



# PROCEEDINGS

## SUFFERING & STRATEGY: TOURISM IN THE NEW ERA



**The 5<sup>th</sup> Bali International Tourism Conference  
(BITC 2021 Online Conference)  
Udayana University, 16<sup>th</sup> - 17<sup>th</sup> November 2021**

**Organizers :**

*Centre of Excellence in Tourism  
Udayana University  
Bali-Indonesia*

**Co-Organizers :**

- Doctoral Program in Tourism  
Udayana University, Bali-Indonesia*
- Master Program in Tourism  
Udayana University, Bali-Indonesia*
- Cultural Research Center  
Udayana University, Bali-Indonesia*

**Supported by :**

- Ministry of Tourism and Creative Economy  
Republic of Indonesia*
- Institute for Research and  
Community Services  
Udayana University, Bali-Indonesia*
- True Digital Group*

The 5<sup>th</sup> Bali International Tourism Conference

*Suffering & Strategy: Tourism in The New Era*

Udayana University – Bali, 16–17 November 2021

# PROCEEDINGS

UDAYANA UNIVERSITY

Bali – Indonesia

2021

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## **Welcoming Message From Chair of the Conference**

Om Swastyastu, May God bless us  
Very good afternoon to all of us

Honourable and distinguished guests, respected keynote and invited speakers, presenters, participants, ladies and gentlemen. Please allow me to express my warm welcome to all of you, especially participants from abroad. We welcome you from Bali, the Island of gods, and also especially from Udayana University, the biggest state university on the island.

I would like to convey my gratitude to you for taking your precious time to participate in The 5<sup>th</sup> Bali International Tourism Conference on “**SUFFERING & STRATEGY: TOURISM IN THE NEW ERA**” at Udayana University, Bali.

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

- Honourable Minister of Tourism, Republic of Indonesia
- Vice Governor of Bali Province
- Rector, Vice Rectors, and Dean of all faculties at Udayana University
- Mayor of Denpasar and Head Regency of all regencies in Bali, Mayor of Samarinda, Head of Mahakam Ulu Regency and Kaimana Regency
- Consulate General and Honourable Consul of our neighbour countries
- Head of LPPM, LP3M, and Postgraduate Program Udayana University, as well as the Head of Master Degree Program in Tourism, Head of Doctoral Degree Program in Tourism, and Head of Culture Research Centre Udayana University.
- Keynote Speakers, namely: Prof. Richard Butler from the University of Strathclyde, Prof. Lisa Ruhanen from the University of Queensland, and Prof. Stefan Gössling from Lund University.
- Invited Speakers, namely: Dr. Sulabh Kumar Dhanuka from True Digital Group, Dr. Ploysri Porananond from Chiang Mai University, Mr. Steve Noakes from Ecolodges Indonesia, Prof. Sylvine Pickel from Angers University, Mr. Nigel Mason from Mason Adventures, and Prof. Ngurah Mahardika from Udayana University.
- All presenters and participants for coming to the 5<sup>th</sup> Bali International Tourism Conference (Bali ITC).
- All invited guests from tourism professionals and other institutions who can not be mentioned one by one.

Bali International Tourism Conference is one of the flagship of Udayana University, through the Centre of Excellence in Tourism. This conference provide a forum for researchers to exchange research results and information in tourism, and to facilitate the sharing experiences and the building of network among tourism practitioners and policy makers for further collaboration in research and networking of tourism worldwide.

This year, tourism has been in the most difficult situation due to the covid-19 pandemic. We are all suffering, but we have to survive. So, through this conference, there are hopes to come back with strategy in the new tourism era.

This conference is the Fifth Bali International Tourism Conference which is undertaken in collaboration between the Centre of Excellence in Tourism, Master Degree Program in Tourism, Doctoral Degree Program in Tourism, and Culture Research Centre Udayana University.

I would like to report, that this conference is attended by 4 keynote speakers and 7 invited speakers, 54 call papers, and 147 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.

My sincere thank and gratitude to Udayana University, the Ministry of Education, Culture, Research and Technology, and True Digital Group who support this conference. I am also thankful mostly for the endless efforts of steering and organising committee members. To Rector of Udayana University, please kindly later give us your messages and declare this event officially open.

Thank you very much. Om Shanti Shanti Shanti Om

Denpasar, 16<sup>th</sup> November 2021  
Dr. Agung Suryawan Wiranatha



## **Welcoming Message Rector of Udayana University**

Om Swastyastu,  
May God bless us all  
Warmest greetings from Bali

Very Good Afternoon to Honorable Minister of Tourism and Creative Economy of Republic of Indonesia, and Honorable Vice Governor of Bali, also Distinguished Keynote and Invited Speakers, as well as distinguished guests, presenters and all participants.

Welcome back to the Bali International Tourism Conference 2021. This conference becomes the Fifth Bali International Tourism Conference which has been held annually by Centre of Excellence in Tourism, Udayana University. I would like to gladly inform you that this seminar is a new initiative but is one of the international seminars we have at Udayana University which is held regularly every year. More than that, I observe, this tourism seminar always manages to invite world-class speakers with their influential works and publications.

I would like to deeply thanks to our keynote speakers

- Emeritus Professor Richard Butler from The University of Strathclyde Canada,
- Prof. Stefan Gössling from Lund University, Sweden, and
- Prof. Lisa Ruhanen from The University of Queensland Australia.

and also to all invited speakers

- Prof. Tjokorda Oka Artha Ardana Sukawati, Vice Governor of Bali
- Prof. Sylvine Pickel-Chevalier, Angers University, French
- Dr. Sulabh Kumar Dhanuka, Head of Digital Solutions International, India
- Dr. Ploysri Porananond, Chiang Mai University, Thailand
- Mr. Nigel Mason, Managing Director Mason Adventures, Bali
- Mr. Steve Noakes, Board of Director Ecolodges Indonesia, Australia
- Prof. Ngurah Mahardika, Professor at Udayana University, Bali

for your time and kindness to support our conference.

We greatly appreciate your participation in attending and contributing to our international tourism conference although we are all suffering from pandemic Covid-19. Let's us thank God because now the Covid-19 pandemic situation has more or less improved, hopefully the world can quickly overcome this outbreak so that we can meet face to face in important academic activities like this.

The theme of the seminar "SUFFERING & STRATEGY: TOURISM IN THE NEW ERA is very timely. We believe that this seminar will be an exchange of ideas and strategies to prepare tourism to enter a new era.

We hope that the seminar which is now being held virtually will be able to be held offline next year. We from Udayana University will strongly support the implementation of international seminars like this to build networking, increase collaboration, and academic contributions from our universities to the development of knowledge, especially in the field of tourism.

Tourism is very complex and dynamic field. Lots of unpredicted things emerged 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 Doctoral and Master Program in Tourism at the Faculty of Tourism Udayana University to organise the Fifth 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 for their supports to this conference.

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  
Udayana University, 16<sup>th</sup> November 2021

Rector Udayana University  
Prof. Dr. Ir. I Nyoman Gde Antara, M.Eng., IPU.



Keynote Speaker

Dr. Sandiaga Uno  
Minister of Tourism and Creative Economy  
Republic of Indonesia



Keynote Speaker

**Prof. Richard Butler**

**Emeritus Professor at The University of Strathclyde, U.K.**

**Destination Development Before, During and After the Current Problems in Tourism**

The presentation discusses the changes which have occurred and are still taking place in destination development as a result of the COVID pandemic. It uses the Tourism Area Life Cycle Model as a 'lens' through which to explore how the pandemic has changed the nature of change itself and impacted upon destinations at different stages in their development. Attention is paid to the way in which travel has been affected by altering the priorities of visitors and the variables affecting their destinations choices. The presentation concludes with a discussion of the impact of the pandemic on the sustainability of destinations and their development, and explores the possible future patterns of tourism and associated development.

**Brief Bio:**

Dr. Richard Butler is Emeritus Professor of Tourism at Strathclyde University, Glasgow, Scotland. Educated as a geographer, He taught for thirty years at the University of Western Ontario in London, Canada, before returning to the UK as Deputy Head of School (Research) at the University of Surrey in the School of Management Studies for the Service. He took a part time position at Strathclyde University in 2005 in the former Scottish Hotel School, later in the Strathclyde Business School. He has acted as consultant for numerous private sector agencies, state and national governments and for the United Nations World Tourism Organization, and held visiting professorships in Australia, New Zealand, Austria, Italy Hong Kong and the Netherlands, as well as giving presentations in some 30 countries. He has supervised over 40 doctoral students, published 25 books and over 200 papers and chapters in books. His main research areas are destination development, sustainability, tourism war and political change, indigenous tourism, and tourism in peripheral areas. In 2016 he was awarded the UNWTO Ulysses medal for 'excellence in the creation and dissemination of knowledge'



Keynote Speaker

**Prof. Lisa Ruhanen**

**Professor at The University of Queensland**

**Can we ‘build back better’? The place for sustainable and responsible tourism  
in the Covid-19 recovery**

Tourism was one of the first, and hardest hit sectors, by the COVID-19 pandemic. The “travel virus” led to an unprecedented cessation of tourism activities globally. However, as tourism destinations around the world begin to reopen their borders to international travellers, including Bali, much of the attention is focused on economic narratives centred around growth, recovery, rebuilding, and ultimately returning to pre-pandemic levels as quickly as possible. There is no question that the return of tourism is essential, especially for those in developing countries and emerging economies who are hyper-dependent on tourism earnings. Tourism is the main source of income for vulnerable groups including youth, women, rural populations, Indigenous peoples and other vulnerable groups, including those in the informal economy. However, is there a real chance for us to “build back better” as widespread international travel returns? This presentation considers the place of sustainable and responsible tourism and asks will we simply see a ‘restart’, or could we in fact ‘reset’ and address the largely unmet calls for sustainable development in the tourism sector.

**Brief Bio:**

Professor Lisa Ruhanen is a tourism researcher and teacher in the areas of sustainable and responsible tourism, Indigenous tourism, and policy, planning and governance. She is the Director of Teaching and Learning for the UQ Business School at the University of Queensland and has worked closely with the United Nations World Tourism Organization over the last decade including a secondment to the UNWTO headquarters in Madrid. She is currently an Advisory Board member and auditor for the UNWTO's TedQual accreditation program. Lisa is actively engaged with a range of start-up Indigenous tourism businesses in Australia using her research expertise to explore visitor demand, market opportunities and product development strategies and has led research and consultancy studies for the Federal and State governments in Australia.



Keynote Speaker

**Prof. Stefan Gössling**  
**Professor at Lund University**

### **Re-thinking Tourism: New post-pandemic destination models**

The development of global tourism cannot continue as it has in the past. Economic vulnerabilities, risks such as the distribution of COVID-19, as well as the sector's contribution to climate change all call for tourism that is different, though this by no means implies an end to tourism. This presentation will outline some of the interrelationships of global risks and vulnerabilities, and trace their roots. It develops a perspective on an alternative tourism model that is more aligned with environmental concerns, economic stability, and openness to innovation. The presentation will also discuss insights from research of relevance for destinations seeking to re-think their tourism model.

#### **Brief Bio:**

Stefan Gössling is a professor of tourism at the School of Business and Economics, Linnaeus University, and the Department of Service Management at Lund University, both Sweden. He has worked with sustainable tourism for more than a quarter of a century.



Invited Speaker

**Prof. Tjokorda Oka Artha Ardana Sukawati**  
**Vice Governor of Bali Province, Indonesia**

### **Bali Readiness to Welcome International Tourists**

As a province that relies heavily on the tourism sector which before COVID-19 contributed to Bali economy 53% and more than 1 million workers worked in the tourism sector, certainly, the impact of COVID-19 for almost 2 years is hard and difficult. In accumulation of Bali economic growth in 2020, -9.31%. The way to recover the economy is quickly open Bali border for foreign tourists. Bali has done some preparation to get ready as a safe, enjoyable and healthy tourism destination.

- a. The Bali Provincial Government in collaboration with the Regency/City Government, as well as various agencies such as the TNI/Polri, the private sector and tourism stakeholders, accelerates vaccination.
- b. Readiness of Tourism Facilities with a CHSE (Cleanliness, Health, Safety and Environment) certificate. Readiness to implement tourism business processes (hotels, travel agents, tourism transportation including DTW/Tourism Attractions) has received a CHSE certificate to ensure that tourism businesses implement health protocols, namely 1,576 tourism businesses.
- c. The use of PeduliLindungi application in all public facilities including tourism facilities as an effort to prevent the spread of COVID-19 (tracing and tracking system) in Bali and one of the requirements for opening tourism activities for foreign tourists.
- d. Bali has prepared a SOP/Procedure (grand design) for the reception of foreign tourists, starting from the arrival of tourists at the airport, hotel, DTW till they return to the country of origin. Bali has prepared 53 hotels in the areas of Sanur, Ubud, Nusa Dua and Tuban.

Tourists requirements to enter Bali is adjusted with Bali economy needs with Bali people safety and health.



Invited Speaker

Dr. Sulabh Kumar Dhanuka  
Head of Digital Solutions-International, True Digital Group

### **Digital Solutions for Hospitality to Emerge Stronger**

Hospitality and tourism are some of the most impacted industries from Covid and economies such as Bali that are largely dependent on tourism need bold steps to emerge stronger. Digitalization has to be a key lever in this and can help at both an individual businesses and a government wide level. On top of this, consumers have become much more digitally savvy and expect experiences and touchpoints to be digital, for safety, speed, comfort, and costs. The true Digital Group has been working closely with the hospitality industry in Thailand to deliver various solutions and is excited to be bringing products to Indonesia that will benefit both the hospitality industry and guests alike.

#### **Brief Bio:**

Sulabh Dhanuka is the Head of Digital Solutions - International at True Digital Group. He is responsible for the international expansion of all enterprise solutions with a particular focus on hospitality, retail, and agriculture solutions to enable the digital transformation in each of these industries. Prior to True Digital Group, he was a Junior Partner at McKinsey & Co. in Bangkok and Houston, serving clients on strategy, digital transformation, and operations. He is also spent several years at Exxon Mobil in both technical and management roles. Sulabh holds a PhD in Aerospace Engineering from the University of Michigan.



