dyah) is those who have black skin, and limber body that makes her always seems exhausted of energy. She will never laugh out loud, instead holding back to it by covering her gum with her lips. Her sparkling lips will ensnare the person who looks at it.

(5) The sterling queen (warpakryan) is those who have fierce as well as sweet eye gaze, tend to be quiet when someone is reading the holy book, but at night could not restrain her sexual desire.

Creese (2012: 62) states that this literary work has provided her the most detailed classification on beauty types among other works she has studied. Those are the types of beauty possessed by the nymphs in heaven. The beauty of those nymphs, that also serve the god of Indra, has a relation with a lontar entitled Indrani Sastra. It is in line with the fact that the compiler of Indrani Sastra uses the word Indrani which basically means the wife of Indra. The use of the word “Indrani” in the title as will be discussed in a more detail in the following discussion legitimizes the various beauty recipes contained in the lontar itself. Indrani is another name for Dewi Suci who is the wife of Indra. By presenting the name of the empress as the title, the compiler intends to emphasize the superiority of the beauty concoctions in the lontar he compiled, which title is Indrani Sastra.

**Lontar Indrani Sastra: Herbal-Based Beauty Treatments**

The gospels contained in Indrani Sastra about the procedures for beauty treatment has been mentioned in a number of kakawin published in the Old Javanese era. This study, at least, found two kakawin which have mentioned the term Indrani Sastra, namely the 9th century Kakawin Ramayana which is allegedly the work of Mpu Yogiswara\(^2\) and Kakawin Smaradahana by Mpu Dharmaja.

**Indrani Sastra Balinese Manuscript as an Ancient Beauty Knowledge System**

*Ramayana Kakawin* which has been acknowledged as the oldest, longest, and most beautiful of its time (Ras, 2014: 61) states that Sita was the empress of Rama who mastered Indrani Sastra teachings. It was narrated by the author when Hanoman was sent by Rama to find out specifically where Sita was hidden by Rawana in Alengka Land.

Sita was kidnapped by Rawana when Rama was pursuing Patih Marica’s stealth deer. Since Rama did not come after so long, Sita then told Laksamana to find his brother. When she was alone in the forest, Rawana came and disguised as a priest. The disguise of being a priest caused Sita to believe and then stepped out of the circle of fire which Laksmana has made. Being outside the circle made Rawana kidnapped Sita. In Alengka Land, Sita was placed in Angsoka

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\(^2\) This was explained in the literary work of Kidung Bhuwana Winasa by Ida Padanda Ngurah. He stated that the editor of Ramayana Kakawin was Mpu Yogiswara.
Proceeding of The 3rd Bali International Tourism Conference, 26 – 27 September 2019

Park. At the park through Hanoman’s vision, the author stated that Sita mastered *Indrani Sastra* teachings. Specifically, *Indrani Sastra* teachings that Sita mastered according to the author are shown below.

*Hyang śrī śāśrī sor ya kasrang ta denya śirēnggārārum komalolēm wulatnya wruh ring krīḍā ring ulah hangsa lilā ring induṅī śāstra sāmpun pangajyan.*

[Kakawin Ramayana, 8.71]

**Translation.**

Goddess Sri whose beauty is lost because of her [Sita]
Friendly and very alluring, her sight is meekly charming
Smart at romance like a happy goose
Knowledge of *Indrani Sastra* she has finished learning

[Editor Team, 1987: 145]

The above citation shows that someone has finished learning and adapting *Indrani Sastra* teachings therefore her beauty is said to be able to defeat Goddess Sri. Her behavior is polite with meekly charming sight. In romance, her intelligence is like a goose having fun. These are numbers of reflections of someone who has known the nature of beauty as contained in *Indrani Sastra* teachings. In simpler explanation, in-depth knowledge of *Indrani Sastra* not only causes a woman to have a physical beauty which can be as the rival of Goddess Sri, but also good ethics, including expertise in romance.

The second literary work which also touches *Indrani Sastra* is Smara Dahana Kakawin. The literary work that tells the story of the salutation of Kama and Ratih which was burned by Shiva to defeat a giant named Nila Rudraka also contains *Indrani Sastra*. The magic of the giant Nilarudraka is said to have caused Indra to fear. Indra knew that Shiva's son could defeat the giant Nila Rudraka. But unfortunately, Shiva was doing penance, so it was difficult to ask for his help to meet with Parvati.

Responding to the situation, Indra did not run out of ideas. He commissioned the god of love, i.e. Kama to arouse Shiva's longing for Uma. Lord Kama knew very well that Shiva's temptation when meditating was a difficult task, but because of the guarantee of salvation given by Lord Indra and Bhagawan Wrehaspati, he carried out the task with great risk. He went
through a long journey along with other gods to arrive at Shiva’s hemitage. After their arrival, Lord Kama then tried to shoot Shiva using some flower arrows (sara kusuma).

Various types of flower arrows had been released so that the Jagat Karana missed Uma. Shiva’s determination caused the arrows to be taxa. When Lord Kama, the god of origin and purpose of love “Sang Hyang Sangkan Paraning raras kita basa mawe lawan lulut” felt useless due to the determination of Shiva, he then released the arrow of the Panca Wisaya. The arrow turned out to be stuck firmly in Shiva’s heart. Immediately he fell down, imagining himself falling on Uma's lap. Shiva realized something was bothering him, then after being noticed it turned out that Lord Kama was stretching his arrow. Shiva was angry at the incident, then burned Lord Kama using his third eye.

Knowing this incident, Goddess Ratih also wanted to be burned in order to accompany her husband in joy and sorrow. The request was heard by Shiva who then granted the wish of Ratih through a procession of malabuh geni on fire with two of her favorite handmaiden. After being disembodied, Lord Kama and Goddess Ratih then met, but unfortunately they could not make love. Therefore, they both decided to enter into the deepest spot of Shiva and Uma's heart. Lord Kama entered Shiva, while Goddess Ratih infiltrated Uma. Because Kama-Ratih had infiltrated, Shiva experienced a longing for unbearable love.

When there was a union between Shiva and Uma, the author of Smara Dahana Kakawin stated that Goddess Parwati also mastered the teachings of Indrani Sastra. In further detail, Mpu Dharmaja stated as follows.

Samangkā īsning kāmaratihapupu sparśanarasa, ārok sangke sang rwā iēmu silihir ring kapwa kasukan, īkāng indrānīśastra kinaturan šri girisutā, satingkahning pradyumna pinaka idhēp hyang śiwa lēyēp.

[Kakawin Smaradahana, 27:3]

Translation.

It was at that time that Kama and Ratih met after feeling a sense of oneness, mixed up what came out from both colliding romance, both were happy, the teachings of Indrani Sastra were practiced by Batari Giri Putri, all pradyumna knowledge was also carried out by Hyang Sivha.
Based on the citation of the above literary works, it can be seen that Batari Giri Putri also practiced the *Indrani Sastra* teachings when carrying out cosmic singles with Shiva. The application of the *Indrani Sastra* teachings carried out by Goddess Uma above provided the benefit of the emergence of happiness [kasukan] for herself and Shiva. That happiness was obtained perhaps according to the narrative of Ramayana Kakawin discussed earlier. That happiness arose because Goddess Parvati was able philosophically to perform beauty treatments, perfect ethics, including expertise in colliding romance.

Relying on two ancient Javanese literary works, Kakawin Ramayana and Kakawin Smaradahana which have been described above, it can be seen that the *Indrani Sastra* teachings as a guide for women in terms of beauty are already very old. Beauty is certainly not only the present needs of humans along with their various activities, but also the needs of the people of the archipelago in the past when the kingdom era was still applied to organize the community. When referring to the literary work of Geguritan Kicaka which explains the story of the Pandawa's disguise in the Kingdom of Wirata, it is clearly illustrated that there was a special staff of the kingdom who handled the treatment of the royal concubines. The royal concubines are usually given a special place called *karang kaputren*. In that place most likely a variety of systems of knowledge about beauty are applied in the palace.

**Beauty Treatment Recipes According to *Indrani Sastra* Manuscript**

*Indrani Sastra* manuscript more specifically describes the care of important organs of women to maintain their beauty. The important organs are the vagina, skin, hair, and mouth.

a) Vagina

In connection with health recipes for the vagina, the *Indrani Sastra* lontar library offers recipes to restore the firmness of a woman's reproductive organs. The types of plants used as a mixture of the potion are pepper, the bark of white kapundung tree, and the petals of banana blossom. The plants are processed into an ointment and is used by applying it to the skin as an external medicine. The mixture of herbal ingredients has the properties to restore the firmness of the reproductive organs of married women to return to being like a young girl. The text of *Indrani Sastra* states as follows.
If there are women, middle-aged, will be virgins or like young girls with mediums, such as, pepper, bark of white kapundung tree, sidhawayah, panggal buaya, that's all, oil drops, fried banana blossom petals or sangria, applied to the middle of the female genitals or the vagina, the name pisu, will undoubtedly be a girl again.

Based on the above quotation, the used herbs are pepper, bark of the kapundung, and banana blossom. The use of natural plants guarantees the purity of chemical matters. The way to process these herbs is that all the ingredients above are roasted together and crushed until they are finely powdered. Powder or fine powder from natural ingredients is then mixed with oil to become like an ointment. This ointment is applied before having sexual intercourse. In addition, it can also be used sustainably without having to have that.

b) Face Skin

The second beauty recipe offered by the Indrani Sastra manuscript is a face mask consisting of natural ingredients such as cow milk. This recipe is believed to have the efficacy to make the face looks cleaner, healthier and more glowing. The following is the excerpt of the text containing the mask recipe.

Boiled cow milk, philodendron crocodile petals (ikur huwaya), all are used for facial masks, use for seven days, the result is a glowing face like a fire

Excerpts of the Indrani Sastra manuscript above show herbal ingredients for beauty care. The herbal ingredients are boiled cow milk and philodendron crocodile petals mixed into one. The way to use it just apply to the face and use as a mask for seven consecutive days. The efficacy that will be caused is making the skin of the face look clean and glowing (kadi teja).
Masks are generally used at night before bedtime. After a day of activities, the skin is interacted with the sun, dust, and pollution, so that at night is the right time to pamper facial skin.

c) Hair

Health and beauty of hair also support one's appearance. For this reason, *Indrani Sastra* manuscript also presents traditional recipes for treating health of the hair, especially so that the hair is always naturally black. The following is a quotation from the manuscript that reveals hair care.

_Nyan pacameng kesa, sungining wedus padu, jambu hireng, gedang warangan, tunu ika katiga apisan, wamanu hu hening jeruk, pupurek, weka san karamasemehan_ (hal. 20a Lontar *Indrani Sastra*)

**Translation.**

These are the things that can blacken hair, sheep horn, black guava, yellowish banana, roast the three and mix, wet with orange juice, crushed until soft, then wash the hair using this.

The recipe for blackening the hair as quoted above consists of sheep horns, black guava, and yellowish banana mashed into one, then roasted. After going through the process of roasting until it becomes a powder, then it is softened with a mixture of orange juice until it looks like cream or shampoo. Juice of lemon serves to nourish hair and nourish the scalp.

d) Mouth

*Indrani Sastra* text covers a number of traditional herbs to overcome bad breath, as expressed in the following quotation.

_Nyan waneh pangilang wyadi pamulutang ning awak, dewa dari kayu dewa daru, prihanggu, inggu, apa margga, dang gangan, sinama baga, yeka sinanggan lepya ngaramnya, dinilat dening amangan_ (hal. 17a-17b Lontar *Indrani Sastra*)

**Translation.**

Here is another recipe for eliminating bad breath on oneself, the god of wood or better known as Dewandaru, prihanggu, rue plant, that's the process, dangdangan, the composition is the same, that's what called as lepya (toothpaste), chewed or rinsed after eating.