Invited Speaker

Dr. Ploysri Porananond  
Chiang Mai University, Thailand

### **Rethinking Thai Tourism after the COVID-19 Pandemic**

The COVID-19 pandemic has greatly impacted tourism businesses in Chiang Mai from January 2020. Because many flights to Chiang Mai were canceled, hotel reservations were withdrawn as well. Furthermore, the Thai government ordered the closure of all hotels and accommodations in Chiang Mai from March to July 2020. Both international and domestic flights were gradually canceled until all flights to Chiang Mai were stopped at the end of March 2020. The news of the outbreak, the country's lockdown and the policy to work from home, not only in Thailand but worldwide, caused the difficulties to travel across borders. The number of tourists in Chiang Mai dramatically decreased from 28 January 2020 onwards. At the beginning of April 2020, there was zero tourist in Chiang Mai. Accordingly, around 70,000 hotel employees, 5,000 tour guides, and 10,000 car drivers are directly affected. It started a chain reaction toppling others in the service sector, for example, restaurants, spas, and massages, souvenir shops, and money exchange kiosks. In total, around 200,000 employees were impacted by this outbreak. The pandemic delivered an unpredictable disaster to the overall economy of Chiang Mai.

To stimulate the tourism economic disaster, in July 2020, the government launched a project entitled "We Travel Together" to promote domestic travel in Thailand. In this way, domestic travelers had up to 40 percent reduction for their hotel fees, meals, and flights. The government would reimburse the reduction prices to the businesses. At the same time, each traveler would have 600 Baht a day for their meals through the 'Pao Tang' (wallet) application. However, only luxury hotels and restaurants benefited from this policy. The policy did not support small businesses in the area.

On 1st July 2021, the 'Phuket Sandbox' policy was launched to restore tourist industry in Phuket. Though this policy, international tourists who were fully vaccinated, were allowed to stay in Phuket for 14 days before travelling to other places in the country. Seeing the success of such program, other tourist destinations, such as Chiang Mai and Bangkok, also planned to adopt the 'sandbox' promotion. Unfortunately, another

wave of COVID-19 hit Thailand again from April 2021. The number of confirmed cases has continually been on the rise until present. The sandbox idea in other provinces in Thailand was swiftly dropped.

Indeed, after the COVID-19 pandemic, Thai tourist industry have to adapt to the changes in tourists and their behaviors. What is used to be considered popular tourist products will not be the same. Although at present nature and open-air attractions, as well as accommodations, in rural areas attract domestic tourists, but the histories of places and heritage in the old town are ignored. They have to be reconsidered and researched. The history of places and heritage as well as their identities should be promoted as tourist attractions in town to attract cultural tourists to the tourist sites and also surrounding communities.

Key words: COVID-19, Thai tourism, disaster, national policy, rethinking, history, heritage

#### Brief Bio:

Associate Professor Dr. Ploysri Porananond is currently a senior research fellow at Social Research Institute (SRI), Chiang Mai University, Thailand. She is a previous Editor-in-Chief of the "Asian Journal of Tourism Research" and Head of the Centre for Asian Tourism Research at Chiang Mai University, during 2016-2018. Ploysri awarded her PhD in Cultural Tourism Studies from Leeds Metropolitan University, UK, and obtained MSc in tourism from Free University of Brussels, Belgium. Ploysri Porananond rewarded the best paper from a presented paper entitled "Tourism and the Transformation of Ritual Practice with Sand Pagodas in Chiang Mai, Northern Thailand" in the International Conference on Religious Tourism and Tolerance, Konya, Turkey, 9-12 May, 2013.

Her research interest focuses on cultural tourism, heritage tourism as well as tourism and development in Thailand and Southeast Asia. She is a leading Thai scholar in tourism research, and has written extensively on the subject. Her key publications include; "Cultural Tourism in Southeast Asia" (2019), "Tourist Demand and the Transformation of Kimono in Kyoto" (2019), "The Monarch, the Elephant, and Tourism in Chiang Mai, Thailand" (2016), "Tourism and the Transformation of Ritual Practice with Sand Pagoda in Chiang Mai, Thailand" (2015), "Khun Tok Dinner: The Transformation of a Lanna Eating Style into a Tourist Attraction in Chiang Mai, Thailand" (2015), "Rethinking Asian Tourism: Culture, Encounters and Local Response" (edited with Victor T. King) (2014), "Tourism and Political Agendas in the Dum Hua Procession in the Songkran Festival" (2014).



**Invited Speaker**

**Mr. Steve Noakes**  
**Board of Directors Ecolodges Indonesia**

### **Life is Wild**

Life can be a wild journey, and over the past few years, the COVID-19 pandemic has had devastating impacts on those who have invested in tourism enterprises around the world. That includes Indonesia and its 'tourism hotspots' such as Bali. The impacts of the global travel slowdown have reached throughout the archipelago to remoter areas where social enterprises such as Ecolodges Indonesia have their wildlife ecolodge operations - in Sumatra, Kalimantan and Flores. Longtime supporter of nature-based and wildlife tourism in Indonesia, Steve Noakes, will discuss how Ecolodges Indonesia has been adapting to this latest 'wild journey' to ensure the survival of the company and its regrowth in the new era of living with and managing pandemics such as COVID-19.

#### **Brief Bio:**

Steve Noakes is a 45 years veteran of the Pacific Asia tourism industry and part-owner and Board member: Ecolodges Indonesia. He is Chairman of Binna Burra Lodge inside the Lamington National Park, Australia. Described as the 'father' for the Asia Pacific region in the formation of the Global Sustainable Tourism Council, he is a Member: IUCN Tourism & Protected Areas Specialist Group and currently Team Leader, Project Management Support (PMS) of the Indonesia Tourism Development Project.



Invited Speaker

Prof. Sylvine Pickel-Chevalier  
Professor at Angers University, French

### **Tourism in Indonesia through the Prism of Intercultural Research**

The globalization of tourism calls for reflections on new scientific approaches. We argue that intercultural research, conceived of not as a discipline but an epistemological approach that resides in both object and method, is an essential tool for understanding the world. Taking our work in Indonesia as example, we intend to demonstrate the ability of intercultural research to enrich tourism studies. The development of tourism in the Indonesian archipelago is the result of complex processes that fuse appropriation, resistance, and innovation. They testify to the creative capacity of individuals and groups, who through hybridization incorporate exogenous influences into the plurality of their own cultural baggage. Our methodology includes the creation of international university consortia which embark on a structuralist constructivist. This approach foments the development of skills in reconciling diversity and cultural sharing, and in intermediation, as well as the transfer of methods and interrogation of concepts.

#### **Brief Bio:**

Sylvine Pickel-Chevalier is an associate professor and director of research in Geography at the faculty of Tourism, Culture and Hospitality at the University of Angers. She is member of the Laboratory CNRS UMR 6590 Spaces and Society. She specializes in studies relating to tourism, questioning its potential as an agent of sustainable development especially in France and in Indonesia. She is president of ATREI (Association for Tourism Research and Education in Indonesia) and co-director of the international conference Tourism in Indonesia: vector of sustainable development? She is in charge of international relations between UFR ESTHUA and Indonesia. She published around 20 publications about tourism in Indonesia, and edited the book *Tourism in Bali and the Challenge of Sustainable Development* (Cambridge Scholar Publishing).



Invited Speaker

Mr. Nigel Mason

Managing Director Mason Adventures, Bali

### **Tourism Entrepreneurship and Development in Bali**

In January 2020 my company, Mason Adventures had its best returns for any month since its start up in 1990. That's 30 years of operation. The previous 5 years had been an enormous growth spurt, allowing the company to re-invest many millions of dollars in infrastructure through the entire company's products, that included, the Mason elephant park, our rafting operation, hotel, helicopter tours and others. It also made it possible for us to establish a brandnew company, Mason chocolates, with an investment of many millions of dollars. All this was positive for us, for the people of Bali, for the government and for our growing numbers of staff (700 at the start of covid). This is now gone, thanks to the complete shutdown of Bali and Indonesia. It is quite obvious to me that Bali should have taken a different approach to covid and looked for an alternative, however it's easy to be wise in retrospect.

To restart tourism will take a lot of work from the entire tourism industry, especially the government, who will need to take advice from the tourism industry and take notice of other countries who are already doing massive promotion to sell their destinations. We cannot just rest on our laurels and expect an instant return, because competition from other countries will be fierce and endless. We also must not fall into the trap to turn Bali into a cheap destination, but rather a 5-star destination, with some cheaper option also available. We have had lessons before, such as the Bali bomb to show us that promotion counts and Bali is a good sell if it's done carefully and professionally. A quick recovery will depend on good teamwork and cooperation between the local government, the ministry of tourism and the tourism industry itself, who should be the advisors and leaders of this recovery. Bali itself must spearhead its own recovery that will then lead to the entire recovery for other parts of Indonesia, because it is the main known doorway into the country.

## Brief Bio:

Mr. Nigel Mason Born and educated in England, Nigel Mason spent some his early years in Egypt with his family. Bitten early by the adventure bug, the 15-year-old left England in 1959 with the “Big Brother Boys Movement” to work on a farm in Victoria, Australia. For the next four years, he travelled Australia, cutting timber and sugar cane, picking fruit, hunting kangaroos, and helping construct the Sydney-Melbourne standard gauge railway line. He learned to enjoy scuba diving and snow skiing in his spare time, as well as playing classical guitar. In the late 60’s Nigel moved into sales, which save him later join the recording music industry for a few exciting years, rubbing shoulders with world famous EMI Label artists – including The Beatles, The Rolling Stones, Chubby Checker and Roy Orbison. After this he launched his own ‘bottled garden terrarium’ business and later a landscape design & construction company, but later returned to music in 1976, this time in retail with the large Brashs chain of music stores. In 1980 he finally decided to give up the ‘rat race’ and flew off to Bali with a couple of old hippie friends and was quickly captivated by the island and decided to stay. For the start he was involved in a hotel design developments in Lombok and survived by doing small exports to Australia before meeting his future wife, Yanie in 1983.

Since arriving in Bali, Nigel has established numerous business enterprises, his first being Yanie’s Restaurant in Legian, Kuta. He later built the first White Water Rafting operation in 1989 and added other adventure activities as he went along, including his own transport company. The Elephant Safari Park and Lodge are more recent additions to his stable of companies both being firsts for Bali. He also started Helicopter Tours in 2000, but suspended operations in 2002. This will start again in 2011. Outside business operations, Nigel is well known for his outspokenness, and ‘fight for right’ attitude, and for his Harley Davidson. Over the years he spent much of his leisure hours with his wife and two sons, often working together in his ‘Mangrove Project’, planting saplings to conserve eroding wetlands. Over a ten year, the Masons planted over 100,000 mangrove trees behind their Pesanggaran Head Office and re-established the area to its former state and ecosystem. However a recent government project has destroyed the hectares of the mangroves that the Masons planted, destroying 10 years of hard work in a matter of weeks.

Nigel’s work with elephants has led to his appointment as an advisor and consultant to ‘Flora and Fauna International’ and gained him many admirers throughout the world, including the late ‘Steve Irwin’. Nigel started the Elephant Safari Park & Lodge project in 1997 and has now developed it into Bali’s premier tourist attraction. Over 15 year period Nigel has worked tirelessly to improve the Park and to create not only an elephant experience for guests, but also a magnificent botanical garden setting for people to enjoy. He finished work on the 27 room hotel at the park, named ‘The Safari Park Lodge’.



Invited Speaker

Prof. Ngurah Mahardika  
Professor at Udayana University, Bali

### **Engineering Health Safety to Boost Visitor Confidence in Bali**

The pandemic spread of Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2) so called Coronavirus Disease 2019 (Covid-19) has impacted global economy. Tourism is the most affected one. To boost this fragile industry after Covid, the government should plan a firm system in outbreak management, as the covid-19 it self is not yet under-control, and the next pandemic might arrived without any warning. The system include functional task force, enhancing hospital capacity, modernizing solid and advance detection system, and conducting rigid tracing, so any possible reemergence or new pandemic can be detected and managed without any delay. We believe this will boost traveler confidence to visit Bali, as any outbreak is handled properly with international standardized protocol.

#### **Brief Bio:**

I Gusti Ngurah Mahardika is a professor in infectious disease, especially virus infection, PhD holder from Giessen University, Germany, since 1995, and has additional interest in tourism especially related to biodiversity. He is active in educating and advocating government and general public in handling many virus outbreaks.



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# DESIGNING TOURISM FACILITIES ADDRESSING COVID-19: LEARNING FROM THE TRADITIONAL SETTLEMENT CONCEPT OF THE EAST OF BALI

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## ABSTRACT

COVID-19 has had a significant effect on people's everyday lives and surroundings throughout the globe, including how tourism facilities' buildings are used. To fight infectious diseases, contemporary architectural practices, including the design of tourism facilities, must demonstrate new patterns by redesigning existing ones. On the other hand, the traditional Balinese settlement is built on a spiritual philosophy known as the polarity concept influenced by the local environment. According to this theory, the cosmos is built on the concept of two opposing poles meeting in the center. It stimulates spatial orientations and combinations in the planning of towns and settlements. This architectural motif is often seen throughout Bali's tourism facilities, especially in the island's eastern areas. Due to the COVID-19 pandemic, concerns have been expressed about the continuing use of the traditional concept to protect people from virus systems in tourist facilities. Architects, designers, environmentalists, and tourism stakeholders have challenges developing eco-friendly tourist facilities while keeping local knowledge in mind. This research aimed to investigate the potential of traditional architectural concepts in Bali's east to establish an architectural model for tourist facilities that address the efforts to generate appropriate patterns and configurations of tourism infrastructure. In-depth research on traditional Balinese settlements in the east of Bali revealed some principles that are still applicable today. This study employed architectural examinations and spatial stories as an inquiry method to see whether traditional knowledge can still be utilised to design appropriate configurations and patterns to deal with viral assaults and give additional protective layers for tourism facilities. This essay takes a new look at some tried-and-true conventional beliefs in light of what we have learned from the COVID-19 pandemic.