Based on the quoted text above, the ingredients used to maintain oral health in order not to cause bad breath consist of Dewandaru wood, prihanggu, and rue plant which are processed in the same composition then made into a paste. The way to use it can be done by chewing or by
making it as a mouthwash. Dewandaru wood (Eugenia uniflora) is believed to have antioxidants that can kill germs and bacteria in the mouth. Other than using it for health purposes, Dewandaru is one of the woods that has a high spiritual element and can be regarded as noble wood among spiritual people. Meanwhile, the rue plant works to treat swelling of the tongue.

CONCLUSIONS

Based on a study conducted on Balinese manuscripts related to beauty, there are three things that can be concluded in this article as following. First, Jadma Ala Ayu's literature shows 10 types of women who are proper to be wives and 7 types of women who are not based on their physical characteristics. Types of women who are proper have special terms such as Sekoci Kencana, Bintang Dreman, Bintang Kara, Istri Udan Beras, Mreta Dewa, Istri Dreman, Konci Lepas, dan Pandan Kuta. Types of women who are not proper to be wives have special terms such as Durga Ngrik, Durga Sari, Taman Ayu, Paksi Ngrem, dan Ula Mandi. The types of beauty based on Arjuna Wiwaha manuscript can be divided into five namely beautiful masks, beautiful writing, beautiful handmaiden, beautiful nobles, and beautiful palaces. Meanwhile, beauty treatments found in this study are based on the Indrani Sastra literature covering treatments for vagina, face, skin, and mouth.
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Usability Study for Tourist Mobile Systems Recommendation

Indri Hapsari, Isti Surjandari, Komarudin

Industrial Engineering, University of Indonesia

Email: indri.hapsari63@ui.ac.id

ABSTRACT

Recommendation system is a system that provides information and recommendations for users. This system will help users to reduce the search process and help to make choices. Currently the recommendation systems uses the internet because it is cheap, requires a short time, can be accessed from anywhere and always update. The tourism recommendation system works by using the restrictions and preferences of tourists, then the system will have considerations to recommend tourism travel routes.

Recommendation systems can be grouped into four types namely content-based, collaborative-filtering, knowledge-based, and hybrid systems that combine two or more methods. Usability is a condition that the product can be used specifically by users to achieve effectiveness, efficiency, and satisfaction in the context of use. Usability test is conducted to see the level of comfort and ease of use of a system recommendation. In general, there are two types of measurements namely quantitative and qualitative measurements. Quantitatively is the level of completion, level of success, processing time, level of satisfaction and level of error. Qualitatively is the questions asked as steps that participants must take to complete the assignment. This measurement can be done by answering the questionnaire or conducting interviews after the session. The SUS (System Usability Scale) will measure user satisfaction with software, hardware and mobile equipment and consisting of a scale that is very easy and simple to participants, and makes it ideal for use with a small sample size. The metrics that can be used are completion rates, usability problems, task time, task level satisfaction, test level satisfaction, errors, expectations, page views/clicks, and conversions. This research will compare two existing tourist recommendation systems using SUS.

Keywords : tourist, tourism, usability study, routing, digital, recommendation system

Introduction

Background

Travelers according to Hargrove (2014) are those who travel more than 50 miles or 80.47 kilometers. Buhalis (2003) divides tourists into two groups: tourists who first visit the destination and experienced tourists. Both types of tourists require information that is easily accessible and can be trusted. Tourists need general information while experienced tourists need more specific information. The type of service needed is finding information, planning, comparing prices, and ordering products, services or travel tickets. Buhalis also observed that family holidays create conditions that are more complicated than personal travel because there are so many needs to be accommodated. Since 1985, more and more tourists are taking short but frequent trips. These
conditions are in accordance with domestic tourists who take advantage of long weekends to travel outside the city. Nowadays tourists tend to travel personally, occurring at an increasingly young age, are educated, and require Information and Communication Technology (ICT) to support their independent journey.

According to Lu, Wu, Mao, Wang, & Zhang (2015) there are eight developing recommendation systems, namely e-government, e-business, e-commerce, e-library, e-learning, e-tourism, e-resources services and e-group activities. The information system for tourists or e-tourism began with a flight ticket booking system in the 1950s by American Airlines. Since then the information system has been used in tourism activities such as booking tickets and hotels via the internet. Customers can use it personally and harmonize with their needs. All of these activities aim to support their travel planning better. Then this system develops into a recommendation system that can recommend travel planning according to tourist choices. Some of these systems collect information from many sites and links, which are visualized in 2D, 3D and video clips. This type of recommendation system will accept input from tourists and provide recommendations in the form of trips that can be carried out by adjusting to tourist input (Berka & Plößnig, 2004). By using multimedia technology, the system can provide recommendations by selecting destinations, types of transportation and accommodation. This then developed into the Visual Travel Recommender System (VTRS) (Ponnada, 2008).

Gavalas, Kasapakis, Konstantopoulos, Mastakas, & Pantziou (2013) have reviewed various studies related to the topic of travel recommendation systems. The recommendation system is a system that not only provides enough information, but also provides recommendations for users. This system will help users to reduce or ignore the search process and choose activities. Many recommendation systems now use the internet because they are inexpensive, require a short amount of time, can be accessed from anywhere and are always updated. The recommendation system works by using the constraints and preferences of tourists, and then the system has a basis for recommending something. In connection with the tourism business, the recommendation system will help tourists to decide what destinations are recommended to visit, related to the characteristics and preferences of tourists. If tourists have to deal with many alternatives, this system will help them with less effort and time.

Based on Stabb, et al., (2002) the recommendation system can be grouped into four types. The first type is content-based, where the system will provide recommendations based on tourist profiles and product information. The second type is collaborative-filtering, using feedback or reviews that show compliance with user needs. This is in line with research by Shen, Deng, & Gao (2016) and Lu, Wu, Mao, Wang, & Zhang (2015). The third type is knowledge-based, by combining knowledge between users and products, so the system can predict user needs. Last is a hybrid system that combines two or more methods to satisfy users, for example such as artificial networks. A preliminary study of the recommendation system that can be applied to archipelago tourists was conducted by Hapsari & Surjandari (2017).

Gavalas, Kasapakis, Konstantopoulos, Pantziou, Vathis, & Zaroliagis (2014) make several groups that show how the algorithm is modified. The focus of this is the Tourist Trip Design Problem (TTDP) which can be divided into two groups, single tour and multi tour. Single tour is a trip that is built from a network where nodes will be connected with benefits and costs. The aim is to maximize profits by minimizing travel costs. For the first method developed is Traveling Salesman Problem with Profits (TSPP) which is then followed by Multi-objective Vending Problem. There are three methods on a single tour that have the aim of maximizing the benefits collected and minimizing the cost of the trip, namely:
1. The Profitable Tour Problem (PTP) (Amico, Maffioli, & Värbrand, 1995) to maximize revenue minus travel costs, so as to obtain benefits.

2. The Prize Collecting TSP (PCTSP) (Reply, 1989) will minimize the cost of the trip with the total profit of the trip not less than the value given.

3. The Orienteering Problem will provide travel recommendations that will maximize the total benefits collected when keeping travel costs at a fixed value. OP is closer to the formulation of the single tour on TTDP than the two single-criterion variants of the TSPP.

This is in line with various studies on tourism recommendation systems that have emerged in the last ten years. The recommendation system can be divided into four groups. The first group is a form of a recommendation system, whether in the form of a website (website) or a recommendation system in a mobile application according to the research of Wang, Li, Zhen, & Zhang (2016). They changed it from the desktop version to the recommendation system on the device because it was more practical and easier to use, but more difficult to make. The second group contains a recommendation system that provides information about destinations and services around it, others can provide travel itineraries and information. The system will plan a trip by determining which destinations are visited first and the time, followed by other destinations. The next group is the use of transportation. Related research uses public transportation so as to integrate various modes of transportation, or one type of transportation such as a bicycle or a car. The fourth group which is the last group separates research related to the sources used by the data in the recommendation system. There is a collaborative group of tourists (collaborative) whose information is obtained from sharing between tourists. There is also a form of content that has been prepared by the designer or manager of a recommendation system. Finally, a hybrid that combines collaboration and content.

Of all the research system recommendations for tourists that have been reviewed, there are several areas of research that can be continued by other researchers. Some studies have been completed by further research, for example the need to add weather conditions as explained in the research of Kenteris, Gavalas, & Economou (2009), Kenteris, Gavalas, Pantziou, & Konstantopoulos (2010), Gavalas & Kenteris (2011) and Vansteenwegen, Souffriau, Berghe, & Oudheusden (2011). But there are still opportunities for improvement based on the researchers’ suggestions. For example like Cheverst, Davies, Mitchell, Friday, & Efstratiou (2000) who provide advice for their prototype, GUIDE. This design should require no electricity, micro-cellular, and use wireless technology such as Bluetooth. Stabb, et al., (2002) need a future system that is easy to install and use. Savage, Baransi, Chavez, & Höllerer (2012) suggest that mobile devices can extend the battery used, and want devices that do not require viewing too often and for too long. This is related to driving safety while still being guided by the device.

The performance of the recommendation system can be separated into two groups, namely modifying the process which means changing the algorithm, or related to the database. The recommendation system must be fast, and more personal (Stabb, et al., 2002). The database must be more accurate, more complete, be able to include dynamic data, and be able to provide useful information (Garcia, Arbelaitz, Vansteenwegen, Souffriau, & Linaza, 2010) plan to add more cities to the recommendation system, consider public transportation and provide public transportation more information. Gavalas, Kasapakis, Konstantopoulos, Mastakas, & Pantziou (2013) need data that is more accurate, uses metrics and formal evaluations more effectively and can inform events that will take place.

Another alternative is to consider when to have a short lunch, through beautiful panoramas, and a more integrated mode of transportation. Recommendations such as accommodation, restaurants, entertainment, travel agents, gift shops and local public facilities are suggested by Gavalas & Kenteris (2011). Kenteris, Gavalas, & Economou (2009) continue their
research focusing on the Location API which will prepare orientation, navigation, and other services. Gavalas, Kasapakis, Konstantopoulos, Pantziou, Vathis, & Zaroliagis (2015) want to improve eCOMPASS by considering the trip, benefits (score for each destination chosen), the route chosen considering the beauty of the panorama, and machine learning for things that are uncertain and affect the schedule. Tumas & Ricci (2009) also consider multi-mode transportation, but also consider single modes such as bicycles and taxis.

Research Objectives
From those explanations, this research has objective to find out criterias that are required by the user for improvement of the system that will be built.

Literature Review
Related to the assessment of destinations, Morrison (2013) formulates the principle of 10 A to achieve the success of a tourist destination, namely:

1. Awareness, or awareness from tourists about the destination. Means the manager or the government has sufficiently promoted and published the existing destination.
2. Attractiveness, or interest in tourist destinations. Although interest can be caused by internal factors of tourists themselves, for example due to certain interests, but managers can work on it by knowing the strengths and weaknesses of the existing destinations, so that more and more tourists are interested in going there.
3. Availability, or availability can also be interpreted as the reliability of tourist destinations to be visited by tourists. Events such as tourist destinations often close because many repairs should be avoided.
4. Access, or convenience to reach the destination. This is related to the destination location and environmental conditions such as vehicle flow and road conditions and width.
5. Appearance, or appearance. Tourists will be interested in something interesting and well maintained, even if the destination is not the latest or different from the others. What's important is how the manager can package it to attract the attention of potential tourists.
6. Activities, or activities are factors tourists will come back again. If only relying on physical facilities, one visit might be enough, but by combining it with interesting activities, tourists will want to get involved and visit the destination again.
7. Assurance, or security guarantee. Because tourists are on vacation, they don't want anything to disturb or delay their excitement. Managers need to prepare so that tourists are guaranteed security during their stay.
8. Appreciation, or appreciation. A destination that achieves, for example, the number of visitors or a good review will encourage others to experience the same experience.
9. Action, or action is an action that must be carried out by the manager of an event related to its destination. For example, if there is a disaster around the tourist destination, the manager can do company social responsibility and be published as an act of concern for the surrounding community. Or there is an accident in the destination environment that causes managers to pay compensation. Maintaining good relationships and images with customers must continue to be done with a positive image that will cause sympathy for the destination.
10. Accountability, or the ability to take responsibility. Many destinations in Indonesia do not carry out ticket payment procedures or report how much they earn. This makes it difficult to develop if the flow of money is difficult to track.
Related to the tourist profile, Šimková & Holzner (2014) states that tourists need cognitive, aesthetic, and self-identification aspects when fulfilling their tour. In accordance with Maslow's concept, there are physical, safety, social and metaneeds aspects such as cognitive aspects of knowledge and understanding of local lifestyles and existing traditions. The second aspect of metaneeds is aesthetics as an appreciation of beauty. McKercher, Wong & Lau (2006) stated that tourists will choose a destination according to the type of tourist, so the recommendation system must be able to give tourists flexibility to choose. Regarding the length of tourist visits to a destination, in addition to factors of the destination and the profile of tourists themselves, there are other factors that influence. From the results of Martínez-García & Raya's (2008) research, factors such as citizenship, age, education level, type of work, type of accommodation and current season are obtained.

Presentation by Ratman (2016) as Deputy of Tourism Development Destinations and Investment at the National Coordinating Meeting of the Ministry of Tourism explained 9 portfolios of marine tourism products, ecotourism, adventure tourism, cultural and historical heritage tourism, shopping and culinary tourism, city tourism and villages, MICE tourism, sports tourism, and integrated tourist attractions. As many as 60% of tourist destinations in Indonesia are cultural tourism, 35% nature, the remaining 5% are artificial.

According to ISO 9241-11 (Bevan, 2000) regarding Usability Guidelines, reusability is an effort where the product can be specifically used by users to achieve effectiveness, efficiency, and satisfaction in the context of use. What is intended to be effective is the accuracy and completeness of the user can achieve his specific objectives. Efficient in question is the resources spent related to accuracy and completeness that is in line with the user's goals. While satisfaction is comfort and acceptability.

In ISO 9126-1 regarding the Product Quality Software Model, the outline can be divided into 6 sections to assess the quality of use of the software, namely:
1. Functional (accuracy, suitability, operational and security).
2. Reliability (maturity, fault tolerance, ability to recover, availability)
3. Usage level (level of understanding, level of learning, operability, attractiveness)
4. Efficiency (time spent, resources, utilization)
5. Ability to care (analytical skills, ability to change, stability, ability to test)
6. Ability to move (adaptability, installation ability, availability, replaceability)

So from this information can be known the ability of a software to be understood, studied, used and attractive to users when used in special conditions. The effectiveness metric contains several measures to measure effectiveness such as whether the assignment has been done correctly and effectively, whether the assignment has been completed completely, and the level of frequency of errors.

The measure of productivity metrics can be task time or time to complete a task, waiting time or time the user waits until the system responds, task efficiency or how efficient its use is, economic productivity or calculation of the user's effective cost, productive proportion or what proportion of time the user needs for productive activities, user productivity when compared to experts, and the frequency of asking for help. While the satisfaction metric measure is the scale of satisfaction by users, the satisfaction questionnaire contains how satisfied the user is with software facilities, and the choice of usage that shows how much the proportion of customers who choose to use the system.

Usability test is conducted to see the level of comfort and ease of use of a media, for example a recommendation system or a site. Several standards have been developed to be able to measure the media. In general there are two types of measurements, namely quantitative and qualitative measurements. Quantitatively what is asked is the level of completion, level of success, processing time, level of satisfaction and level of error. Qualitatively the questions asked are the steps participants take to complete the assignment, the problem at hand. This can be done by answering the
questionnaire or conducting interviews after the session. Satisfaction will be associated with comfort and ability to use. There are levels of satisfaction to see the level of difficulty from the perspective of the participants. This can be achieved by SEQ (Single Ease Question) by giving a question to be responded by participants. Sauro (2012) recommends using SEQ because it is short and easy to respond, easy to set up and easy to assess.

Sauro (2012) also recommends the SUS (System Usability Scale) developed by John Brooke in 1986 which measures user satisfaction with software, hardware and mobile equipment, while SUPR-Q (Standardized User Experience Percentile Rank Questionnaire) is more appropriate to measure website satisfaction. SUS also liked that the arena proved to give very accurate results. What's more SUS consists of a scale that is very easy and simple to regulate participants, and makes it ideal for use with a small sample size.

Metrics that can be used to decline Mifsud (2015) are:

1. Completion Rates: Completion rates
   Often called the fundamental usability metric, or gateway metric, completion rates are a simple measurement of usage. Usually recorded as a binary metric (1 = successful task, 0 = failed task) If the user cannot complete their goal, then the test cannot continue.

2. Usability Problems is the probability of the user finding a problem at each step. Knowing what percentage each user can solve makes us better able to predict sample sizes, the level of problem discovery and what problems are actually only found by a user.

3. Task Time is the total duration of the assignment that calculates efficiency and productivity in the form of time required in seconds or minutes. The assignment time starts when the user finishes reading the command and ends when the user completes all his activities including reviewing.

4. Task Level Satisfaction is done after the user completes an order. The user will answer a few questions or only one question about how difficult the task is. The task level satisfaction metric will describe a difficult task, especially when it is compared to other tasks.

5. Test Satisfaction Level is a conclusion about the reusability test, participants will answer a few questions about their impression of ease of use.

6. Errors will record all unintentional things, omissions, errors or things that are out of the habit of the user when completing a task. The following error description will be noted. Error ratings can be added or grouped errors into categories. Errors indicate good diagnostic information and can be a source of usability problems.

7. Expectation is the user's expectation about how difficult a task is based on the assignment order. Done by asking users to estimate the difficulties they expect on a task and compare it with difficult task ratings from the same or different users.

8. Page Views / Clicks on the website or recommendation system will be the only information obtained without being directed by research. Klik is closely related to the assignment time where improvements can provide better efficiency. The first click will indicate the assignment's success or failure.

9. Conversion will measure whether users can register or shop for products as a measure of effectiveness. The conversion rate is the level of special fulfillment and metrics that are important in e-commerce. The conversion rate also becomes a binary calculation (1 = can convert 0 = cannot convert) and can be summarized in all sales phases from landing page, registration, checkout and purchase. This is a combination of usability, error and time for shopping carts.

10. Single Usability Metric (SUM) is an easier measurement to describe the usability of the system by combining metrics into a single value, for example by comparing competing products. SUM (Sauro & Kindlund, 2005) is the average of the measures of effectiveness, efficiency, and satisfaction that is manifested in 3 metrics namely the level of fulfillment, level of satisfaction and time of assignment.
Methodology

There are several recommendation systems that have been developed by previous researchers that can serve as a benchmark for the design of further recommendation systems. Evaluation of each of these recommendation systems will be carried out based on the usability test that will be designed. It turns out nothing can be tried because there is only a prototype in the paper, not uploaded on the internet, or the model used is not in accordance with the recommendation system that will be developed, for example in the case of route planning does not exist, there is only destination selection. Likewise, when searched through the route forming system's recommendation engine, nothing can be tried.

Search is prioritized on the desktop platform according to the application that will be developed. However, due to the absence of a recommendation system that can be tested, finally a search is performed on the Play Store owned by the Android operating system. By entering the travel planner keyword, there are several recommendation systems that appear as in Figure 1.

![Figure 1 Travel recommendation system on the Google Play Store](image)

**Voyager**

This recommendation system builds the optimal route by visiting all existing points. There are a maximum of 20 routes formed, each with a maximum of 25 points. By using online data from Google, there are obstacles that Google's direction service free API or Google's location coordinate database only allows 8 points per request. A preliminary map and a final map of the calculation results are shown, toll roads are ignored, there are options for walking, using motorized vehicles, or cycling. This program can calculate the distance traveled and send it via email.

This recommendation system ensures that the route given is the fastest route that can be taken to reach the destination using the Traveling Salesman Problem (TSP) method. This recommendation system will use two methods to calculate the optimal route. The recommendation system uses a route approach for a small number of destinations, and then uses a TSP algorithm when there are many destinations.
Sygic

In Sygic Travel application has a photo and description of certain tourist destinations. If you want something more detailed and practical, you can use premium Sygic Travel. The database comes from Fodor’s Travel, there are maps that can be accessed offline and walking guides. For maps derived from openstreetmap.org There are third parties who tour and activity, stay at hotels, rent a car, weather forecasts, travel forecasts and databases about geography. Estimated travel time comes from OSRM (Open Source Routing Machine) which uses C++ to reach the shortest route.

Google Trips

Destinations on Google Trips cannot be chosen on their own because they have to follow the available choices, making it difficult to manage and difficult to add or change destinations. Destinations can be chosen per category, there are photos, information about opening hours, and scores. The ‘things to do’ menu is not related to day plans. On the day plan menu, you can choose morning, afternoon or full day. The route will be arranged based on visit time, travel time, flow between attractions and opening hours. Google Trips as can be seen in Figure 4.4 it is possible to see around any destination and the results of the route can be saved. There is a choice of days to travel. If the selected destination is not saved then it is recommended that the destination is nearby.

Results and Discussion

To conduct a reusability test, the first step taken is to select the application to be tested. After that determine the demographics of respondents for application testing. In this case, it will focus on a certain age, namely young age, because the main market for this application is internet users and is accustomed to using devices. The young age is considered to represent the population to be addressed. After that a case study is prepared as an assignment that must be carried out by the respondent. Then there are questions that are designed to be able to find out the response of the application user. As a performance criterion can be measured from the score, total time needed (travel), execution time, and memory storage. Applications to be tested are Voyager and Sygic. The Google Trip application cannot be used because this application will automatically arrange routes, regardless of the order in which they are selected.

For this usability test, the selected city is Jakarta because in both applications Jakarta is the only city in Indonesia to offer. Departure date is set from 21 September to 22 September 2017 or 2 days, to see if time is limited, which destinations do not enter the route and which destinations enter the route. The trip starts from Soekarno-Hatta airport and the hotel chosen is Amaris Hotel Senen. The destination chosen and the order must match are:
1: National Monument
2. National Museum
3. Jakarta Cathedral
4. Taman Ismail Marzuki
5. Textile Museum

After all the routes are selected and the route appears, the next is to change the order as follows:
1. Jakarta Cathedral
2. Textile Museum
3. National Museum
4. Taman Ismail Marzuki
5. National Monument
Before conducting a usability test, the application to be tested needs to be tried first, as well as to see whether or not a test order is possible. The Voyager application starts with a starting and ending location, and the results can be sent via email. If the order will be changed it is necessary to remove the destination in the old order, to enter the destination in the new order. There is a map that will show the route and distance traveled. In the Sygic application there is a start date and end date. You can also arrange the place of arrival and the destination hotel. The Sygic application has a location database but for Jakarta as a case study it is incomplete. Can enter destinations per date, in the order that the user wants. The application will calculate the length of walking time and the total time of day. There is an estimated time of visit. At the end of the day will return to the selected accommodation. Destination options can be edited. Both of these applications can be used to test usability.