**Keywords:** tourist facilities, COVID-19, pandemic, traditional Balinese architecture, The East of Bali

## Introduction

The Covid-19 pandemic has disrupted the global supply chain, domestic, financial markets, consumer demand and negatively impacted key sectors: travel and tourism. The impact of the Covid-19 pandemic is very influential throughout the tourism value chain, small and medium enterprises in the tourism sector, and the creative economy (Sugihamretha, 2020). The economic downturn and the prolonged Covid-19 pandemic, which has had a significant impact on the world economy, have made us aware of the importance of the ecotourism supported by the cultural and agricultural sector in rural areas, which can be the mainstay of world economic growth, including Indonesia and Bali. In this regard, traditional rural landscapes underpinned by agriculture have offered great opportunities for tourism development, especially in developing countries where economic options are often limited (Hossein et al., 2014; Phelan & Sharpley, 2011). Three main tourism niches are found in the countryside: ecotourism, cultural tourism, and agrotourism (Shushma, 2012). In this case, agricultural development supported by cultural activities remains the central point of economic development by providing added value to tourism activities.

Using the COVID-19 pandemic as a case study can help us better understand the actions and priorities of individuals and groups. As the first line of defence, social isolation or quarantine was often used, impacting other elements, including the built environment (Megahed and Ghoneim, 2020). In order to decrease Covid-19 transmission, all human activities, particularly those taking place in public places, are restricted during the outbreak. All people's activities must be carried out in a comfortable, ideal and suitable environment to ensure that this transmission occurs. Designing structures for use in a built environment is the topic of architectural design. When used as a human refuge, the building, including tourist facilities, should be healthy and resistant to diseases found in the surrounding environment. It is expected that the implementation of the ideal residential design principle will result in a building that is healthy, clean, comfortable, and safe while also meeting the bare minimum requirements for available space that can be responsive to Covid-19 standards.

People in the tourism region have tried to construct many tourist facilities in their lands or traditional houses. People have attempted to apply the traditional Balinese Style and have kept the individuality of their traditional dwellings to attract visitors (Putra et al., 2020, 2019b). However, the lack of an appropriate transformation model can be utilized as a guide for the community in employing the traditional architectural components in their tourism facilities. Additionally, the new building plan has disrupted the traditional component of natural air circulation, which was already removed from the structure due to the building's inadequacy. In order to explore the appropriate tourist facilities to address covid-19 protocol, this article investigates creative methods and designs to preserve the potential of historic buildings as cultural tourist attractions that generate economic benefits while also addressing the covid-19 protocol in the design of the tourist facilities in the highland of the East part of Bali.

Traditional Balinese architecture in a particular area is a cultural heritage site that serves as a tourist attraction. Tourists may view the beauty of traditional villages, the configuration of traditional houses, and cultural activities passed down from generation to generation within these traditional dwellings. The use of traditional houses as tourist accommodations brings numerous economic benefits to the property owners. However, the absence of a contextual and innovative model of traditional house transformation that may be implemented is one of the factors contributing to the blurring of cultural spaces in traditional houses, particularly in traditional houses that are employed as tourist facilities (Putra et al., 2019a, 2017, 2013). In this particular example, the primary obstacle to the development of traditional architecture as tourist attractions is a conflict of interest between preserving traditional qualities, introducing new tourism-related functions into traditional architecture, and the covid 19 protocol to provide a healthy tourist facility for travelers. This conflict of interest presents a challenge in design, where individuals are confronted with contradictory conditions when changing traditional dwellings without abandoning their traditions.

## **Method**

An incremental process was described in this research, starting with the collection of baseline data that catalogues the texture and character of traditional house alterations before moving on to the analysis of those data. Next, more in-depth research into traditional architecture was carried out in the Eastern part of Bali, specifically the traditional settlements around Mount Belibis. The research was carried out using a sample drawn from stratified random sampling and interviews to uncover and develop innovations in traditional architecture. As a next stage, technological advancements in traditional architecture transformation models for use as tourism facilities are being researched and developed, with the meaning and values of a traditional dwelling serving as a guide.

## The Traditional Architecture in the Eastern Part of Bali

The traditional concept of a traditional village pattern generally uses spatial orientation to determine regional zoning so that religious and ritual activities can run in harmony. There are strict boundaries between the sacred zone, the profane zone and other zones that can be seen from the villages around Mount Belibis, such as Amed, Culik, Bangle and Purwakerti.

As part of Culik Customary Village, Amed Hamlet is under Purwakerti Service Village. The Bale Agung temple in Culik Adat is the same as in Amed, however in Amed there is only the Pemaksan temple, according to tradition. According to the local spatial orientation, the sacred area and location of a holy place are located in the *kaja-kangin* direction whereas the profane area is located in *kelod-kauh* direction (Figure 1). As with other historic Bali towns, this one follows suit.

The temple and the cemetery are connected by a central axis, with people's homes positioned on the left and right sides of the road. Each resident's home has an entrance and an exit to the central hallway. In addition, there are various lanes surrounding the main corridor, with several houses use that route as their primary entrance point to the building.

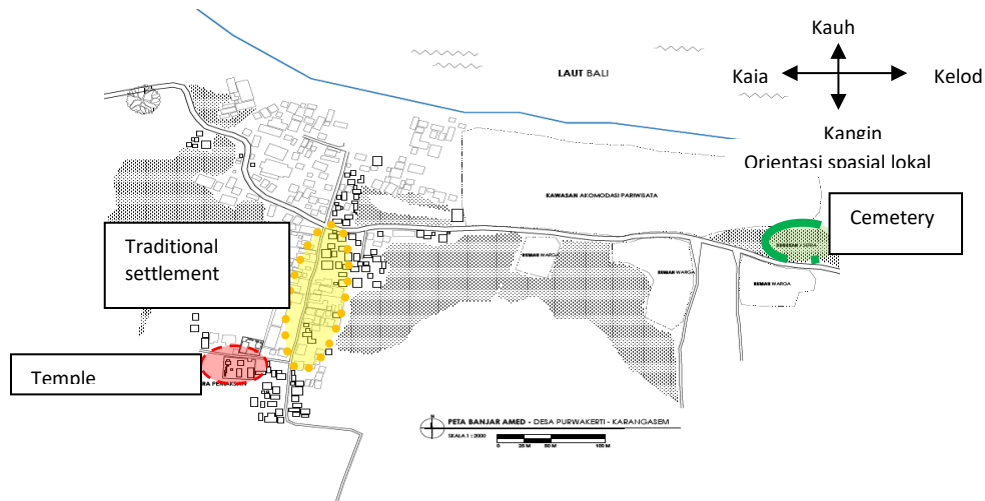


Figure 1. The Pattern of Amed

The indigenous community of Culik includes the Culik Dinas Village. The Bale Agung Temple serves as the cultural hub of the Culik traditional village in this village, as do the Culik traditional village facilities. According to the local spatial orientation, the sacred region and location of a holy place are located in the *kaja* direction whereas the profane area is located in *kelod*.

A *catus patha* is the most common village pattern in the Bale Agung temple's *kangin*-direction. The *catus patha* extends along the road in the direction of *kangin-kauh*, where a village market is located. During the construction of the *catus patha*, a statue of the goddess Danu was erected. Along the main *catus patha*, a residential area is found. There are various alleys through which some houses can reach the alley, and each house has a direct exit to the main corridor (Figure 2).

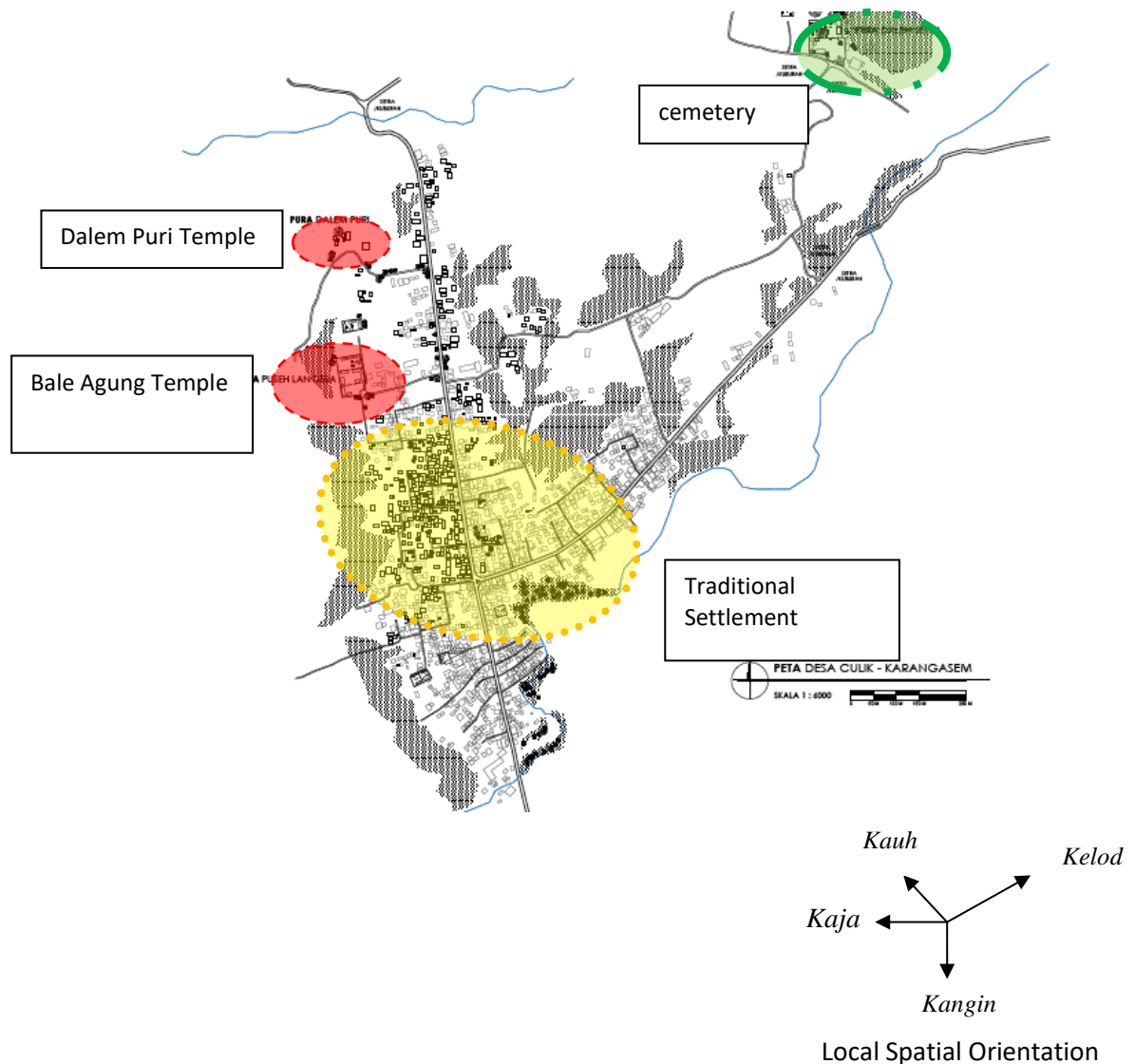


Figure 2. The Pattern of Culik

There are several similarities between Purwakerti and the Bias Lantang traditional village. According to local spatial orientation, the sacred region is located in the *kaja* direction (Desa/Bale Agung temple) while profane area is located in *kelod* (Amed city center) (Figure 3). The housing, on the other hand, is situated halfway between the sacred and profane parts of the city and faces the main thoroughfare. The main door of residential housing is positioned next to the main corridor, making it easy for residents to get to their homes.

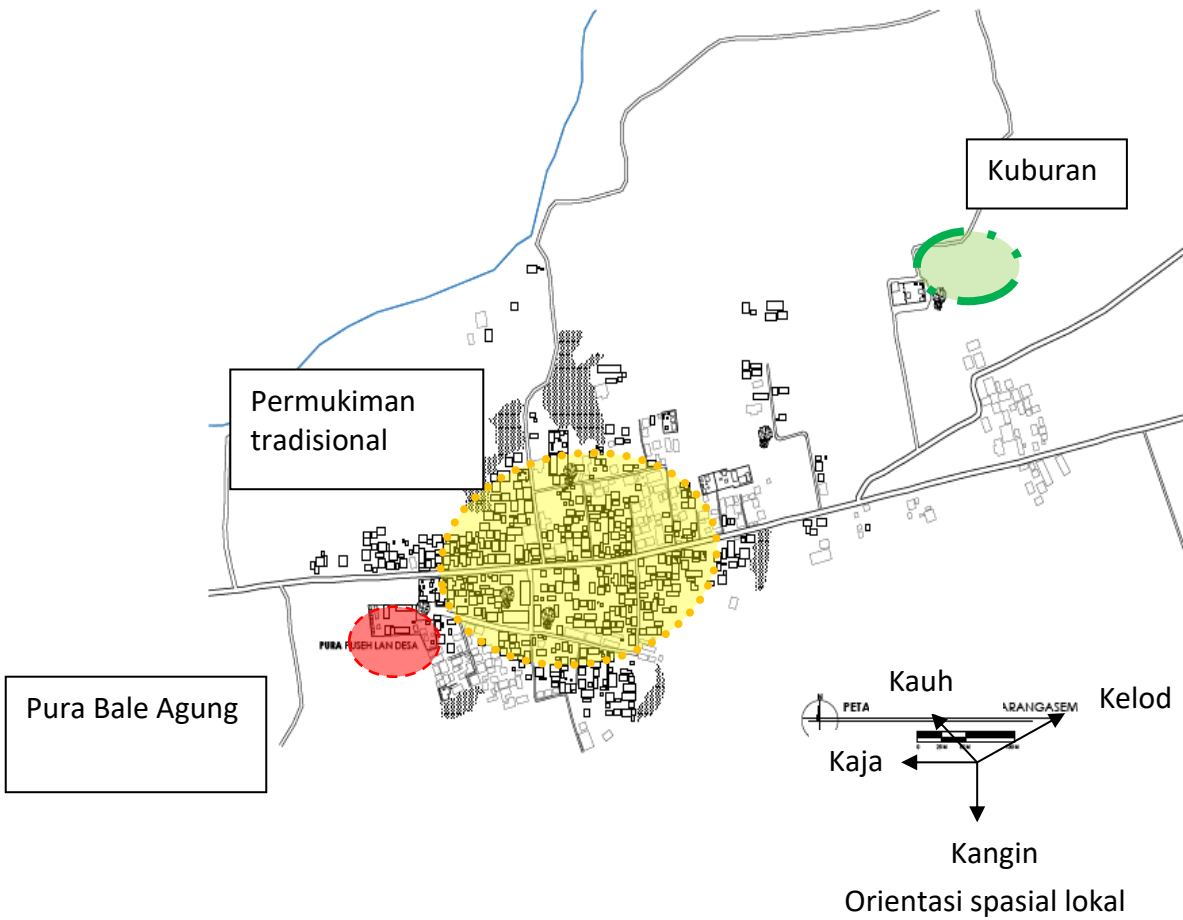


Figure 3. The Pattern of Purwakerti

One of the houses in Culik village that can be surveyed shows that the house in Culik is a compound house consisting of a kitchen and a building for bedrooms. The position of the holy place is in the northwest direction, where this direction is the *kaja-kauh* direction for the local community. In this house, when someone enters the house's gate, the first thing they meet is the holy place on the left side (direction of *kaja*) and the kitchen on the south side (*kelod*). At the end of the *natah*, facing *kauh*, there is a shrine that is a *pelinggih* that is always present in every *natah* in Culik. The bedrooms are to the left and right of the *pelinggih*, which are on the *kauh* and *kangin* sides (Figure 4).