Respondents will fill in the questionnaire with the following questions:

Design questions to measure reusability:
1. Fulfillment level: (1 = Success and 0 = Fail).
2. Usability issues:
3. Time of assignment:
4. Assignment satisfaction level: (1 = Easy and 0 = Difficult)
5. Test satisfaction level:

Respondents will rank each question from 1 to 5 based on how much they agree with the statement read. 5 means they strongly agree, 1 means they strongly disagree. There are 10 draft questions that can be adjusted to use the application.

1. I will use this application more often
2. This application is not complicated
3. This application is easy to use
4. No need special expertise to use this application
5. The functions in this application are well integrated
6. This application is consistent
7. Most people will be able to learn this application quickly
8. This application is practical to use
9. I am very confident with this application
10. No need to learn further to run this application

Respondents' answers related to usability test can be seen in table 1 in the form of the number or average of answers from 11 respondents.

<table>
<thead>
<tr>
<th>Information</th>
<th>Voyager</th>
<th>Sygic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fulfillment level: (1 = success, 0 = failure)</td>
<td>11/11</td>
<td>11/11</td>
</tr>
<tr>
<td>2. Usability (1 = easy, 0 = difficult)</td>
<td>7/11</td>
<td>3/11</td>
</tr>
<tr>
<td>3. Assignment time (minutes)</td>
<td>8.81</td>
<td>14.55</td>
</tr>
<tr>
<td>4. Level of understanding (1 = easy, 0 = difficult)</td>
<td>6/11</td>
<td>5/11</td>
</tr>
<tr>
<td>5. Level of satisfaction (1 = easy, 0 = difficult)</td>
<td>5/11</td>
<td>3/11</td>
</tr>
<tr>
<td>Criteria</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. I will use this application more often</td>
<td>3.09</td>
<td>2.40</td>
</tr>
<tr>
<td>2. This application is not complicated</td>
<td>2.90</td>
<td>3.00</td>
</tr>
<tr>
<td>3. This application is easy to use</td>
<td>2.90</td>
<td>2.70</td>
</tr>
<tr>
<td>4. No need special expertise to use this application</td>
<td>3.36</td>
<td>3.70</td>
</tr>
<tr>
<td>5. The functions in this application are well integrated</td>
<td>3.54</td>
<td>3.10</td>
</tr>
</tbody>
</table>
6. This application is consistent  
7. Most people will be able to learn this application quickly  
8. This application is practical to use  
9. I am very confident with this application  
10. No need to learn further to run this application

<table>
<thead>
<tr>
<th>Information</th>
<th>Proposed System Recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Level of fulfillment</td>
<td>100%</td>
</tr>
<tr>
<td>2. Usability (minimum)</td>
<td>64%</td>
</tr>
<tr>
<td>3. Assignment time (minimum, in minutes)</td>
<td>8.80</td>
</tr>
<tr>
<td>4. Level of understanding (minimum)</td>
<td>64%</td>
</tr>
<tr>
<td>5. Level of satisfaction (minimum)</td>
<td>45%</td>
</tr>
<tr>
<td>Question (minimum)</td>
<td></td>
</tr>
<tr>
<td>1. I will use this recommendation system more often</td>
<td>62%</td>
</tr>
<tr>
<td>2. This recommendation system is not complicated</td>
<td>61%</td>
</tr>
<tr>
<td>3. This recommendation system is easy to use</td>
<td>59%</td>
</tr>
<tr>
<td>4. No need special expertise to use this recommendation system</td>
<td>75%</td>
</tr>
<tr>
<td>5. The function in this recommendation system is well integrated</td>
<td>71%</td>
</tr>
<tr>
<td>6. This recommendation system is consistent</td>
<td>68%</td>
</tr>
<tr>
<td>7. Most people will be able to learn this recommendation system quickly</td>
<td>53%</td>
</tr>
<tr>
<td>8. This recommendation system is practical to use</td>
<td>59%</td>
</tr>
<tr>
<td>9. I am very confident in this recommendation system</td>
<td>61%</td>
</tr>
<tr>
<td>10. No need to learn further to run this recommendation system</td>
<td>59%</td>
</tr>
</tbody>
</table>

Although all respondents successfully completed the given task, the level of reusability was not perfect, especially for Sygic applications. If seen from the 10 criteria asked, the respondent's answer to the use of the Sygic application is the same or lower than the Voyager application, except for criteria number 2 (application complexity), number 4 (no special skills required), number 7 (can be learned quickly) and number 8 (practical). The assignment time, level of understanding of the procedure, and level of satisfaction using the Sygic application are also lower than Voyager. Based on this respondent's answer, the application to be designed is expected to exceed the usability results of existing applications.

Based on the results of the usability test that has been done, the recommendation system designed must meet the criteria as in Table 2.

Table 2. Proposed Test Usability Proposed System Recommendations

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<tr>
<td>10. No need to learn further to run this recommendation system</td>
<td>59%</td>
</tr>
</tbody>
</table>
Conclusion

From the usability test on the interface of the mobile tourism recommendation, there are two things to consider, which the information obtained are and the opinions from the users. In the information section, the level of fulfillment of assignments can be done entirely (100%). The level of use and understanding is also quite good (64%) while satisfaction is rather good (45%). This might be caused by the long assignment time for an application (8.8 minutes). For the opinions given, the majority of users consider both applications easy to use even for the first time user (75%), all features or menus are related to each other (71%), and the system is consistent (68%). Medium opinions are given for usability frequency (62%), complicated (61%), and not so convincing (61%). The lowest rating is given for ease of use aspects (59%), less practical (59%), need to be studied further (59%) and need time to learn (53%). So that the proposed recommendation system is expected to provide information that is easily obtained in a shorter time, as well as easier to use so that the mobile recommendation system can be used more frequently for wider users.

References


Kampung Toleransi Bandung as New Tourism Object to Campaign Peace and Unity in Diversity Values

1Wuri Retno Martani, 2Yulia Fadillah, 3Agus Adiyanto, and 4Siswo Hadi Sumantri

1Student in Magister Program of Peace and Conflict Resolution Study Program, Indonesia Defense University
2Student in Magister Program of Defense Diplomacy Study Program, Indonesia Defense University
3Lecturer in Defense Strategy Faculty, Indonesia Defense University
4Lecturer in National Security Faculty, Indonesia Defense University

wuri.retno.martani@gmail.com, yuliafadillah27@yahoo.com,
a_adriyanto@yahoo.com, and siswohs@idu.ac.id

ABSTRACT

The tourism industry is a sector that is always attractive and strategic both economically, politically, culturally and socially. Tourism industry is the mainstay of the main source of national income because Indonesia is a country that has a wide varieties of tourism objects ranging from natural, social and cultural tourism that is spread from Sabang to Merauke. The tourism industry itself is a related whole element consisting of tourists, tourist destination areas, travel, industry, infrastructure and local wisdom. Indonesia has local wisdoms which shows by Indonesian culture in daily live such as tolerance and diversity. This value has point as brand of national heritage to show the world about diversity and tolerance in Indonesia that Indonesia tourism object is not only about natural scenery, mountainous, beaches but also local wisdom to be built by government and community as new tourism object, such as Kampung Toleransi in Bandung, Indonesia. Bandung is a city that has social diversity and holds the potency of a considerable conflict. One of the sources of the conflict that often arises in diverse community lives is religious differences. This research is conducted through qualitative methods with documentation and observation techniques and will be analysed by tolerance and tourism object development concept. This research will give new idea to develop tourism object in Indonesia which consist of Indonesia’s local wisdom as new attraction factors to campaign peace and unity in diversity values of Indonesia which is represented by Kampung Toleransi Bandung. This research seeks to examine how a tourist attraction is not only about nature, amusement park, but can also provide lessons about religious tolerance while visitors can still enjoy the tourist attractions and scenery.

Keywords : Kampung Toleransi, peace, tolerance, tourism object, unity in diversity

INTRODUCTION

Background

Tourism industry is one of the sectors that is always attractive and strategic both economically, politically, culturally and socially. Many tourism industries are developed and believed to be one of the sectors that encourage economic growth, since tourism industries give an influence on the economy of the community. Indonesia, as a vast country, has abundant natural resources such as oceans, forests, beaches and land from Sabang to Merauke. If these natural resources are managed well, they can provide great benefits to the country. One example of management is to create an area
with tourism potential as a destination or tourist destination. This tourism industry can be used as the main source of national income.

As in terms of culture, tourism industry plays an important role for the development of Indonesian culture indirectly. A country can introduce its cultural diversity through the presence of a tourist attraction, for example traditional arts, religious or traditional ceremonies that attract the attention of both foreign and Indonesian tourists. Through the rapid development of tourism industry, it can provide intercultural comprehension and understanding by visitor interaction with local people in the tourist area. This can make tourists can recognize and appreciate the culture of local community and also understand the background of the local culture adopted by the community (Spillane, 1994).

Being the center of government in West Java and also a tourist city, it is inevitable that Bandung is visited by residents from other regions in Indonesia and even from abroad. Not a few of these migrants later became residents of Bandung. This case causes the composition of the population living in Bandung to be more diverse. From this diversity, it becomes two sides of a coin, on one hand it can be a potential that adds to the attractiveness of Bandung, and on the other hand it has the potential for conflict which originates from the diversity of identities.

Bandung as a plural city is not only currently formed, but it has gone through a long historical process. Radjab (2006), in his writing explained that the formation of diversity in Bandung had happened more than a century ago. This diversity is formed from various ethnic groups that occupy Bandung, such as Java, Ambon, Batak, Minahasa, Minangkabau, Dutch, Chinese and Sundanese who first inhabit Bandung. Ethnic diversity is increased when Dutch colonial government of Netherlands established high school and tertiary schools in the early 20th century. This makes many people from other ethnic groups and regions come to Bandung to study and finally settle down (Radjab, 2006).

Diversity of society inherently contains the potential for conflict between different groups, both in terms of ethnicity and other differences. One source of conflict that is easy emerge in the midst of diverse societies is religious differences. A study conducted by the Center of Strategic and International Studies (CSIS) in 2012 stated that Indonesian religious tolerance is relatively low. Research conducted in February 2012 in 23 provinces and involved 2,213 respondents resulted in 59.5 percent of respondents having no objection to neighbors with other religious, while 33.7 percent answered otherwise (Hermawati, 2016).

Research Objectives

According to Sugiyono (2012), the object of research is an attribute of the person, object, or activity determined by the researcher to be studied which then draws conclusions, or in other words, a problem that is examined in a study. The object of this study will analyze “Kampung Toleransi” Bandung as a tourist attraction campaigning for the value of peace and unity amid differences, especially religious differences.

LITERATURE REVIEW

1. Tolerance

Term of tolerance comes from the Latin, “tolerate” which means to be patient with something. While in Indonesian, tolerance is defined as the nature or attitude of tolerance, silence to let (KBBI, 1989: 955). Meanwhile, according to to the term, tolerance can be interpreted as respecting, permitting, allowing the establishment of opinions, views, beliefs, habits, behavior, etc., that is contrary to its own founder, such as religion, ideology, race (Poerwadarminta, 1976: 829). Therefore, tolerance can be defined as an attitude or human behavior that follows the rules, which
appreciates and respects others behavior. In socio-cultural and religious contexts, tolerance can be interpreted as attitudes and actions that prohibit discrimination against different groups in a society, such as tolerance in religion, by giving place to other non-majority religious groups to live in a shared environment.

The explicit understanding of religious tolerance is not easy to find. Most studies on religious tolerance describe more attitudes that are tolerant. Powel and Clarke (in Hermawati, 2016) stated that “an attitude of tolerance is only possible when some action or practice is objectionable to us. But we have overriding reasons to allow that action or practice to take place.” From this statement, it can be defined that tolerance is an exception to things that are actually not liked, but still allowed to do. Another definition of religious tolerance is also shared by Andrew Cohen (2004: 69), which stated that “an act of toleration is an agent’s intentional and principled refraining from interfering with an opposed other (or their behaviour, etc). In situations of diversity, where the agent believes she has the power to interfere.” By this understanding, tolerance is defined as an attitude that is not to interven or interfere in the behavior or affairs of other parties.

The principles regarding tolerance among religious communities include (1) no coercion in religion, whether coercion is subtle or done roughly; (2) humans have the right to choose and embrace the religion they believe and worship according to that belief; (3) it will not be useful to force someone to follow a certain belief; and (4) God Almighty does not forbid social life with those who do not share the same understanding or religion, with the hope of avoiding mutual hostility (Ali, 1986: 82).

The important forms of tolerance to uphold are religious tolerance and social tolerance. Religious tolerance is a tolerance that is inherent in beliefs and is related to the faith, which is an attitude of grace to provide the opportunity for adherents of other religions to worship according to the provisions of the religion they believe. Meanwhile, social tolerance leads to social tolerance. In the life of a diverse community due to religious differences, it is advisable to continue to maintain peace and collaborate with people of different religions within specified limits.

As associated with religious relations, intolerance arises when there is prejudice against other people or groups that are outside themselves. The religious paradox and intolerance are mentioned by Gordon Allport (1954) (in Hermawati, 2016), according to Gordon, religion contributes or is responsible for the emergence of prejudice. Although there are universal aspects of each religion, when religious ties are formed, then the feeling of in-group will emerge and cause everyone outside the bond is considered to be out of group and treated differently, not even a few who are suspected of disturbing the resilience of that bond. In this case, conflict or violent behavior in the name of religion will be easy to appear.

2. Tourism Object Development Concept

Tourism policy provides a basic philosophy for development and determines the direction of tourism development in the destination for the future. A destination can be said to be doing tourism development if there has previously been a tourist activity. Tourism development aims to provide benefits for tourists and the host community. With the development of tourism is expected to be able to improve the standard of living of the people through the economic benefits brought to the region. In other words the development of tourism through the provision of infrastructure facilities, tourists and local residents will benefit from each other (Hidayat, 2011). The development should pay attention to various aspects, such as cultural, historical and economic aspects of the tourist destination. Basically the development of tourism is carried out to maximize profits and minimize problems. To be able to increase its tourism potential, what needs to be done is to plan tourism development so that it can be better than before. Three main principles in sustainability development, there are:
1. Ecological Sustainability, namely ensuring that the development carried out in accordance with the ecological, biological, and diversity of existing ecological resources.

2. Social and Cultural Sustainability, namely ensuring that the development carried out has a positive impact on the lives of surrounding communities and is in accordance with the culture and values that apply to the community.

3. Economic Sustainability, namely ensuring that the development carried out is economically efficient and that the resources used can last for future needs (McIntyre, 1993).

There is also the concept of tourism development in the *Tourism Area Life Cycle of Evolution* with six levels or stages in tourism development, namely the discovery phase, the involvement phase, the development stage, the consolidation stage, the stage of decline or rejuvenation, (Butler in Mukhsin, 2014). Realistic "Goals and Objectives" are the core for successful tourism development. Tourism Action Steps involve who, what, where and how that explains how the goals and objectives will be implemented. Tourism actions state what will be done, when it will be done and by whom. Tourism Action Steps must be clear and have a predetermined time frame and expected goals. The implementation of these actions can be delegated individually or in groups. Therefore it is necessary to formulate a framework of goals and expectations to be achieved in the development of the tourism area that can lead to sustainable tourism areas. Sustainable tourism areas not only fulfill the aspect of increasing visitors, but also include community development in the management of tourist areas to achieve prosperity around the area, so that the surrounding communities benefit.

**METHODOLOGY**

The method used in this study is a qualitative research method using data sources namely data from interviews with informants and data obtained from various written documents related to the research topic.

The qualitative method is the process of understanding social or human problems based on a holistic picture with complete and detailed words reports (Creswell, 2018). Meanwhile, according to Moleong, qualitative methods are methods that aim to understand phenomena about what is experienced by research subjects, such as for example behavior, perceptions, actions, etc., in the form of natural words and language (in Herdiansyah 2010). In the use of this qualitative research method, the researcher acts as an instrument, because with the sensory abilities possessed by humans are considered to be more capable in expressing social phenomena in the field than non-human instruments that do not have the sensory ability to capture various realities and interactions that occur (Lincoln and Guba, 1985).

The research design used in this study was a qualitative descriptive research method. According to Nazir, the descriptive method is a method used to examine the status of a group, human being, an object, a set of conditions, a system of thought, or a class of events in the present (in Andi Prastowo, 2011).

Descriptive qualitative research is intended to describe and depict existing phenomena, both natural and human engineering, which pay more attention to the characteristics, quality, and linkages between activities (Sukmadinata, 2011). In addition, descriptive research does not provide treatment, manipulation or alteration of the variables under study, but rather describes a condition as it is. The only treatment given is the research itself which is done through observation, interviews, and documentation.
RESULTS AND DISCUSSION

Sociologically, Indonesia consists of multicultural societies that must be upheld, respected, and maintained. Indonesian territory with diversity of tribes, religions, races, cultures, and arts has become a local wisdom of Indonesian that is not owned by other nations. Local wisdom is a form of ideas resulting from human responses to the surrounding environment so that all activities carried out by humans do not harm others and their environment and ultimately can create a balance of life (Aditya, 2013). Realize the balance of life between humans and their environment, there must be ethics in managing the environment to provide an understanding of the growth of economic life based on ecology which also provides an increase in quality and standard of living, not only on economic factors but also on socio-cultural aspects.

The social aspects of culture in Indonesia can be seen as a form of pluralism in society which currently tends to be a burden rather than the capital of the nation. It can be seen from the emergence of various problems whose source of diversity, especially in religion, race, and ethnicity. This pluralism has shifted from national unity as sparked by the oath of youth (Sumpah Pemuda) into the roots of the emergence of conflict in Indonesia. Prohibition or destruction of development worship place, riots in Papua, to the phenomenon of blasphemy of religion in the process of the previous election campaign became a powerful weapon to lead nation disintegration. Not a few people who later emerged as religious experts, political experts to human rights experts who participated in pestering the conflict in Indonesia. People lost property, even fatalities and suffered psychological trauma as a result of the conflict. The diversity that is the uniqueness and local wisdom of Indonesia has been made as a source of conflict by certain individuals or groups (Pusat Studi Islam dan Kenegaraan Indonesia, 2017). The values of Indonesian diversity, such as religion, culture, race, and ethnicity are less contextualized and used as solutions to various social problems. So that there began a setback for the sense and spirit of togetherness that had been built so far. Intolerance is increasingly marked by increasing hatred and mutual suspicion among fellow children of the nation. The majority’s hegemony over the minority is getting thicker, replacing love, tolerance, and the spirit of sharing.

Intolerance began to re-emerge due to the loss of commitment to make tolerance as a way out in overcoming various problems, thus as a result what emerged was intolerance and conflict. Whereas religion, ethnicity, and culture can be positive energy to build tolerance values to create a just and prosperous country. The problem of anti-tolerance and anti-pluralism which is increasingly strengthened is not only influenced by faith and the scriptures, but much is influenced by real factors, such as politics, economy, social and culture. Pluralism does not mean that all socio-cultural factors, especially religion, are the same, nor do they relate to the question of what is right and good. However, pluralism is a willingness to accept the fact that in society there is a way of life, culture, and different religious beliefs. In that perception, people are willing to live, interact, and work together to build the country. Frans Magnis Suseno (2008) said that pluralism is an absolute requirement so that a pluralistic nation can unite and a nation that does not respect pluralism is a nation that kills itself. In facing global challenges needs competence, networking, and hardworking which can be supported by religious and local wisdom values. This is expected to foster enthusiasm and optimism that can improve the quality of life of the nation as a whole so that the values of tolerance need to be fostered and developed in the life of a plural society to achieve a life of harmony, peace, and unity that is integrated in social values.

Community values are the carrying capacity of tolerance between religious communities which have been established as awareness of community position as not to interfere in matters of other religions. Tolerance so far has led to mutual respect for each religion and the differences between community. As long as people respect the differences around them, harmony and peace can be well realized. It is this togetherness system that grows to a new culture because each group
member feels bound to one another (Waruwu, 2017). The tolerance between religious people shows the freedom to practice their respective beliefs is a basic right of every human being. By giving freedom for others to practice their beliefs is a mandate in Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the spirit of the Unitary Republic of Indonesia. Harmony that exists can suppress the possibility of social conflict between religious communities as demonstrated by the people of the Kelurahan Paledang, Bandung, West Java.

Kelurahan Paledang is one of the urban villages within the Lengkong Subdistrict of Bandung, geographically Kelurahan Paledang is located in the center of Bandung City. Kelurahan Paledang includes 43 RTs from 8 RWs with a population of 5,904 in 2018. Kelurahan Paledang has a heterogeneous social composition, especially in the religious composition, recorded in terms of numbers according to the religious groups of Kelurahan Paledang are 4,119 Moslems, 525 Christians, 1,101 Catholics, 7 Hindus, and 151 Buddhists (Hidayatulrahman, 2019). Heterogeneous life in harmony and peace encourage the Bandung City Government to build Kelurahan Paledang as Tolerance Campong (Kampung Toleransi) which later became part of the government programs (Humas Kota Bandung, 2018). Bandung City Government plans to make a nation miniature project in addressing the differences in both religion and ethnicity in Indonesia. Kampung Toleransi is an area equal to the level of Citizenship (RW) in which there are social and community behaviors that reflect the existence of religious harmony in a high diversity, the existence of religious harmony, attitudes and mutual respect for mutual help among the citizens based on the values of Pancasila and the provisions of the applicable laws and regulations.

Figure 1. Pluralistic society in Kelurahan paledang through Tolerance Murals.
Source. Humas Kota Bandung
As mentioned earlier, on May 11, 2018, the Government of Bandung City inaugurated Kampung Toleransi in RW 02, Kelurahan Paledang, Lengkong District, Bandung City (Firmansyah, 2017). Kampung Toleransi Paledang is an alley with three worship houses there are Church, Mosque, and Vihara which all residents live in harmony and respect for one another. Based on the Bandung Mayor Regulation on Guidelines for the Establishment of Village for Religious Harmony Tolerance in Bandung City, the Village for Religious Harmony Tolerance can be formed in the Bandung City area with the provisions that they must pay attention and consider the values, norms, and customs that grow and develop in the citizens. society, the diversity of the composition of the population based on adherents of religion, ethnicity, race, the existence of worship places, the existence of religious leaders and local community leaders. The Religious Harmony Tolerance in its implementation is community activities to respect each other which reflects the level of religious tolerance in a single place of diversity. Kampung Toleransi Paledang was formed at the level of the Community Harmony Formation, submitted by local community leaders and religious leaders to the Regional Government, obtained recommendations from FKUB and Ministry of Religion recommendations.