Judging from the position of the holy place, the direction of *kaja* is a place that is still considered the most sacred place. This direction means the direction to the mountain, which is the direction of the residence of the ancestors and God, Ida Sang Hyang Widi Wasa. However, the direction of *kaja kauh* is an unusual direction when viewed from holy places for Balinese people in general who prefer to use the direction of *kaja kangin*.

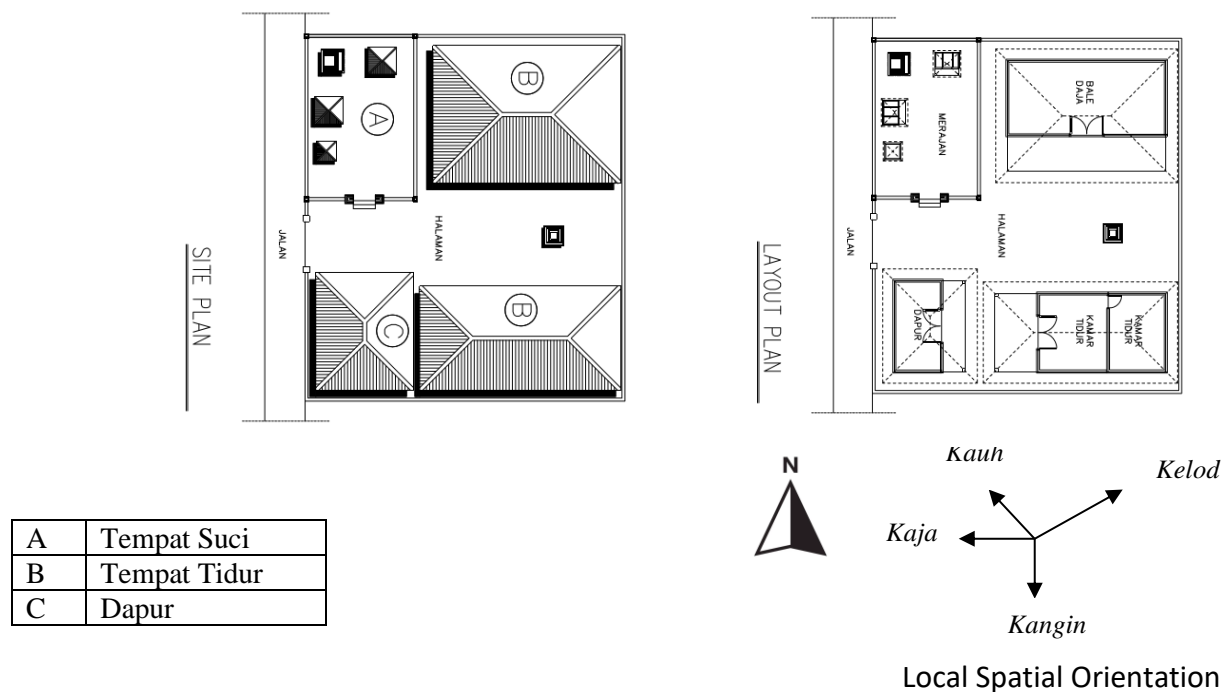


Figure 4. The House Sample Pattern in Culik (Sample 1)

Unlike the case with the first sample, where the direction of the holy place is in the direction of *kaja-kauh* (northwest), in this house, the direction of the holy place is northeast which in the local orientation is the direction of *kelod-kauh*. Therefore, in this case, based on the local orientation, the shrine's location here is the most profane direction (Figure 5).

When someone enters this house, the first thing they meet after passing through the gate is the bedrooms on the left and right, and at the end of the house, there is a kitchen facing each other with the holy place. The orientation of this kitchen is *kelod-kangin*, which refers to Lord Brahma as the god of fire and the origin of life in the world and the origin of activities in traditional households. Where in this place, the first-morning activity carried out by residents is cooking.

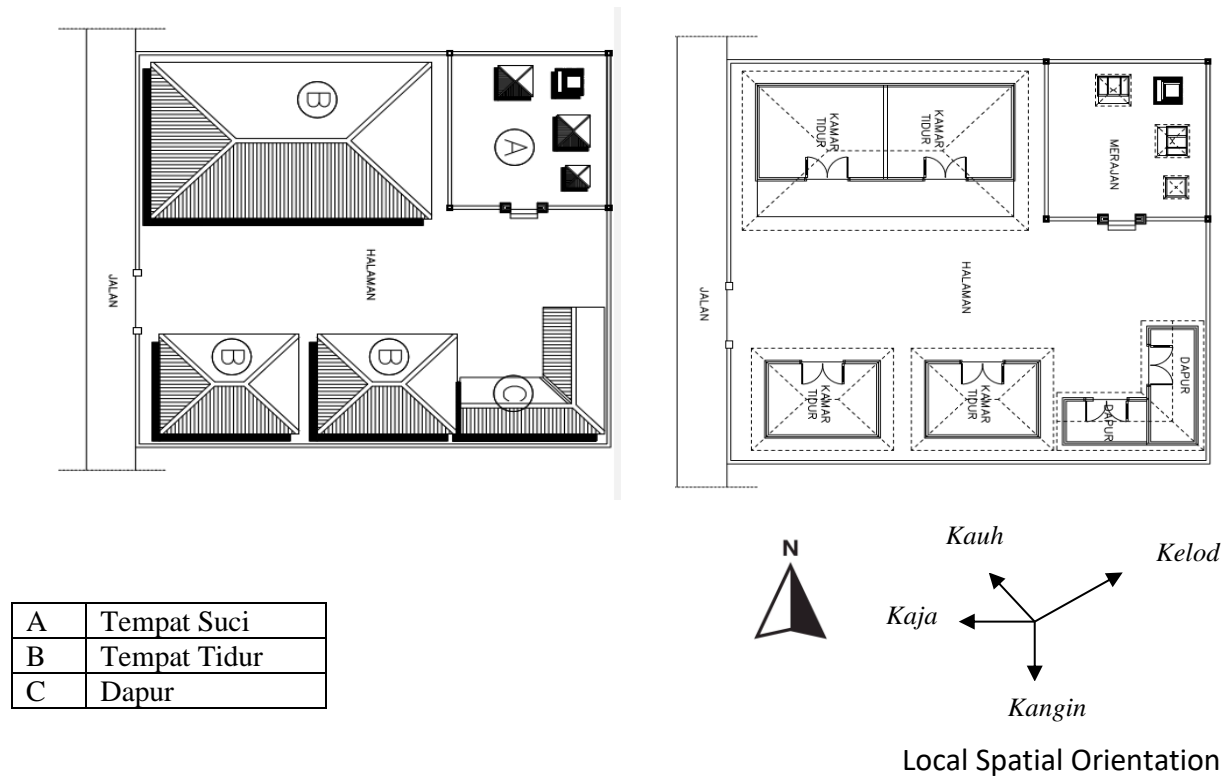


Figure 5. The House Sample Pattern in Culik (Sample 2)

### Responsive Tourism Facility Design to Covid-19

For outside the building, it is possible to be as comprehensive as possible to be creative in the natural landscape, but inside the building, what needs to be paid attention to are: Lighting and Air conditioning. In architectural design, windows are positioned to allow for adequate air circulation, and because air circulation is critical for human health, poor air circulation and a lack of natural light can result in disease, particularly with the covid-19 virus. This is very likely if the lack of lighting and adequate air circulation causes the virus to take a long to adhere to the building's materials. In buildings, for that architectural design, it is necessary to apply adequate lighting and good air circulation.

The use of air conditioning, which is widespread in Indonesia's tropical and hot air, will undoubtedly contribute to the room's coolness, preventing users from becoming hot and quickly sweating. However, this condition is a way to spread covid-19, where the covid-19 virus will quickly spread. AC can cause the covid-19 virus to live for an extended period due to air conditioning. Therefore, air-conditioned rooms need to be sterilized and kept clean so that the Cover Shrub Shade does not become a general transmission source. In addition, the use of central air conditioning may be dangerous for public spaces. Therefore, it is better to use partial air conditioning combined with natural air and lighting so that air conditioning in the room can be adjusted as needed for rooms with central air conditioning. The thing to note is that it is routine and continuous to sterilize the room and clean the room so that the virus does not live long in materials often touched by humans, such as door handles, stair railings, elevator buttons, absent fingerprints, escalator railings and travelators.

Sanitation and waste management, with covid-19 where the virus is transmitted through humans and can last a long time if attached to an object, new problems will arise; namely, any waste: a) Mask waste, if many people use one mask at a time used and disposed of, the question is where to dispose of it, if there is one patient under surveillance or asymptomatic person uses a mask and is dumped in the trash in general, then it is possible to become a place of transmission, as well as hospital waste treatment for covid -19, more careful management is needed, for a large hospital it must have good waste management standards, what if it is not a hospital (only an emergency place) of course it will be hazardous, therefore with the standards from WHO and implemented by the task force, it is ensured that hospital waste will be safe because it is always strictly controlled. The problem is that mask waste needs a more detailed explanation, is it burned, disposed of in a place that has been given a disinfectant, and tissue waste to wipe the nose, mouth and sneezing cover, where to dispose of it. Hence, it is necessary to provide a sterile and safe place that is not in direct contact with non-hazardous waste because it is very likely to infect waste managers or collectors (this needs further study and SOPs from the ministry of health) and should be implemented.

The concept of handwashing has implications in the design is to place water and soap containers. The handwashing place will be a dangerous place too, where many people will touch the faucet material, both washing water faucets or soap button faucets. Therefore, in planning and design, it is necessary to think about automation or the way so that anyone does not touch soap faucets and faucets by everyone. This handwashing is best placed before users/visitors enter the area to minimize the spread.

### **Traditional Architectural Component in Tourism Activities**

Designers must apply traditional architecture and ecologically sound design to express local culture through the values of beliefs and cosmological symbols utilized in architectural form elements. It is not uncommon for traditional architecture to be linked to the concept of architectural ecological design. With this design concept, it is believed that global warming can be reduced to maintain the Earth's temperature. A design method that incorporates nature and technology is known as eco-architectural design (nature as the design basis) (Fathony & Alfin, 2017).

Although the COVID-19 epidemic has necessitated the installation of similar components in numerous tourist establishments, Coronaviruses are a broad family of viruses that can cause illness in humans and animals. Acute respiratory infections such as the common cold and Middle East Respiratory Syndrome (MERS) are among the most common causes of respiratory disease in humans (Fauci et al., 2020; Lai et al., 2020). Severe Acute Respiratory Syndrome Coronavirus (SARS-COV2), a new form of Coronavirus found in humans during the epidemic in Wuhan, China, in December 2019, caused Coronavirus Disease 2019 (Covid-19) (Lai et al., 2020). Fever 38.3 C, dry cough, and shortness of breath are the most common symptoms (Tian et al., 2020; Wang et al., 2020). To confirm the diagnosis of COVID-19, those who have travelled to an infected nation or who have had intimate contact with a person who has COVID-19 will undergo further laboratory tests (Marinova et al., 2020; Zhou et al., 2020). Covid-19 can be prevented by washing hands often, keeping a distance, avoiding touching eyes, nose, and mouth, covering mouth and nose, coughing, and sneezing, and staying at home (World Health Organization, 2020).

To increase tourism potential after COVID 19 and pay attention to the COVID 19 protocol, the development of tourist villages needs to be supported by the socio-cultural environment and the environment of rural communities (Alipour and Kayaman, 2011; Randelli et al., 2014). Unfortunately, community settlements and infrastructure only occupy a small area (Okech et al., 2012) of the entire cultural landscape dominated by agricultural areas, forests, rivers and mountains. However, residential settlements

are an essential part of developing tourist villages where the form of buildings and residential areas and activities in them is a separate identity of a community that can provide its own experience for tourists.