The Principle of the Formation of Village for Religious Harmony Tolerance is to foster and enhance harmony among religious communities, the essence of the formation of Village for Religious Harmony Tolerance is to ground and revive religious tolerance values. Establishment of a Kampung Toleransi in a balanced percentage that can enable the formation of a village of religious tolerance, pluralistic community culture and support and commitment from the local government and the initiative and active participation of local communities, religious leaders and community leaders as well as getting support from citizens the community and religious leaders and community leaders are not binding in the implementation of its formation. The social interactions that exist between religious communities in Kampung Toleransi Paledang are very harmonious to form a tolerance value. Interaction is the key to all social life and becomes a general form of dynamic social processes and involves the relationship between individuals and groups of people. Social interaction in principle is the best way to unite human society (social integration). This integration effort does not aim to create humanity's feelings but establish relationships to live in mutual respect for the plurality between communities. Plurality in principle can create harmony among humans and harmony in religious life, especially in the city of Bandung.
Bandung city in its position as the center of government in West Java, the city of education, and tourist city, the presence of migrants, both from other regions in Indonesia and from abroad, can not be avoided. Not a few of these immigrants who later became residents in Bandung, so the composition of the population is increasingly diverse. This diversity, on the one hand, becomes a potential that adds to the attractiveness of Bandung, but on the other hand, it also holds the potential for conflict that originates from the diversity of identities. Bandung as a plural city is not only formed at this time but has gone through a long historical process. Diversity was formed by various ethnic groups who lived in the city of Bandung, such as those from Java, Batak, Minangkabau, Minahasa, Ambon, China, the Netherlands, and Sundanese who first inhabited the area of Bandung. Ethnic diversity that inhabited the city of Bandung increased when the Dutch East Indies Colonial Government established high schools and tertiary institutions in the early 20th century, which invited the presence of many people from other tribes and regions to the city of Bandung to pursue education and finally settled (Hermawati et al, 2016). Diverse societies inherently carry the risk of conflict between different groups, both in terms of ethnicity and other differences. One source of conflict that is vulnerable to emerge amid diverse societies is conflict originating from religious differences.

Harmony in a religious community means that the matter of living in harmony is living in a good and peaceful atmosphere, not fighting, being united and agreeing between people of different religions, or between people of one religion. The harmony of religious life creates unity and peace that lives side by side with one another, and different religions which become a force that is bound together in building community, nation, and homeland (Nugraha, 2019). In the terminology used by the Government, the concept of religious harmony includes the internal harmony of religious communities, harmony between people of different religions, and harmony between religious leaders and the Government. Efforts to realize harmony in religious life are inseparable from political
heritage factors and the existence of a religious nation, cultural values that have taken root in society such as cooperation, mutual respect, respect for freedom of worship according to their religion, cooperation among religious communities, interfaith religious people and between religious communities and the Government. These factors are the value of the national consensus in fostering religious harmony in Pancasila, the 1945 Constitution, Legislation relating to religious harmony. The government always initiates various activities to overcome tensions in religious life, so that harmony in religious life can always be created, for the unity and integrity of the nation.

In encouraging the creation of harmony in religious life, efforts should be made in the form below, there are:

1. Strengthening the basics of internal harmony and between religious communities, as well as between religious communities and the government.
2. Building social harmony and national unity in the form of efforts to encourage and direct all religious communities to live in harmony in a theological framework and implementation in creating togetherness and tolerance.
3. Creating a conducive atmosphere of religious life to strengthen the deepening and appreciation of religion and the practice of religion that supports the fostering of harmony in internal life and between religious communities.
4. Conduct a broad exploration of the importance of the human values of all plural beliefs of humankind whose function is used as a common guideline in carrying out political principles and social interaction with each other by demonstrating exemplary attitudes.
5. To deepen the implementation of spiritual values for humanity that lead to the values of the Godhead, so that there will be no deviations from social or religious social values.
6. Placing love and affection in the lives of religious people by eliminating mutual suspicion of adherents of other religions, so that an atmosphere of harmony can be created without being influenced by certain factors.
7. Realizing that difference is a reality in social life, therefore this should be a mosaic that can beautify the phenomenon of religious life (Hertina, 2009).

Harmony in religious life is a necessary condition in dealing with social dynamics that currently always lead to conflict. The importance of tolerance and peace values to campaign is one of the government's efforts to spread local values that have been present in the midst of plurality and diversity in Indonesia. Therefore, the presence of Kampung Toleransi Paledang can be an alternative effort for the government to campaign the values of peace, tolerance, and pluralism of Indonesia which is packaged in the form of tourist attractions. The development of tourism objects in Indonesia, especially in Bandung has always only focused on the natural attractions development, parks, museums and consumptive tourism (shopping). So there needs to be more innovative development in encouraging the introduction of culture and local values to be known such as the value of tolerance, cooperation, and diversity. Therefore Kampung Toleransi Paledang become a new alternative tourism object in Bandung that shows a plurality of people who remain in harmony in campaigning for tolerance, peace, and diversity as a value of unity for the Indonesian people.
The development of tourism areas can be a model to provide tourism impacts in the development of social, cultural and economic fields as efforts to preserve natural resources and the environment. The development of Kampung Toleransi Paledang is able to contribute to the peaceful, tolerance and cooperation campaign as a new value in the concept of sapta pesona. This value is not only an attraction for sale but also an integrated value in the context of planting social awareness for visiting tourists. Efforts to instill tolerance values become one of the fundamental education that must be applied as capital for people who live in the midst of Indonesia's pluralism. The development of Kampung Toleransi Paledang into a tourism area as one of the relevant development sectors amid social dynamics that always leads to conflicts with intolerance and racial intolerance issues. The development of the area has also been supported by a strategic location in the middle of Bandung which is easily accessible and supported by other tourist support facilities. Basically the development of tourism in Kampung Toleransi Paledang has been based on sustainability criteria which means that development can be supported ecologically in the long term while at the same time ethically and socially feasible to the community and has the potential to develop into a just social economy (Mukhsin, 2014). Therefore, the development of Kampung Toleransi Paledang to become a tourist area in the city of Bandung has become one of the innovative development strategies in developing and campaigning the local values of the Indonesia, which has so far only been at the practical level of the community, not yet leading to promotion.

The development of the new tourism area itself needs to pay attention to supporting facilities such as infrastructure and core amenity which is an absolute thing to do especially with the natural and cultural potential that attracts tourist areas that attract tourists to visit. But on the other hand, another element that cannot be ruled out is the involvement of the community which is part of the stakeholders and also as a party that will feel the direct impact of the development of the region both positive and negative impacts that will be caused. A good and successful tourist area if optimally based on several aspects, namely maintaining or preserving the environment, improving community welfare in the area, ensuring visitor satisfaction, increasing community integration and development units around the area and its development area (Mukhsin, 2014). There is also the concept of tourism development in the Tourism Area Life Cycle of Evolution with six levels or stages in tourism...
development, namely the discovery phase, the involvement phase, the development stage, the consolidation stage, the stagnation stage, the stage of decline or rejuvenation, (Butler in Mukhsin, 2014). Based on these stages, it can be said that Paledang Tolerance Village will not face difficult obstacles to develop into a tourist destination in the middle of the city. Bandung, dubbed as the Tourism City has instilled the value of awareness for its people as an integral part of tourism development itself. A friendly, responsive, responsive and innovative society is the basis for tourism development itself. Although in general the development and development of tourism is directed as a mainstay sector for increasing economic growth, increasing local original income, empowering the economy of the community, expanding employment and business opportunities, and increasing the introduction and marketing of products in order to improve people’s welfare (Zega et al, 2014). But it does not rule out the possibility that the development of the Paledang Tolerance Village can also be a mainstay in integrating the values of local wisdom as a selling point for the social and cultural tourism sector in Bandung that can develop and lead to economic growth.

CONCLUSION

The development of Kampung Toleransi Paledang into a tourism object has become one of the alternatives for developing tourist attractions for the city. The development can be innovations in the development of tourism objects to integrate local wisdom for campaigning tolerance and diversity in the midst of the dynamics of social conflict that occurred in Indonesia. Kampung Toleransi Paledang can be a pilot project for the development of cultural, social and even religious tourism as a form of integration values to be shown to encourage awareness of coexistence in harmony and peace. The tolerance value that belongs to Kampung Toleransi community becomes a social capital in the management of a peaceful culture and living in harmony in Paledang. Although still focused on instilling awareness of tolerance and diversity, Kampung Toleransi Paledang can also be a new mainstay in integrating local wisdom values as a selling point for the social and cultural tourism sector in Bandung that can develop and lead to economic growth.

REFERENCES


State Control and Development Discourse of Multiculturalism-Based Tourism Village in Bali
(A Study in The Pegayaman Village, Buleleng)

Piers Andreas Noak 1, Tedi Erviantono 2

1 Lecturer in Political Science Study Program, Universitas Udayana, Bali, Indonesia
E-mail Address: andreas.noak@unud.ac.id

2 Student in Doctoral Program of Political Science, Universitas Gadjah Mada & Lecturer in Political Science Study Program, Universitas Udayana, Bali, Indonesia
E-mail Address: erviantono2@unud.ac.id

ABSTRACT

This article discusses issues related to the state control and the related development discourse. On the characteristics of tourism villages, especially based on multiculturalism, problems are often encountered, especially around the classic debate over vertical agency control, such as sub-districts and districts which are too biased in program outcomes with a lack of sensitivity in considering the diversity of the potentials in those villages, including tourism. This article shows some aspects of the problems faced by the Pegayaman Village, one of the villages in the Buleleng Regency, Bali. This village is well known in the multiculturalism tourism industry discourse, so that it often receives some visits from students and academics, from within and outside Indonesia. This village maintains the harmony between Balinese Hindus and Muslims in an undifferentiated budgeting process. However, openly acknowledged by the village officials in Pegayaman, the optimization of the tourism sector development by the officials of the vertical agency has not been achieved.

Keywords: Control, State, Village, Tourism, Bali

INTRODUCTION

Background

Bali is an ideal multiculturalism role model (Pickard, 1990). The context of this understanding is based on the philosophy of Tri Hita Karana, placing human relations with God, others, and the environment as well as the basis of the relationship of Balinese culture with other harmonious cultures. In some villages in Bali, this harmony has been running for hundreds of years, and even its presence preceded the existence of the nation-state. After the modern state was built, Bali, with all its tourism attributes, represents the strong character of the country’s presence through a variety of interests. The state and regulatory instruments, such as the Village Law, become a description on how the pillars supporting the village including the implementation of multiculturalism are regulated in such a way by the state. According to the theory of sovereignty, the state manifests sovereignty in the routine village budgeting instruments as well as asserting ownership of the control of multiculturalism in the frame of the Republic of Indonesia.

Multiculturalism guarantees cultural diversity in which there is an equal right of the people in the public arena (al-Makassary, 2007). The diversity always provides opportunities for the growth of shared space (public sphere). Multicultural societies are characterized by the diverse ethnicities and
consist of value patterns in belief systems, ideologies, or cognitive symbols (Ardhana, 2011: 15). Multiculturalism is operationalized in the practice of guaranteeing the equality in particular ethnic and religion groups constructed by a system of ideas or knowledge of the local community (Goodenough, 1967, Ahimsa-Putra, 2007, Gutomo, 2008).

The manifestation of the state in the Village Law and the running of a multicultural climate require in-depth study, especially for the village budget as the actualization of the Village Law which has the idealization of publicity. The idealization includes deliberative democratic choices with the stakeholder involvement, or simply conveying the partial interests of local elites, so that they are conflict resistant. Several cases are related to the elite-biased utilization of the village budget. The underlying reasons such as the lack of knowledge of the village officials (Noak, 2016) to the fear of corruption cases force them to take the safe way by replicating the central government program, even though the allocation in 2019 has increased (Kompas, July 5, 2018).