Topographical conditions are generally in the cultural landscape of Mount Belibis or more popularly known as Mount Lempuyang, which is hilly and tends to form a linear settlement pattern like the Bangle hamlet. Located in a hilly area, this village has a unique residential area wherein each housing consisting of several residential units are not from one family. Traditionally, buildings use materials available in the vicinity, such as bamboo and wood with earthen floors. The uniqueness of the settlement system is a linear system that is used not only in settlement patterns but also in residential patterns. The holy place is positioned in the main area, namely in the direction of *kaja*, which means towards the mountain, the building where he lives extends facing each other on the site core towards the *kelod* (towards the low) a shaded and entrance are on the *kelod* side. Meanwhile, the service area is located behind the building, which is the furthest distance from the parcel core, so that the parcel core called *natah* has an essential value in a house (Yudiantini, 2018; Yudiantini and Jones, 2015).

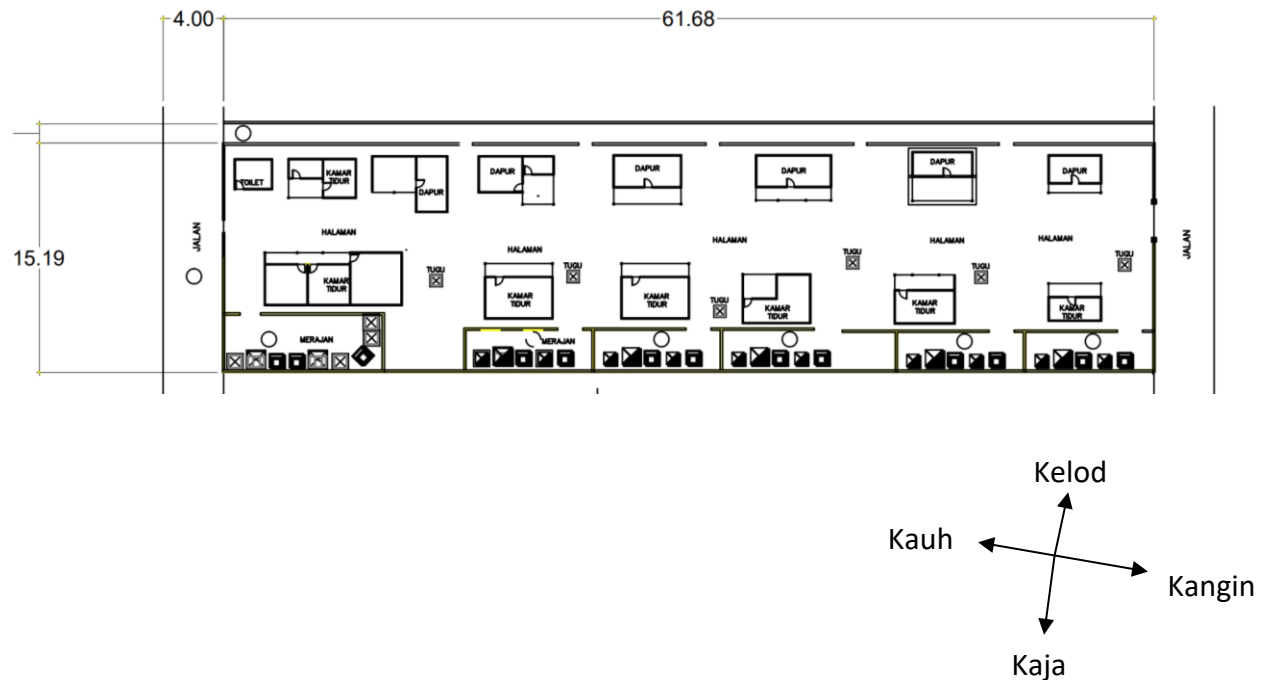


Figure 6. The House Pattern in Bangle

The buildings that tend to be small like other traditional buildings, the building model in Bangle hamlet seeks to provide cross ventilation for the exchange of fresh air into the building to support efforts to prevent the accumulation of viruses in the indoor space. A healthy residence is made up of numerous components, including both private and public places. Sunlight may enter each room directly, allowing the area to receive heated air and remove moisture. Because humidity tends to encourage mold to multiply, the room in the house does not have much moisture. The materials utilized are safe for residents because they are not readily damaged and porous, do not contain toxins and rapidly become moldy. Building materials that are harmful or break efficiently run the risk of harming or killing the house's occupants, while materials

that are toxic and quickly moldy run the risk of causing sickness in the tenants, even if the symptoms do not manifest themselves for years. The presence of trees/plants around buildings serves as an oxygen source, a windbreak, and a source of sunlight.

Thermal comfort was considered when building the classic Balinese pavilion, including the pavilions in Bangle, built in a tiny space of three to six m<sup>2</sup>. It was divided between the roof and the wall in order to meet the requirements for fresh airflow. Because of this configuration, there was no restriction on mobility or coverage of the entire space from one side to the other (Figure 7). However, the distance generated two gaps, one for supply and one for exhaust, with one element of supply blowing air into and another element of exhaust pushing air out of the gaps (Laliberte, 1996; Trimariato, 2003).

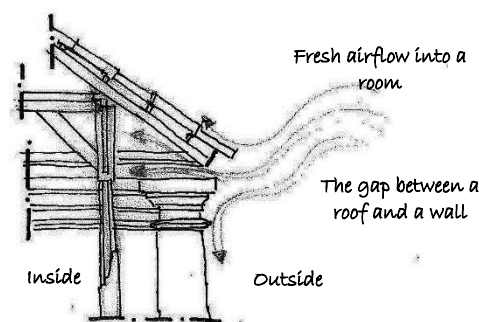


Figure 7 Fresh air flows in the traditional Balinese house pavilion

The unique shape of the building and the parts of the building that are thick with cultural activities are very supportive factors for developing the tourism sector in agricultural areas. This agricultural sector has added value that supports the community's economy and can maintain the local culture, which is very popular with both domestic and foreign tourists (Adhika and Putra, 2021; Putra et al., 2015). The development of the area as an integrated area between agricultural culture and the daily life of the population is an essential component in the development of unique tourism and has its character to attract tourists to visit and keep visiting in the future.

## Conclusions

The use of traditional components in tourist facilities is essential and has become an exciting model for travelers. However, the traditional components, especially in tourist facilities in Bali's east part, have never been applied. The traditional component and pattern are the resources to attract tourists and are helpful in the covid-19 pandemic, especially about cross-ventilation because the transmission of fresh air into the room helps preserve the room's health.

Several innovative designs have been built to resolve the need for natural air movement and sunlight in which people installed a concrete gutter in between a roof and a wall. From the owner's point of

view, this strategy is an alternative way to get more space to accommodate their operations and resolve natural air circulation and sunshine into the interior.

The building's design and culturally rich sections help to strengthen the tourism facilities. This tourism industry adds value to the community's economy while preserving local culture, popular with domestic and foreign travelers. Producing the area as a tourism area using culture and daily life as references in designing tourist facilities and addressing COVID-19 protocol is the appropriate way to develop healthy and attractive tourism. The tourist facilities are distinctive and have their character to attract and retain tourists.

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# HEALTH TOURISM AS AN ALTERNATIVE HALAL WAY TO IMPROVE TOURISM IN WEST SUMATERA

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## Abstract

The tourism industry is not being overlooked as the government is planning tirelessly to develop this sector. Tourism is growing prominently as a way to improve the livelihood of the local people. West Sumatra's tourism industry is expanding in new ways to attract visitors. Tourism stakeholders are currently attempting to develop tourism in West Sumatra. However, there are cultural conflicts in improving the West Sumatera tourism industry, resulting in the constraints of 5S (sun, sex, sights, savings, and servility) in the community. This research aims to find an alternative way to improve tourism that aligns with the community guideline. As a result, an alternative way to enhance tourism in West Sumatra is needed to resolve the 5S concern. The emergence of halal tourism is seen as a new chance to improve tourism development in West Sumatera since halal tourism aligns with Minangkabau community beliefs. However, due to the resource's potential, other alternative tourism is an excellent chance to succeed in West Sumatera. To comply with the community guidelines and values, health tourism is proposed as a possible way to improve tourism in West Sumatera. Within the current state of medical facilities and extensive viability of wellness tourism, the attraction of health tourism can be a practical way to help design tourism development in West Sumatra that is compliant with community beliefs. The research design of this study is a descriptive qualitative method. The data are obtained by two techniques of data collection, observation, and literature review.

**Keywords:** Tourism, West Sumatera, halal, alternative, health tourism

## Introduction

### Background

Tourism has risen to become one of the most profitable industries in the country. The data shows that tourism contributed 4,1% of Indonesia's total GDP in 2017 (OECD Tourism Trends and Policies 2020, 2020). Although tourism contributes to economic growth, the industry is not growing equally. Infrastructure, local community, and other vital parts of the tourism business should all be enhanced significantly. In other words, the development of the tourism industry is utterly urgent to optimize its benefit.

West Sumatera is located in the west of Indonesia and is one of the provinces in Sumatera island. West Sumatera is fronting the Indian Ocean to the west and is bounded by the provinces of North Sumatera, Riau, Jambi, and Bengkulu (Britanica, 2016). West Sumatera has nature, local communities, beaches, and islands. As a result, the tourism industry in this province has immense potential. The ethnicity of the local people in West Sumatera is called Minangkabau. The majority of Minangkabau people are Muslim, and the local community in this province is mainly rooted in the mosque communities. The philosophy of the Minangkabau people is "*Adat Basandi Syarak, Syarak Basandi Kitabullah*", which means that their culture is based on Islamic values, the value of which is based on the holy Al Quran.

The advent of cultural conflict impedes tourism development in West Sumatera. The clash between Minangkabau value and the image of tourism creates stagnation that results in 5S (sun, sex, sights, savings, and servility). According to Hasanuddin (2009), Minangkabau people refused tourism due to the immorality that bounded in tourism (Hasanuddin, 2009, p.8). Moreover, Minangkabau people believe that tourists who want to enjoy tourism in West Sumatera can be filtered based on their respect for Minangkabau's customs. Therefore, alternative tourism aligned with the Minangkabau value is needed to solve 5S and the tourism industry that refers to Minangkabau's philosophy at all costs.

### **Research Objectives**

This research aims to find the solution for the cultural conflict within the tourism industry. This research ought to see the improvement of the tourism sector in West Sumatera using alternative tourism that would not concern the 5S. In the World Halal Tourism Award of 2016, West Sumatera has been named the best halal tourism destination (Indonesia.Travel, 2021). Nevertheless, the locals are still unfamiliar with the concept of halal tourism. The relation between health tourism and halal tourism is that health tourism can be a part of halal tourism. Mostly halal tourism is related to the cuisine, gourmet, and food-related, while it can be in other forms. Halal tourism is a type of tourism that facilitates Muslims based on Islamic teaching (Mohsin, 2015). In other words, health tourism is a form of tourism compatible with the halal concept and is aligned with specific cultures. As a result, halal tourism can be in alignment with West Sumatera philosophy. However, alternative tourism is required to boost the tourism industry. In other words, the more sub-sector of tourism in West Sumatera can help the tourism sector improve significantly.

### **Literature Review**

West Sumatera says "*Alam Takambang Jadi Guru*", which means we ought to learn from nature constantly. Nowadays, the distortion of the value can be a hurdle for the local people to strive. One of the sectors that impacted is the tourism industry, as the 5S controversy created a stigma in the community regarding tourism. They tend to think that the culture will change due to globalization, and tourism is one of the factors that could threaten Minangkabau's culture. The tourism industry is coveted economically yet rejected and feared by the Minangkabau people (Hasanuddin, 2009, p.6).

Moreover, people in West Sumatera rejected the customs that bound the tourism industry. Referring to the people in West Sumatera, there is a 5S image of the tourism industry as follows; sun, sex, sights, saving, and servility. Thus, the tourism destination tends to be used for prohibited activities such as courtship, liquor, gambling, and drugs (Hasanuddin, 2009, p.8). To resolve this cultural conflict in the tourism industry, the government established a clean tourism program. Nonetheless, it became ambiguous to people's attitude and the development of West Sumatera's tourism industry. The stagnation of the aftermath from cultural conflict creates alienation towards the tourism industry. The corporate identity crisis in West Sumatera occurs from the neglect of the sector from community (Sawirman and Emrizal, 2008).

Halal is a term used to describe adhering to Islamic teachings. Halal is an object or action permitted to be used or taken to refer to Islamic Law (Olya and Al-ansi, 2017, p.280). Halal tourism is a type of tourism that sticks to Islamic values. This type of tourism should be following halal conception, rights, and interests (Mohsin, Ramli, and Alkhulayafi, 2015, p.2). The halal concept has required the understanding of the Holy Qur'an that tells Islam is about leading a good life, humankind, and balance between spiritual and material needs as human beings (Mohsin, Ramli, and Alkhulayafi, 2015, p.2).

In divine revelations, Muslims believe that every human activity has an ethical quality characterized by *qubh* (ugliness, unsuitability) or *husn* (beauty, suitability). There are also five

subsumed human actions, including approved, mandated, reprehended, designated as 'legally indifferent,' or otherwise forbidden. Only the 'legally indifferent' category allows for human intervention or choice; otherwise, Islamic law covers all aspects of human behaviour, such as food and drink, clothing, entertainment, and way of life. Other religions may be surprised to learn that Islam likewise determines whether foods and beverages are Halal (permitted) or legal (Mohsin, Ramli, and Alkhulayafi, 2015, p.2).

Alternative approaches are required to improve the tourism industry in West Sumatera. Since Muslims make up most of the population in West Sumatera, the emergence of alternative tourism strategies should be aligned with Islamic teachings. As a result, health tourism can help resolve the cultural conflict and provide a viable alternative that aligns with the community values and guidelines. The improvement made by both the government and the stakeholders has reached a new era of hospitality and wellness in West Sumatera. The local community is also the main contributor to the success of health tourism. It increased job opportunities that benefited the local community itself. However, we try not to be the generator of the spiritual economy that contradicts the value of halal tourism.

Health tourism has become a phenomenon of the twenty-first century. Health tourism combines health care with hospitality, allowing patients to relax while receiving treatment. Medical tourism, according to DeMicco, is turning into wellness tourism, with the primary medical facility surrounded by supplementary services and the idea of patients being health-conscious (DeMicco, 2017). According to Hall (1992), who cites Van Spielen, health tourism has five components, each of which identifies a more specific market segment:

1. Sun and fun activities
2. Engaging in healthy activities, but health is not the central motive
3. The principal motive for travel is health
4. Travel for sauna, massage, and other health activities
5. Medical treatment

On the contrary, Smith and Puczko argue that the concept of wellness is different in different contexts and countries (2009, p.7). They define health tourism within two main types of tourism; medical and wellness. They expand the concept of health tourism into broad to specific categories. Referring to the types of health tourism, Smith and Puczko divided it into several parts, as shown in the table below.

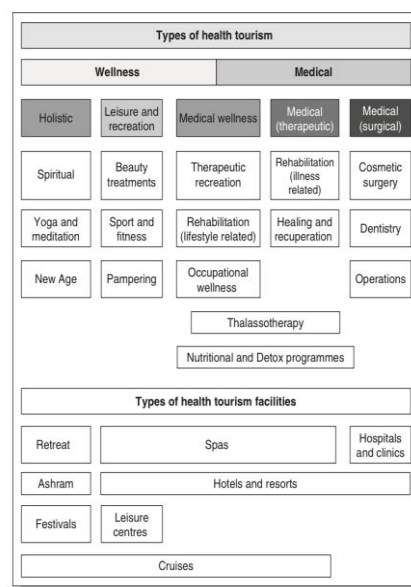


Figure 1.2  
Spectrum of Health  
Tourism. Source: Smith  
and Puczko.

The table above depicts the many types of health tourism that differ slightly. Medical and wellness tourism is the most well-known type of health tourism. On the other hand, medical wellness is a sort of tourism that falls somewhere between medical and wellness tourism. Medical tourism is divided into medical-surgical and medical therapeutic. Medical tourism and medical wellness are slightly the same. The difference is that medical tourism is more into healing towards the illness. In comparison, medical wellness is more into rehabilitation for lifestyle and therapeutic.

Medical surgery mainly focused on surgical procedures such as cosmetic surgery, dentistry, and all kinds of operations. A thalassotherapy is a form of therapy that uses seawater; this therapy can be included in both medical wellness and medical treatment. Wellness tourism is divided into holistic and leisure, recreation. Therefore, a holistic approach is used to support a whole person, not just health-related concerns, and its concern to all that considers all aspects. The aspects in holistic are physical, occupational, social, mental, and emotional. The spiritual, yoga, and meditation are concluded holistically to provide all the needs of humans, such as their physical, emotional, and spirituality. Moreover, leisure and recreation focused on the additional support for humans, which they can enjoy themselves in beauty treatments, sport, and fitness.

In addition, the list includes health tourism facilities other than hospitals and clinics. In this correlation, facilities are required to optimize all types of health tourism. The cost savings for patients drive health tourism growth; in developing countries, it will save more than 50%. On the other hand, health tourism has emerged as a viable option for patients seeking to feel less lonely and concerned while undergoing treatment. As a result, health tourism has emerged as an alternative tourism option to increase the number of visitors and unrestricted visitors.

## **Methodology**

This paper uses a qualitative approach that aims to analyze the cultural conflict within the tourism sector in West Sumatera. In qualitative research, we may measure aspects of social life as part of a more extensive process in which we simultaneously develop new concepts or theories. Integrate measurement with data collection and theorizing instead of managing it as a separate step in the research process (Neuwman, 2014: 133). The data used in this research were analyzed and described clearly, systematically, and objectively. The data were gained using several research instruments. They are the researcher themselves, observation checklist, and documents. The observation was done by potential analysis to form an alternative form of tourism in West Sumatera.

## **Results and Discussion**

### **Halal Tourism**

Halal branding could help to ease the stigma to prevent the 5S decline in local communities. After winning several awards for the success of halal tourism in West Sumatera, it seems that halal branding is necessary to win the local heart. The market of this particular tourism is the Muslim, both local and foreigner from Asia and the Middle East. Nevertheless, the stagnation of halal tourism stops in the gastronomical area by the fame of rendang. Instead, West Sumatera has many more to offer other than its culinary delight. With the richness of natural and cultural sources, the slow development of tourism is utterly unfortunate. The emergence of alternative tourism is mandatory to increase the development of tourism in West Sumatera. As for the branding and the target market similar to the halal-ism in West Sumatera, other parts like Zanzibar have gone through a significant exploration into tourism. To comprehend the possibility of halal tourism expansion, a case study in Zanzibar is the best approach to know the potential of halal tourism in West Sumatera.

Halal tourism is growing significantly in South Africa. In order to reach the market, the stakeholders in the industry made a significant effort. The stakeholders in the tourism industry also improve the facilities, make sure the prayer room is provided, halal cuisine and beverage, private pool for women. In 2013 South Africa was recognized as the third most halal-friendly country in the non-Muslim world (Ali, 2017, p.13). Moreover, the package in South Africa provides all of the halal tourism concepts and is friendly for Muslims. In addition, the tourism stakeholders in South Africa have a better understanding of the halal tourism concept, halal certification, halal food and drinks, and all of the amenities in the tourism industry to improve the tourism sector in South Africa (Ali, 2017, p. 16). In South Africa, a travel management company provides the halal experience for all the visitors and eases the Muslims to take the package based on Islamic teaching. Therefore, a reasonable implication and better understanding of halal tourism can help this particular tourism industry grow. In the case of South Africa, halal tourism has been recognized worldwide. West Sumatera can learn from South Africa to apply halal to the tourism industry.

### **Health Tourism: Medical Tourism**

Health tourism is one of the areas of tourism that are aligned with the community guidelines and values. After the cultural conflict and clashes by the conventional tourism resulting in 5S (sex, sun, sight, saving, and servility), it is essential to be hand in hand with the locals. The government and the stakeholders are focusing more and more on the infrastructure and exploring how tourism can evolve in West Sumatera. One of the alternative forms of tourism viable to be applied in this province is the emergence of health tourism, both from medical and wellness tourism.

The emergence of health tourism is due to people seeking the quality of services they want to experience, including medical care and wellness. On the other hand, people getting sick can ruin their vacation schedule. Health tourism helps them get treatment while doing the vacation. For instance, surgery combined with a trip to the Taj Mahal, a photo safari on an African veldt, or staying at a hospital that feels like a luxury hotel. Nowadays, people tend to search for their symptoms due to advanced technology. Therefore, that helps the health tourism growth (DeMicco, 2017, p.4). Health tourism optimizes the advanced technology to bridge health care with hospitality. People can easily access healthcare worldwide through the internet, looking for the best treatment with fun packaging to explore one place. In other words, health tourism has become a potential niche in the tourism industry.

In Malaysia, health tourism generates enormous revenue for the Malaysian government. It was reported that the gain was MYR 1,700,000,000 in 2019 and reached 1,220,000 tourists for health tourism (Malaysia Healthcare Travel Council, n.d). The medical centres and facilitators have won numerous awards, and it helps Malaysia's health tourism grow significantly. Patients Beyond Border is a famous resource in Medical tourism, and it aims to connect healthcare stakeholders internationally. Patients of Beyond Borders listed Malaysia as a top 10 tourism destination in the world. Through the Malaysia Healthcare Travel Council, the Malaysian government created the newsletter, expo, and conference on healthcare travel. Therefore, Malaysia's health tourism is increasing every year. The excellence of health tourism in Malaysia is one of the examples that can be implemented in other countries.

The health tourism success in Malaysia is one of the reasons why it could be applied as well in West Sumatera. Since this type of tourism is incredibly famous and favoured by the Muslims in West Sumatera, it opens up a significant opportunity to follow these tourism steps. These past decades, the government and the stakeholders of West Sumatera have been trying to improve the infrastructure that led to the emergence of health tourism. One of the pioneers of this medical tourism in West Sumatera is the Brain Hospital of Drs. Moh. Hatta in Bukittinggi. This hospital provides end-to-end services for stroke patients. The package includes the best hospitality service by the expert who accompanies the

patient to take the vacation felt therapy (Yankes, 2021). The best facility offered by this hospital is the stroke bridge as the highlight of the experience.

As for the capital of West Sumatera, Padang city, the hospital's infrastructure in Padang has improved significantly. The mall-like hospital is the new generation of stakeholders trying to market their hospital in West Sumatera. Semen Padang Hospital and the latest improvement of RSUD dr. Rasidin is the model of convenience for hospitals in West Sumatera. Another big architectural gesture to market health tourism is the RSI Siti Rahmah. RSI Siti Rahmah built a grand mosque for the visitors and the patients in this hospital. This mosque lures the attraction of Muslims as part of halal branding that achieves a breakthrough success in West Sumatera.

Another part of health tourism that we can explore in West Sumatera is wellness tourism. The importance of self-care in the recent era is also the sole reason we could improve this type of tourism. Moreover, within wellness tourism, the importance of the culture of West Sumatera is also being experienced by the tourists. The advancement on the medical part of this tourism is inducing the viability of this tourism in the future.

### **Health Tourism: Wellness Tourism**

Another part of unexplored health tourism is the wellness tourism in West Sumatera. The following idea is to expand the area of health tourism to wellness tourism to improve the local community and community-based tourism. There are numerous local ways as their significant parts of the culture that can be marketed as wellness tourism. West Sumatera possesses a vast land of herbs and extensive pharmacology still unknown to the outer world.

Wellness tourism is well known in Ubud, Indonesia, through the book entitled; *Eat Pray Love* and received worldwide recognition. In Ubud, the potential can be used from nature, starting from indigenous healing traditional, medical services (*usada*), spiritual tradition, and clinic spa offered by the accommodations provider in Wellness tourism (Suteja, Ardika, and Pujaastawa, 2018). One of the awards that Ubud receive is the Best Destination Spa in Asia Spa and Wellness Festival Gold Award. Ubud also received The Best Spa in the world by Berlin Based Fitness Magazine Sense Spa and Annual International Tourism Bourse (ITB) in Berlin 2009 (Suteja, Ardika, and Pujaastawa, 2018). Wellness tourism can also become one of the potential tourism industries implemented in West Sumatera. Therefore, exploring, researching the potential, and training the human resources in West Sumatera is needed to improve the tourism industry.

One of the best wellness activities in the local culture is the batangeh, known in the spa world as a sauna. Batangeh is a sauna with herbs. Batangeh has two kinds of types; wet and dry. Batangeh uses essential oils that are from seven of the local herbs in West Sumatera. Among them are kaffir lime leaves, lemongrass, cinnamon, ylang, patchouli, cloves, pandan, and extracts from two spices: turmeric and lemongrass leaves (Nelwatri, 2016). Batangeh functions as medication and treatment to the body. It is formally used to maintain feminine hygiene only. However, the development of batangeh covered the whole-body area. Nowadays, it is used by the bridal spa and afterbirth care to prevent the vaginal area from odour and restore the uterus' function after birth.

Bekam is also the other part of sunnah wellness tourism that is famous in West Sumatera. This treatment originated from the ancient Egyptian tradition (Sari, Salim GP, Ekayanti, and Subchi, 2018). Bekam is advised in Muslim teaching to regulate better blood circulation. Bekam is proven to prevent blockage and illness by removing the damaged blood cells by cupping in the area of spines. In West Sumatera, bekam is available in the herbal houses run by the local communities. Bekam is also available as a home service treatment.

Batangeh and Bekam are only examples of how wellness tourism can strive in West Sumatera. The proper branding and marketing would help tourism to grow and exceed its stagnation. Other possible wellness tourism may emerge from time to time. The need to urge the local community to

change their perspective about tourism and think of it as the new source of income might affect the domestic revenue. That way, alternative tourism is crucial for West Sumatera to profit from the tourism industry.

The advancement of wellness tourism needs to be improved as the option to expand health tourism. Within the local culture and the conflict due to conventionality in tourism, West Sumatera needs to sort how they see tourism. Community-Based Tourism should be overlooked as the way to grow the tourism industry. The case study from the other part of the world needs to be seen as an educational source for West Sumatera to advance tourism. The importance of educating ourselves more in tourism is crucial to the growth of the local economy. For wellness tourism in West Sumatera to be known, the government, the stakeholders, and the local community should work hand in hand on working together towards this matter for all of us to have a better tourism industry.

### **Conclusion and Suggestions**

Tourism education is crucial due to the development of halal and health tourism in West Sumatera. Health tourism in West Sumatra is the new evolution of how tourism can rise in this province. Following the success of halal tourism, health tourism can be a valuable way to enhance tourism. Not only based on the community value and guidelines, but this type of alternative tourism also improves the state of affairs in the rural area of West Sumatera. The recent finding in tourism within health infrastructure advancement is seen as the resolvent in enhancing the tourism sector. Within the unexplored region of wellness tourism, this type of tourism is also a viable option to enlarge the health tourism industry in West Sumatera. In the future, the implementation of ideas other than health tourism is utterly valuable to surpass the cultural conflict regarding tourism in West Sumatera.