This research examined the problematic mechanism of village fund budgeting that ensures the maintenance of multiculturalism in the village, including the strengthening of tourism assets, whether the state control through the implementation of village regulations actually finds idealized nature or even counterproductive action resulting in conflict resistance due to the inability to respond to the specific problems related to the multiculturalism at the local level. This article discusses the formulation of the fundamental problem of the pattern of utilization of village funds for the development of cross-cultural activities including in the field of tourism. Cross-culture in this research is directed as a practice of guaranteeing the equality of particularity of ethnic and religion groups constructed by a system of ideas or community knowledge.

Research Objectives

The questions are, how is the process of preparing budgeting planning, implementation, and monitoring the evaluation of cross-cultural activities (accommodating ethnic or religious equality) budgeted from the village fund post in Pegayaman Village, Buleleng? Is the pattern instructive or participatory? Instructive pattern in the measurement of the process of the village budgeting cycle is only a translation of sloganistic deconcentration tasks; or participatory which truly institutionalizes the needs of cross-cultural issues in the concerned village area.

The answers to the questions were analyzed with the critical discourse analysis by relating each statement to the reality of the macro-structure, namely how the state constructs its control efforts on multiculturalism harmony running through the process of budgeting at the grassroots level, namely the village. Thus, the description of the answers to the problem formulation was not merely described mechanically and normatively, but was critically analyzed, so that research was able to identify the reasons for the inhibitors and the drivers comprehensively.

LITERATURE REVIEW

So far, there has been quite a lot of researches related to multicultural practices. Most of the studies discuss the topic of multiculturalism related to the historical processes and forms of intercultural tolerance practices operationalized as interfaith activities as the description of the local wisdom elements.

Pageh, et al. (2014) wrote an understanding of the historical background of Nyama Bali-Nyama Selam Enclave in Bali by analyzing the integrative factors within the framework of the development of interfaith harmony in Bali. With the historical methods, this research used a collection of ethnographic data, in both the determination of informants and the analysis of data. The research shows the historical background of the Nyama Bali-Nyama Selam Enclave’s wisdom, related to the social integration and harmony in the era of regional autonomy whose reality cannot be separated
from the history of the entry of Islam into Bali by coastal trade. Muslims on the coastal area of the Buleleng port, Sangsit, Temukus spread to the farming rural areas which are now known as Muslims in Pancasari, Tegalinggah, and Batu Gambir in the rural area of Karangasem.

Multiculturalism is also discussed in the research of Ardhana, Soenaryo, Sulanjari, Suwitha, and Gde Putra (2011). This national strategic grant research examined the multicultural character of the Balinese people formed by the process of migration of various ethnic groups to various regions. They have the political, economic, cultural and diasporic roles of various ethnic groups but still have strong cultural ties with their origin. The research, recorded in the Bali Multicultural Society book, describes the process of forming a multicultural society in Bali and the cultural values in terms of the kinship ties of the existing ethnic groups. Some definitions and research findings in this book were used as a guide for this research.

The studies related to the multiculturalism practice as an implication of the enactment of the Village Law are still small in number. Multiculturalism is seen as a multicultural perspective containing the same system of ideas. Multiculturalism guarantees cultural diversity in which there is an equality right of the people in the public arena (al-Makassary, 2007). In this system of idea, diversity provides opportunities for the growth of the shared space or public sphere. Multi-culture is operationalized through the practice of guaranteeing equality in the particularity of ethnic and religion groups constructed by a system of ideas or knowledge of the community (Goodenough, 1967, Ahimsa-Putra, 2007, Gutomo, 2008).

Some previous international researches that have the relevance to this research include the researches of Tamatea (2006), Parker (2017), and Gottowick (2010). Gottowick (2010) described how the cultures in Bali were the reality of a blend of diverse cultures. According to Balinese Hindus, their ancestors came from Java Island, their religion was from India, and some of their cultural features were from China. They see their origins as well as the religious roots of the cultural influences outside their island. Some practices on this description were taken by Gottowick through the actualization of Barong Landung culture.

Barong Landung figure articulates the dimensions of cultural fusion reflected in myths, legends, songs, and dialogue. Some of the peculiarities of this cultural fusion form a new spatial orientation. The concepts of trans-locality and trans-culturality are expressed on a symbolic level through the cultural formation of Barong Landung. Barong Landung as a result of the process of global transfer and cross-cultural exchange has finally become the harmony of multiculturalism at the local level. The society takes a new form, or so-called trans-culture, even beyond the boundaries of their classical culture. Balinese Hindus cultural expressions are also symbolized by the marriage of the Chinese Princess and the Balinese King, where the different characters are depicted at the wedding venue, the story of the migration of the groom and bride, including the symbols that overcome the boundaries of the different cultures.

In his writing, Gottowick quoted Welsch that inter-cultural multiculturalism ignores the fact of autonomy over culture itself but leads to the diversity of new forms. This idea is clearly expressed in Balinese Hindus narratives such as a mixed marriage of two different people considered not to produce a uniform or homogeneous culture but rather a new one, namely Balinese culture.

This paper did not explore the multiculturalism process dealing with the power of the domination of the new powers, namely the state. State, with its cultures called governance regimes, often provides a color of intermingling or inter-cultural linkages.

Another study conducted by Tamatea (2006) looked at the multiculturalism phenomena in Balinese education in the post Bali Bombing in 2003. Tamatea conducted a case study at a school foundation in Bali with a collection of ethnographic data in the form of observations and interviews. In his findings, he reveals that the schools in Bali have a blend of local values departing from the Gandhi’s (Nai Talim) basic education model. This educational model embodies the teachings of
Ahimsa, emphasizing tolerance and peace combined with a model of globalization discourse applied together in the local school curriculum.

The *Nai Tali*n model emphasizes the use of appropriate teaching media elements, conducting teaching according to vocation, adaptive technological development and prioritizing tolerance. However, Tamatea’s findings reveal that multiculturalism in curriculum includes various discourses.

Globalization opens a space for articulation with neo-liberalistic markets which is precisely the biggest challenge in maintaining the value of multiculturalism. The capitalistic economic interests created from the neo-liberal market often shift the interests of local values actually becoming an important element in maintaining the tolerance and peace. This writing did not explicitly reveal how the value of local multiculturalism deals with the state instrumentation in the form of regulations, and it also did not describe the details of the negotiation of adjusting the local content curriculum to the global values which certainly have their own interests. This limitation is precisely the subject of this research.

Another study by Parker (2017) explained the experience of Muslim female students at high schools in Bali, considering the majority religion in Bali is Balinese Hindu. The practice of multiculturalism regarding the issue of wearing headscarf still has a dynamic perspective. By interviewing the students, teachers and parents at the public and private high schools in Denpasar, wearing headscarf as a moral fortification is considered safe both environmentally and religiously. However, some people argue that wearing headscarf at school everyday encounters its own dynamics, such as the relationship patterns with schools, teachers and friends. This is considered by the researcher as a barrier of multiculturalism in Bali.

Some Muslim women internalize the dynamics of the discourse that develop on them, as well as their perceived status markings which are not experienced by minority Muslim men. Parker’s article did not explain the influence of minority perceptual differences on the harmony of multiculturalism at the local level. In addition, Parker did not describe the role of the state through the instruments established through regulatory authorization governing authority over minority positioning in the majority community. This limitation is one of the concerns to this research.

Multiculturalism as an instrument for conflict alleviation was written by Kwon (2018) and Selenica (2018). Kwon wrote about the role of multicultural policies, especially the handling of social problems. The multiculturalism policy discourse so far has been developed in the form of facilitation for marginal groups to be recognized as the most people. Multiculturalism is a matter of mediating marginal or migrant communities with the indigenous people, although multicultural policies often encouraged are ethnic integration. In reality, the critics argue that immigrants tend to be reluctant to assimilate and always experience cultural divisions because they do not adapt to the mainstream values. One of the most acceptable multicultural-related policy issues is social policies such as housing arrangements and the choice of orientation towards the sexuality of immigrant groups. This concludes that multiculturalism policies actually facilitate the existence of negativity.

Selenica (2018) also emphasized education as a means of reconciling conflict in the countries with a post-war background in the 1999-2014 periods. This research identified historical intersections between competing ideas and state actors that sprang up in the post-war period especially in intensifying the vision of education.

His analysis shows that the role of education in post-war Kosovo reflects the tension between the efforts to embody multiculturalism promoted by the international actors against the nationalist actors. The reconciliation of the education is often hampered by the tendency of the people to try to claim their equal rights, or wide-ranging autonomy in various communities, which often makes it difficult to realize the harmony of multiculturalism in that country. Both of these studies have limitations, which did not describe multiculturalism as a strategy to build a conciliation of various
forces from the inside as well as explain the existing cultural struggle in society, including the interpretation of the running of the state control.

The limitations of the researches are the subject of this research by accommodating the operationalization of the research concepts, such as the influence of trans-locality and trans-culturality and the form of compromise in the process of the village fund budgeting related to multiculturalism (Gottowick, 2010). The potential risks of public budgeting priorities related to multiculturalism activities are dominated by the interests of the development of the market economy (Tamatea, 2006). Perceptual level of ethnic groups or religious minorities and vice versa on the village fund budgeting is related to multiculturalism (Parker, 2017). Solutions related to this process were also developed in a social policy facilitation model accommodating minority ethnic or religion groups by majority ethnic or religion groups in the public budgeting process (Kwon, 2018). The identification of groups and actors facilitating the compromise of majority and minority ethnic/religion groups in the process of village fund budgeting is related to multiculturalism activities (Selenica, 2018).

METHODOLOGY

To answer the limitations of existing previous studies, this study used the analysis of the discourse theory by Laclau and Moeffe. In this discourse theory, the parties involved in planning, implementation and monitoring evaluation articulate the meaning of multiculturalism towards the nodal points discourse through the concept of hegemony. In this articulation, there is a power struggle in the formation of an actualized multiculturalism discourse in the utilization of the public budget in the village.

The meaning of multiculturalism is empty signifier or empty marker and cannot be perceived (as a matter). Multiculturalism is a form of sensing of a matter, such as “compromise”, “tolerance”, “merging two tribes or religions” or “efforts to peace”. Based on this sensing, multiculturalism, when confronted with the practical function of village budgeting, is believed by many forms of outside meaning elements, including the surrounding social realities. Blank marker refers to ideas and not a matter which cannot be sensed so that there will be a lot of interpretations of the existence of multiculturalism in the form of signified. Signs become hegemony when the meaning becomes universally blank markers (Laclau, 2010: 10).

Through the help of this discourse theory, the dominant perception that forms the construction of the dominant narrative of the society about reality is known; especially in this research, the meaning of multiculturalism when faced with instruments of village regulation. It also saw how the stakeholders of the planners, implementers and village budget evaluators construct the discourse related to multiculturalism and the contestation of the identities. The utilization of village funds related to cross-cultural activities was not merely described as normatively mechanistic, but was critically analyzed so that this research was able to identify the reasons for the inhibitors and drivers comprehensively.

The study was conducted in two villages namely the Dalung Village in the Badung Regency and the Pegayaman Village in the Buleleng Regency. Both of these villages are considered as the representations of the heterogeneity of the population and the reality of the people being in different cultural value systems. Pegayaman Village in the Sukasada Sub-district, Buleleng Regency is a village with a majority Muslim population. While the Dalung Village in the North Kuta Sub-district, Badung Regency is a village with a majority Hindu population, but there are also non-Hindu religions, namely Muslims and Christians.

The technique of determining informants was done by purposive sampling. The researcher first interviewed several key informants at the regency government level, namely the agency or coordinating body of the village administration including the local sub-district government. Then the
data collection was done by interviews to the village samples, the village head (Perbekel). By snowball technique, the important informants were expected in this research directly involved in planning, implementing and monitoring the village public budgeting evaluations related to cross-cultural activities. In this process, classification was done based on ethnic ties, religion, age, occupation, gender, and income (Callahan, 2005). The data was then written in the form of interview transcription. The results of the interview transcript were sorted and categorized according to the research needs.

RESULTS & DISCUSSION

In practice, the development of multiculturalism-based tourism villages is more rooted in the obstacles of the unsynchronized rules of the deconcentration program owned by the vertical agencies, such as regencies or sub-districts with the village governments. The village in its development wants to be practical, but the vertical government, for example the sub-district officials, more focuses on the matter of separate procedures or rules. Based on this condition, the execution of the programs including the development of a multiculturalism-based tourism industry is often hampered because the village is often chased by various targets to directly deliver the outcomes of the program to the targeted groups.

The perceived obstacle is precisely assessed by the village government because the vertical agencies orient more towards rules and signposts, which sometimes ignore the initial nature of the outcome of the program. This condition is experienced by the village officials not only in the sectoral development programs, but also in the tourism development. This is often a complaint of the Pegayaman village officials.

For village governments, the vertical agencies especially in providing deconcentrated assistance, as if cosmetically biased, only pursue routine interests without careful calculations and coordinating with the relevant village parties as the targeted program. In the general sector and tourism, it is as if the village is always ready when given assistance, including all of the officials who are considered to have understood all the regulations for assistance even without any socialization. When the village government executes policies on the basis of reporting and conditions of assistance, it is often dominated by the attitude of blaming assisting agencies. This is what is perceived by the village officials, that all forms of regulations and programs issued by the vertical agencies often do not depart from the real conditions and hamper the performance of the village government.

All forms of development planning activities, including those related to tourism development based on multiculturalism, are always based on plans obtained through the village forums. This forums start at the hamlet level and then continued at the village level. In these forums, the village officials and Village Credit Institution (LPD) rank the priorities. This is because the funds are limited and the Pegayaman village does not have the Locally-Generated Revenue (PAD). This rank involves the informal and formal village leaders, and then it gradually is conducted. In determining the priority scale, it also includes a volume estimated to be close to the need so that the budget does not become the Remaining Public Budget (SILPA) because it is useless.

All forms of development planning must be adjusted to the six-year the Village Medium Term Development Plan (RPJMDes) and then distributed in the Annual Work Plan (RKT) as a benchmark for the annual budgeting. This is the basis for holding village forums and then specifically for physical works, it is agreed on auctions or the appointment without harming the people. The basis of this activity looks for the people who can be trusted, especially in the receipt and the use of goods.

All forms of development, including in the field of multiculturalism, are very dependent on human resources. As long as the human resources understand the standards, then everything can run as expected, including in the field of tourism. The aspect of coordination becomes important because
in practice, all forms of development always encounter obstacles. In determining the development, the village officials do not discriminate the people based on their religion. In all forms of development aspects in all fields, especially tourism, sectoral egos are always ruled out.

“From Java, Bali, whether Hindus or Muslims, or who are pro with me or not, must be set aside. The principle of development, including in the field of tourism, can work well in all regions” (Interview with the Pegayaman Village’s Perbekel).

Like the construction of roads in the Pegayaman Village Temple, this temple gets priority development in improving transportation facilities. The consensus agreement is that if transportation is good, the economic and tourism activities will increase while reducing the risk of crime. The road to the city from the village will be smooth so this must be done and prioritized. The construction of the road to the Village Temple for two years was budgeted for the first year in 2018 as long as 1,500 meters, and in 2019 as long as 1,000 meters.

The obstacle is the vertical agencies, such as sub-districts and some officials who often do not understand the real conditions. According to the informant, the problem actually exists in each of these agencies even though as a vertical institution, it should protect and has a mutual understanding.

“They always force their opinion by saying that Village A is good and Village B must be like Village A, even though the context is different. One good thing in one area may not be applicable in another village because the context is different. This context can be different natural resources, different human resources and also different Locally-Generated Revenue (PAD). For example, Pegayaman is always compared to Git Git, which incidentally has enough natural resources as well as sufficient Locally-Generated Revenue (PAD). If Git Git is okay, go ahead and this cannot be done in our village because it is different. We do not have worth selling natural resources or the Locally-Generated Revenue (PAD)” (Interview with the Pegayaman Village’s Secretary).

The vertical agency officials so often demand, but what is discussed is only limited to the desire that does not explore the circumstances and conditions of the parties invited to speak, including the villages with different characteristics. The differences and the absence of local revenue as well as natural resources that provide characteristics of tourism potential tend to be assessed unilaterally.

For example, the understanding in handling the people’s emergency conditions when celebrating religious days or the neglect of the local potential in the field of tourism merely sublimated to the interests of permission or in the name of order.

This is like when the village received a number of hundreds of student visits for an educational tour related to multiculturalism. Though the travel agents and organizers had permission and complied with the rules of the local government, they were eventually rejected by the sector police because they were deemed not to have a copy of the letter. As for the village, namely the Pegayaman Village apparatus, they only accepted. At that time, the village administration must be faced with a dilemma situation. “If we do not accept, of course it is wrong. Even though these participants were students and educated people such as lecturers, it seemed as if they were still hampered because they were deemed not to ask for permission” (Interview with the Pegayaman Village’s Perbekel).

On one occasion, the village head told the vertical agency official, the sub-district head that this matter had to get serious attention because it could damage Bali’s reputation as an island of multiculturalism. For the village heads (Perbekel) of the Pegayaman Village, the treatment was considered different from the neighboring village which has the natural resource potential, as if for them there was no problem.

“This is what we are confused about. Though Pegayaman has extraordinary cultural potential, especially during the Prophet’s Birthday, we are more famous on the internet than through the promotion by the local government. We always invite all elements, from the sub-district head to the governor, but they never warmly welcome. They are always absent only sometimes when ahead of the
Between the election, they always want to attend. We feel injustice. There has not been any development about multicultural tourism in Pegayaman. The regency seems to close their eye on this matter” (Interview with the Pegayaman Village’s Perbekel).

The compromised understanding in each village is that one good thing is not necessarily good for the other because each village certainly has a different culture and resource potential.

In every activity that utilizes village funds, a review and visit are always held so that the realization can really answer the needs of residents in the field. Multicultural development activities as long as they are in line with the development are in accordance with the corridor of the rules, such as the places of worship belonging to the village, and not owned by individuals or foundations. Likewise, educational institutions based on religion, as long as they are not owned by certain institution and are owned by villages such as the Family Welfare Empowerment (PKK), they will be submitted to the village forums to be prioritized, so that they will be submitted for the funding in Sub-district Credit Institution (BKK).

There are two types of village funding sources, which are sourced from the State Budget (APBN) in the form of Village Funds (DD) and from the respective Regional Budget (APBD) in the form of the Village Fund Allocations (ADD). As part of the national program, the two villages in this research, namely the Pegayaman and Dalung Village, on average, get the Village Funds from the state budget which is relatively the same, amounting to approximately 3 billion annually. While the allocation of the village funds sources from the regional budget varies in amount depending on the ability of each district.

The utilization of the village funds for development activities, including for the development of multiculturalism in the field of tourism, is always being socialized/announced through billboards installed in strategic places.

There are mechanisms and stages in allocating sources of funds for the development in rural areas including for the development of tourism. First, it is carried out through hamlet forums. At this level, the forums are held to explore the potential in each hamlet while knowing which ones are feasible to be funded through Village Funds (DD) or Village Fund Allocations (ADD). Second, after the process at the hamlet level, then the proposal is taken to the village forum. After this forum, they will be ranked in each hamlet and several proposals will be made. These proposals are used for the development priorities included in the Village Medium Term Development Plan (RPJMDes). After being set out in the Village Medium Term Development Plan (RPJMDes), the annual budget is determined in the Government Work Plan (RKP) of village forums. The village medium term development plan (RPJMDes) is a six-year cycle, while the Government Work Plan (RKP) is an annual which is usually carried out in June. After being approved, with the assistance of the village assistance team, they will make the Budget Plan (RAB). That is where any development priorities will appear. Not all priorities are carried out during the current fiscal year but in stages. For example, there are five proposals, and then other proposals that are not priorities will be worked on the following year until the plan is finished in the Village Medium Term Development Plan (RPJMDes). Basically, the priorities in the Village Medium Term Development Plan (RPJMDes) must be in the Government Work Plan (RKP) because it is the implementation or execution.

In determining what is feasible to be the first priority, then it becomes the task of the verification team. In village forums, the compiling of the Village Medium Term Development Plan (RPJMDes) or Government Work Plan (RKP) is always attended by village officials, the Village Consultative Body (BPD), Community Empowerment Institute (LPM), youth groups, mosque youth, Family Welfare Empowerment (PKK), subak and all cadus, and education elements. At the forum, the verification team is determined at the same time. This verification team comes from the residents by paying attention to the representation of one person from each hamlet in the village. In the verification, nobody can intervene. The members remain unless there is a resignation. In this team,
there are representations because there are members who are ambassadors for their hamlet, and at the same time they are the spearhead that explains the development achievements of the residents in each hamlet.

Corridors related to the development of multiculturalism activities including the development of tourism objects must be owned by the village. If it does not belong to the village, it cannot be funded, whereas the Village Fund Allocations (ADD) are mostly for apparatus salaries, Family Welfare Empowerment (PKK) activities, or cadre incentives in training activities such as in bread cooking training to pay for the trainers and their equipment.

In the reflection of multiculturalism development, the priority that arises in the development in the two years, 2018-2019, is making the road to the temple. Since there are many residents who are Hindus and their place of worship is inside the village, the road is deemed necessary to be paved because of its bad condition. Because the Village Fund permitted physical development, this priority was realized. The realization was in the form of concrete at a cost of 200 million rupiahs and allows self-management, involvement of local residents both Hindus and Muslims to work without discrimination and they were paid.

Likewise with supporting activities for the development of other multicultural tourism, the Pegayaman village government funds the development of Samroh Group to purchase musical instruments from the Village Fund Allocations (ADD) and Village Funds (DD). Likewise for Hindus, it is proposed to fund sekaa gong. However, when this harmonization takes place, there are also development activities which some of which cannot be funded due to administrative accountability constraints, like the purchase of canangsari, which incidentally is an important complementary element of ceremonies in Hinduism.

Countries are less able to see the diversity of the conditions in each village, including customary villages regarding to their constraints on the issue of budgeting accountability that often need the help of the village offices due to the limited human resource conditions in mastering IT especially to use financial application.

CONCLUSION

The state exercises control over all forms of development, especially in the development of multiculturalism at the village level which is only done cosmetically. What is shown is only the outward appearance that the state provides a space for creativity for each village, but on the other hand it still holds very strong control especially through financial administrative reporting with overlapping regulations. The policy to build the village rules always changes. Sometimes there are still confusing stages that are not the same and troublesome.

The top government, in this case vertical agencies such as sub-districts and offices is considered less responsive and accommodative in understanding the characteristics of the local problems, which in the end hinder the development of multiculturalism at the local level, including the potential for tourism development.

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Tirto.id 28 November 2018

Wawancara Narasumber Perbekel Desa Pegayaman, Sekretaris Desa Pegayaman
The Third
Bali International Tourism Conference
Toward New Paradigm of Tourism Industry 4.0

Organising Committee
KEPUTUSAN REKTOR UNIVERSITAS UDAYANA
NOMOR 849/UN14/HK/2019

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