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# ENRICHMENT OF CREATIVE, ARTS, AND CULTURAL INDUSTRIES TO SUPPORT QUALITY TOURISM TOWARDS NEW NORMALITY

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## Abstract

This study aims to transform and formulate the practices of commodifying the role of innovation in creative, arts, and cultural industries to generate policy recommendations (policy briefs) in realizing a super-priority development program for tourist destinations, as a new power of the Indonesian economy. This research consists of 4 work breakdown structures (WBS), namely; revitalization, commodification, governance, public appreciation, and literacy. The position of the WBS in this research is the commodification of the practices and transformations of the creative, arts, and cultural industries that produce the concept of quality tourism criteria and standards. The focus of the Work package (WP) of research is the creative, arts, and cultural industries. The transformation of the work breakdown structure (WBS) describes the existence of 16 creative, arts, and cultural industrial sectors as the strength and basic capital of quality tourism. The research method is carried out with a qualitative descriptive approach, which explains a description of the research data specifically based on natural and social events that occur in the community. The data collected in the field is data related to the existing categories from the research results, namely the Tourism, Arts, and Cultural indicators of local communities at the provincial and district/city levels by closely observing aspects of cultural heritage preservation and involving local communities, namely: Sustainability of Creative, Arts, and Cultural Industries of the Local Community in Supporting Quality Tourism in National Super Priority Destinations (DSPN) in Borobudur, Yogyakarta, Prambanan, and Central Java)

**Keywords:** Creative, Arts, and Cultural Industries, Quality and Sustainable Tourism

## Introduction

### Background

The reference that has been referred to after the COVID-19 pandemic period is knowing a new economic philosophy for Indonesia that is just, namely a strategic sector and a medium for integrating programs and activities between development sectors, which is set to be a development priority, namely the tourism sector. The purpose of being a development priority is to be able to drive the nation's economy. As stated by President Ir. Djoko Widodo, tourism is the key to development, prosperity and happiness. There are several reasons why the tourism sector should be encouraged to develop; first, the increase in tourism destinations and investment in Indonesia is making tourism a key factor in export income, job creation, business development and infrastructure that has resulted in various latest innovations including the creative industry sector since 2009 until now. Creative economy is the creation of added value based on ideas born from the creativity of human resources and based on knowledge, including cultural and technological heritage. The meaning of creativity contained in the definition of creative can be seen as the capacity or effort to produce or create something unique, creating a solution to a problem or do something different from usual.

Creativity is a driving factor for the emergence of innovation or the creation of creative works by utilizing existing inventions. The creative economy can be a driver of sustainable economic growth because ideas and creativity is a resource that can always be renewed. Creativity will give birth to innovations and inventions that can not only multiply productivity but also increase added value.

Creative industry does not only produce creative works that can be consumed by end consumers but can also be utilized by other sectors. One of the sectors that utilize the creative industry is the tourism sector. The creative industry mapping study conducted by the Ministry of Trade of the Republic of Indonesia in 2007 also used the same reference definition of creative industry so that the creative industry in Indonesia can be defined as "Industry originating from the use of creativity, skills, and individual talents to create prosperity and employment opportunities. work through the creation and utilization of the creative power and creativity of the individual.

The creative industry is an industry that is different from other industries. Creative industry produces innovations or ideas as the main products to be sold (Kemenparekraf/Baparekraf Strategic Plan 2020-2024). This then makes the creative industry in dire need of support from various sectors, some of which is the tourism sector. Why is the tourism sector the closest sector because at this time, not only tourists can see and observe local culture and traditions, local community activities, or tasting local culinary delights, they can also be involved in it by studying, participating in the production process, and participate in spreading the product. Local traditions of Traditional culture as a source of inspiration and as a tourist attraction. Indonesia is very rich in traditional culture which is a custom that applies to every ethnic group. There are more than 300 ethnic groups in Indonesia, or to be precise, 1,340 ethnic groups according to the 2019 Central Statistics Agency census.

Indonesia has the largest number of ethnic groups in Southeast Asia. This means that Indonesia has a diversity of traditional cultures which have tremendous potential to be a source of inspiration. Cultural traditions can be grouped into intangible culture and cultural artifacts/objects. Intangible culture includes rhymes, folklore, dances, and traditional ceremonies. Meanwhile, cultural artifacts/objects include regional clothing, traditional containers, weapons and traditional houses. In everyday life, traditional intangible cultural products and artifacts are not separated but become one unit and complement each other.

According to Hughes, H. L. (2002) Every type of traditional culture, both intangible and cultural artifacts/objects can be a source of inspiration to be developed into commodity products from commodification. Until now, there are 4,156 intangible cultural heritage found throughout Indonesia. Each region can develop regional specialties that take inspiration from the cultural traditions of their respective regions. The richness of Indonesian traditional culture is local wisdom (local genius) which can be an endless source of inspiration. According to Richard & Wilson (2007), in traveling, tourists will always focus on what authentic experiences will be obtained in their travels. The areas of Borobudur, Yogyakarta and Prambanan are rich in cultural heritage, museums, tourist villages, and other tourism objects related to culture, the data are as follows.

Table 1. Number of Cultural Conservation in Borobudur Yogyakarta Prambanan.

No	Types of Cultural Heritage	Number of cultural heritage
1	Immovable cultural heritage	895 units
2	Movable cultural heritage in the inventory of Cultural Heritage Preservation Hall	1939 units
3	Movable Cultural Heritage with local inventory number	3541 units
4	Immovable cultural heritage determined by the minister	60 units
5	Immovable cultural heritage determined by the governor	73 units
6	Cultural Areas determined by the Minister	1 unit
7	Cultural Conservation Area determined by the Governor	6 units

Source Culture Service, 2014

Creative industry needs support from various sectors, including the tourism sector, especially cultural tourism and creative tourism. This sector when put together becomes a great strength for Indonesia. Because it covers the entire system of social life as well as a developing creative industry, and culture cannot be treated as just another sector among other sectors in human life. Culture should

be seen as the earth where every sector of human life grows. Quoting President Joko Widodo's words, "Indonesian people's DNA is culture," it cannot be denied that the lives of Indonesian people are closely related to the noble values of culture and tradition. The life of the Indonesian people is always based on the noble heritage and traditions of previous ancestors. Departing from this, we help preserve the cultural wealth that we have and are proud to recognize it as the original identity of the Indonesian people. Including the emergence of creative industries from various perspectives having a big role in providing strength and progress, including culture and as the original identity of our society.

The Ministry of Tourism and the creative economy encouraging the creative industry sector is evidence of the merging of the nomenclature of the ministries, namely the ministry of tourism and the creative economy. The Ministry of Tourism noted that the foreign exchange contributed by the Indonesian tourism sector in 2018 reached US\$ 19.29 billion or almost reached the target of US\$ 20 billion proclaimed by President Jokowi in 2019. The data comes from the number of foreign tourist visits (tourists) based on BPS, 2018 closed with an achievement figure of 15.8 million. Then their spending or spending while traveling and in the country is US \$ 1,220 per head per visit or ASPA (average spending per arrival). The spending figure of US\$ 1,220 per visit is already a combination of foreign tourists from 19 immigration main gates totaling 13.3 million foreign tourists, plus 2.71 million foreign tourists from other gates, including those from cross border festivals. So the total is 15.81 million foreign tourists and the average is US\$ 1,220. The foreign exchange figure of US\$ 19.29 billion from 15.8 million foreign tourists in 2018 was conveyed by President Jokowi in his State Speech on Friday (16/8/2019) at the DPR RI MPR Building, Senayan Jakarta. The contribution of the tourism sector to GDP in 2018 reached 4.50 percent, and in 2019 it reached 4.80 percent (Maarif, 2019). On the other hand, on a global scale, the tourism sector is able to maintain growth, as indicated by 0.2% growth in GDP, 2.3% world exports, and an increase in the number of world tourists by 0.4 billion (Khumaedy, 2017).

In the table below, throughout 2020 the number of foreign tourists who entered Indonesia is only around 4.052 million people, this number is very concerning, because of the total, it only about 25% of the number of tourists who entered Indonesia in 2019. This also has an impact on state revenues in the tourism sector, including the creative industry sector. The issuance of large-scale social restrictions and the closure of access in and out of Indonesia, caused a decrease in state revenue in the tourism sector by Rp20.7 billion. The decline in foreign tourists has a direct impact on the occupancy of hotels in Indonesia. In January-February, occupancy was still at 49.17% and 49.22%. However, in March it became 32.24% and worsened when entering the month of April, dropping to 12.67%. The impact of the COVID-19 pandemic on the Indonesian tourism sector can also be seen from the reduction in working hours. Around 12.91 million people in the tourism sector experienced a reduction in working hours, and 939 thousand people in the tourism sector were temporarily out of work.

Table 2. Number of International Tourist Visits to Indonesia

Year	Number of International Tourist Visits to Indonesia	Percentage	Foreign exchange earnings (Billion US\$)
2008	6,234,497	-	7.347
2009	6,323,730	1.43 %	6.297
2010	7,002,944	10.74 %	7.603
2011	7,649,731	9.23 %	8.554
2012	8,044,462	5.17 %	9.120
2013	8,802,129	9.41 %	10.054
2014	9,453,411	7.39 %	11.166
2015	10,230,775	8.22 %	12.225
2016	11,519,275	12.59 %	11.206
2017	14,039,799	21.88 %	13.139
2018	15,810,305	12.61 %	16.426

2019	16,106,954	1.87 %	*latest data until 2018
2020	4,052,923	-74.84 %	*latest data until 2018

Source: Central Bureau of Statistics, 2020 & bps.go.id)

There are 2 approaches that have noble values for the Indonesian people between the creative economy and the creative industry. The creative industry as a new economic concept that relies on creative ideas, culture, and technology is believed to be able to become a new source of growth for the national economy in the future. The creative economy is a catalyst for economic growth amid the current slowdown in economic growth, the 2017 AEC. Creative industries are activities in the industrial sector that arise from the diversity of handicrafts and various products produced by the community. So that both are concept developments based on creative asset sources which are expected to increase the growth of economic potential. The creative industry is a part or subsystem of the creative economy, which consists of:

The focus of this research aims to transform and formulate the practice of commodifying the role of creative, arts, and cultural industry innovation into sustainable tourism development indicators to increase international competitiveness (tourism competitiveness) and to realize a super-priority development program for sustainable tourism destinations. These indicators are contained in Ministerial Regulation No. 14 of 2016 on sustainable tourism development. The formulation of the practice of commodifying creative and artistic industries is aimed at realizing value through the transformation of use-values into exchange values, such as creative industry works in the fine arts, such as sculptures, miniature forms of Borobudur architecture and other forms of crafts, only adopting and imitating existing products. has become a creative industry as a tourism attraction with commercial value. A form of commodification of the creative industry, this art reveals and explains how in practice it has the potential to enrich works of art to support the development of the creative industry so that the creative industry, art can be used as a tourist attraction. So that the creative industry is an industry that originates from the use of individual creativity, skills and talents to create prosperity and employment by generating and exploiting individual creativity and creativity.

Art enrichment in this study is seen as a supporting element in the creative industry that enriches the aesthetic elements of creative industry products. Creative industry means the creation of works and sharing of knowledge which is a manifestation of intellectual and creative expertise, which is a cultural development and industrial development with economic value for the sustainability of its ecosystem. According to Koentjaraningrat, fine art is defined as art that is enjoyed by humans with the eye, art is defined as sculpture, relief art including carving, painting and drawing.

The problem is the creative industry is the noble heritage of the Indonesian nation has been eroded in the global era and the industrial era 4.0 is because of the lack of preservation of richness of creative culture, art and culture based on the local works of our nation, but many creative industry works that adopt values from outside so that missing the essential essence of locality value. Some of the problems that are the main problems of the creative, arts and cultural industries in Indonesia are:

- a) There has not been an integrated increase in creative industry innovation and art enrichment that supports the creative industry within the framework of promoting a culture based on revitalization, commodification, strengthening ecosystems and governance as well as public literacy and appreciation.
- b) The creative culture of our society is still low because our society prefers and likes culture from outside which is positioned better than our nation's culture.
- c) The lack of relation in the importance of the creative industry sector, arts to other sectors that contribute to economic improvement, one of which is the tourism sector and creative tourism activities and cultural tourism.

## Analysis and Discussion

This research was conducted using the Grounded Theory approach which can be interpreted as a systematic approach that emphasizes the generalization of theories based on data in the process of conducting research (Creswell, 2009). This research is a qualitative research design that allows researchers to derive constructs and build theories from data directly collected by researchers, not from existing theories rooted in constructivism. The contribution of the constructivism paradigm in the grounded theory approach is mainly in the form of an effort to understand how research subjects construct social reality. In the context of Art Enrichment and Creative Industries, which are developed as tourism products in National Tourism Super Priority Destinations (DSPPN) are a link to build social reality at this time, especially in the era of the new normal. The grounded theory paradigm in this study produces at least four theoretical outputs according to Creswell (2009), including: 1) identify construction dimensions; 2) formulating and articulating typology; 3) presenting a conceptual framework and model, and 4) produce a proportional statement. The data in this study are proposed and collected through the stages of the method: Planned Interview, Documentation, Observation, Focus Group Discussion (FGD), Questionnaire, Library and Literature Study

The choice of national strategic areas, which include Borobudur, Prambanan and Yogyakarta, is a location that has repeatedly held Youth Economy Empowerment in Indonesia's Heritage Sites, Through Capacity Building and Sustainable Tourism programs, to improve the economy of the younger generation around world heritage sites. The economy of the community around Borobudur from 20 villages, through BUMDes, opens public spaces and business spaces with the Village Economic Center (Balkondes). The choice of research locations for National Super Priority Tourism Destinations (DPSN) in Borobudur, Yogyakarta, Prambanan, and Central Java is a response to the 2017 World Economic Forum (WEF) Travel and Tourism Competitiveness Report placing Indonesia in 14th place (out of 136 countries) for resources. natural resources and 23 for its cultural resources and business trips, capturing the main reasons for traveling. This increase in visitors (domestic and foreign), if not managed properly, can pose a threat to the same assets that drive tourism growth.

Mapping of Creative Industries in the Arts and Culture Sector in Borobudur Yogyakarta and Prambanan in Economic Utilization for local communities adapted to the 16 creative industry sectors located in the National Tourism Strategic Areas of Borobudur Yogyakarta and Prambanan. In connection with the phenomenon that occurs between tourist behavior that starts from buying a product (its nature as a buyer) has changed as a buying experience (looking for new experiences obtained from destinations. This relationship produces indicators in the following framework:

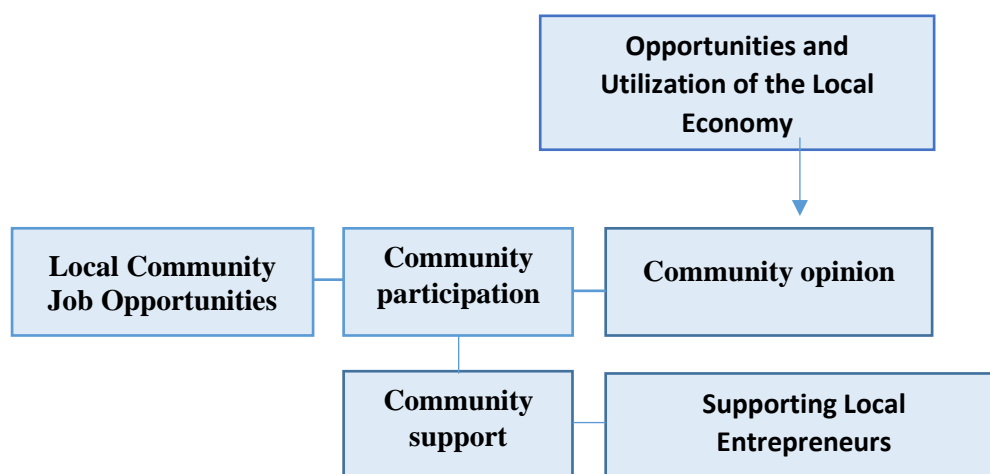


Figure 1. The framework of the relationship between the Creative Arts Industry in Borobudur, Yogyakarta, and Prambanan regarding Economic utilization for the local community

The linkage of the products in the figure above is by combining and integrating the development of the creative industry: capital/financing, human resources, product marketing, institutions and intellectual property rights, arts and culture tourism. Following the research objectives, the intended commodifications are: map the creative industries in the national priority super destinations, namely: Sixteen sub-sectors of creativity-based industries found in Indonesia through commodification practices (economic value), namely: application and game developers, architecture, interior design, visual communication design, product design, fashion, film, animation & video, photography, crafts, culinary, music, publishing, advertising, performing arts, fine arts, television and radio, fine arts, television, and radio. Existing creative, arts, and cultural industries in Borobudur, Yogyakarta, and Prambanan, during the current pandemic, the number is very likely to decrease due to the creative industry sector which is not operational.

Table 3. Number of Business Actors in 16 Creative Economy Sub-Sectors in BYP 2020

No	Creative Industry	Number of Business Units
1	Application&GameDeveloper*	51 Business units
2	Architecture	73 Business units
3	Interior design	31 Business units
4	Visual Communication Design	23 Business units
5	Product Design	9 Business units
6	Fashion	6037 Business units
7	Film, Animation, and Video	24 Business units
8	Photography	34 Business units
9	Craft	31,987 Business units
10	Culinary	40,227 Business units
11	Music (Number of Music groups)	2,211 Business units
12	Publishing	95 Business units
13	Advertising	69 Business units
14	Performing Arts (Number o Art Groups)	4,150 Business units
15	Fine Arts (Number of galleries and Fine Arts)	41 Business units
16	Television radio Television (Local station and regional National TV) = 67	18 Business units

Source: BPS and Observation Analysis, 2020

Nationally, BYP's creative industry exports can only contribute 1.26% to Indonesia's creative economy exports (Kemenparekraf Strategic Plan, 2020) For example, this figure is very far from the contribution of West Java's creative economy exports which accounts for 33.56% of Indonesia's total creative economy exports. In terms of employment for the creative industry, it can absorb around 90,000 workers. The contribution of the creative economy to the BYP economy should be able to far exceed the value mentioned above. Considering that BYP has the contribution of the creative industry to the economy, BYP should be able to far exceed the value mentioned above. Considering that BYP has the main advantage (wealth in terms of production factors) in the development of creative industries, namely human resources. These advantages are reflected in the number of educational institutions at BYP as producers of formally educated personnel.

The journey and progress gained from the creative industry in 2017 contributed to the GRDP in the BYP area of up to Rp2.7 trillion. When compared with the total production value contributed by small and medium industries (IKM) of Rp. 3.5 trillion, then the production of the creative economy accounts for 70% of the production of IKM. The potential of the creative industry at BYP has not been recorded in its entirety, because not every business actor is officially registered. The following is the

number of business units based on available data from various sources, which are summarized during the 2020 pandemic and the possibility that this number will continue to fluctuate decline.

In addition to the standards and criteria above, other existing conditions are: BYP artists have not been supported in terms of sophisticated IPR management. Meanwhile, the support from the ministry/culture service is adequate in terms of encouraging the artists to keep moving forward. The table below is a mapping of IPR and institutional issues. These conditions are described as follows:

Table 4. Mapping Creative Industries Art, culture in Borobudur Yogyakarta and Prambanan

Factor Mapping	Description of the important factors of the creative industry
Economic Opportunities	Borobudur Yogyakarta Prambanan has economic monitoring in the form of visitor data (tourists) who visit the creative industry
	Investments of entrepreneurs engaged in creative industries contained in BYP
	The contribution of tourism to the creative industries around BIP
Local community job opportunities	There are human resources who work in 16 creative industry sectors, and there is sex and elemental group segregation that is carried out every year. of creative industries in destinations provide equal employment opportunities, training opportunities, job safety, and fair wages for all people. The surrounding community took advantage of these opportunities in several mass creative industries in the culinary industry and the handicraft industry.
Community participation in creative industries	A system that involves stakeholders from government, industry, and society in destination management planning and decision making. The identification was carried out at the APIKRI mass creative industry association (Association of handicraft entrepreneurs).
	Annual meeting with the community to discuss management issues in the destination environment and the creative industry in the vicinity.
Community opinion	The collection, monitoring, recording, and reporting of data regarding the aspirations, concerns, and satisfaction of the surrounding community, networks, residents regarding the management of the destination has not been carried out properly.

Links with creative art products in Borobudur Yogyakarta and Prambanan are developing at this time in the Borobudur Yogyakarta and Prambanan areas. Mapping on art enrichment as one of the creative industry mappings in the Borobudur Yogyakarta Prambanan area is looking at physical and non-physical raw materials. In the fine arts sub-sector, the objects traded include sculptures, paintings, and other media whose basis is art. The creativity of art performers causes them to have no difficulty in obtaining raw materials to make their works. Because the raw materials used are very diverse, adapting to the situation. Either use conventional raw materials that have often been used before but are available in abundance or use technical assistance to engineer materials.

Table 5. Creative Industry Institutional Mapping Table at BYP

Institutional	Description of institutions in the BYP area
IPR	The owner of the Creative Industries unit. Formal IPR management is very much needed and has been helped by the existence of technological sophistication, making all things that were once complicated become easier and simpler. For example, the process of applying for a business license, whether for industrial or housing purposes, can be done through online single submission (OSS). All business submission processes through online single submission are carried out online so that only one time filling in the information and approval is immediately carried out without reviewing the required documents first.
Government	Financial support/cooperation from the government for events such as Expo and destination exhibitions is still lacking. Even though this event brought in tourists and became a new tourist destination, by bringing in 130,000 tourists where 23% of visitors were from abroad, 50% from outside, the rest were local visitors.
	The government has not been maximal in providing infrastructure support, considering that BYP's economy is mostly driven by tourism
	Permission of goods to enter and exit is also currently experiencing a lot of obstacles. Including when people wanted to bring products from abroad to be exhibited at BYP, there are always problems with permits and customs
	Local taxes imposed on events such as exhibitions and performing arts are also relatively high. Approximately 25% (depending on each district/city) of total ticket sales
Communities and associations	There are many industry associations and institutionalized societies in the BYP area making it easy for exhibition and exhibition organizers to communicate their intentions and obtain works from the thriving creative industry.

Source: Researcher's analysis, 2021

The existence of creative industries in the areas of Borobudur, Yogyakarta and Prambanan is very much needed to answer the challenges of development problems, including increasing economic growth, reducing poverty and unemployment, and increasing competitiveness within the framework of sustainable and quality tourism development. According to Pakarti. BS (2015), So that to develop the creative industry, appropriate policies are needed, considering that each sub-sector in the creative industry has specific problems, especially to link it with other supporting sectors, including the tourism sector. The main points of this strategic value are:

- a) Encouraging innovation in the creative industry and increasing awareness and appreciation of the creative industry as a tourism commodity product, including Intellectual Property Rights.
- b) Creative industries, arts, culture in National Tourism Super Priority Destinations (DSPPN) are very influential in increasing Indonesia's tourism competitiveness through the World Economic Forum (WEF) which focuses on increasing tourism competitiveness.

Table 6. Monitoring Plans for the Creative Industries of Arts and Culture for quality tourism.

<i>Indicator, Objectives / Outcomes</i>	<i>Size Unit</i>	<i>Base -line</i>	<i>Intermediate Target</i>			<i>End Target</i>
Creative, arts, and cultural industry	No	1	2	3	4	5
Financing, human resources, marketing, institutional and intellectual property rights, arts and culture tourism.						
Improved performance on indicators of creative, arts, and cultural industry	%(Percentage)	0	40	60	80	100

Source: Researcher Analysis, 2021

In the table above is a monitoring plan on aspects of the creative, arts and cultural industry which is calculated in the 1st year and monitoring for the next 5 years. In this study, the unit value and size have not been determined. In this study, the most important thing is that there is a baseline for these measurements. So to develop the creative industry, appropriate policies are needed, considering that each sub-sector in the creative industry has specific problems, especially to link it with other supporting sectors, including the tourism sector.

### Conclusion

- 1) The existence of creative industries in the Borobudur, Yogyakarta, and Prambanan areas is very necessary to answer the challenges of development problems, including increasing economic growth, reducing poverty and unemployment, and increasing competitiveness within the framework of sustainable tourism development.
- 2) The development of the creative industry requires the right policies, considering that each sub-sector in the creative industry has specific problems, especially to link it with other supporting sectors, including the tourism sector.
- 3) Creative Industries in the arts and culture sector in Borobudur Yogyakarta and Prambanan in economic utilization for local communities adapted to the 16 creative industry sectors located in the National Tourism Strategic Areas of Borobudur Yogyakarta and Prambanan. In relation with the phenomenon that occurs between tourist behavior that starts from buying a product (their nature as a buyer) has changed as a buying experience (looking for new experiences obtained from destinations. This relationship produces indicators in the following framework:

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# **PREDICTING REVISIT INTENTION USING ASPECT-BASED SENTIMENT ANALYSIS AND MACHINE LEARNING ON HOTEL CATEGORIZATION AND ATTRACTIONS IN BALI**

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## **Abstract**

Predicting revisit intention plays a crucial role in the reawakening time of pandemic that will benefit short-term and long-term competitive advantage. This study examines the determiner factors of revisit intention from aspect-based sentiment analysis and machine learning. A big data approach was applied on four datasets of attractions, hotel 4&5 stars, hotel 3 stars, and motels with 49,399 reviews from TripAdvisor. We applied a topic modelling method to extract aspects and attributes, resulting in 10 aspects for hotel 4&5 categorization and attractions dataset, 6 aspects on hotel 3 stars and Motels dataset. Results on sentiment analysis show that tourists' sentiment in positives and negatives also conduct probability of revisit intention. Researchers applied methods of Logistic Regression and Random Forest Classifier to predict revisit intention resulting with three main topics that have dominated probability on revisit intention for each dataset respectively. Aspects properties and facilities on hotel 4&5 stars and hotel 3 stars indicate to have high probability of revisit intention. Meanwhile, Motels' aspects on atmosphere, tourist activities, duration tend to have probability of revisit intention. Attraction's aspects on price, services ambience increase probability of revisit intention. This study contributes to the utilization of big data and machine learning in the travel and tourism industry by focusing on an innovative strategy as cost reduction to maintain revisit intention as a whole to reawaken from pandemic.

**Keywords:** Revisit Intention, Big Data, Topic Modeling, Sentiment Analysis, Tourism, Online reviews

## **Introduction**

### **Background**

The current COVID-19 has been devastating unprecedented risks that carried a global effect, especially in Indonesia. In the time of COVID-19, industries have been hassled by paranoias, and this occurs specifically in the travel and tourism industry (Hao, 2020). The travel bans and restrictions have become the main issue that is the hardest hit for the travel and tourism industry as this creates pessimism and skepticism for the business to return to normal. Tourism scholars and researchers tend to seek the positivity that they can grasp to be implemented as a reawakening for the travel and tourism industry (Bae & Chang, 2020; Ivanova et al., 2020; Wen et al., 2020). However, in Indonesia, there has not been research covering the reawakening factors that can help rebuild the travel and tourism sector after COVID-19 in the perspective of tourists behavior and sentiment of revisit intention. In terms of cost and effort spent, Jones et al. (2000) suggested that maintaining existing customers or increasing customer revisit rates is more effective than recruiting new consumers.

Revisit intention is one of tourist behaviors that researchers are currently exploring to develop strategic management for the tourism industry through loyalty of customers. Many studies have conducted research on revisit intention in the relation with overall tourist satisfaction (Chong, 2020; Chang et al., 2020; Adam, 2021). Tourists rate their level of satisfaction based on their impressions of the hotel features or experience on the attractions that are most important to them by using reviews and ratings as part of user-generated content (UGC).

While there are plenty of studies in the field about the significance of internet reviews from UGC in influencing tourists' revisit intentions (Meng and Cui, 2020; Manosuthi et al., 2020), a significant gap emerged. First, the methodology used to directly measure revisit intention in which revisit the intention from UGC in big data hasn't been much covered. Hasan et al (2020), explored the factors of revisit intention to beach tourism destination through survey based with the relation of perceived service quality where it may only translate to a small group of tourists. In addition, the current researches have covered UGC using aspect based sentiment analysis in the relation of predicting recommendation and sentiment classification (Afzaal et al., 2017; Zhu et al., 2021), while predicting revisit intention has failed to draw enough attention.

This research was inspired to contribute to the gap by focusing on the trends of travel behaviours during pandemic align with the factors of revisit intention further for the reawakening for Indonesia travel and tourism industry using aspect-based sentiment analysis and the extension of unsupervised Machine Learning using Python. The purpose of this research is to contribute to giving suggestions for a strategic management by empowering the current resources that management have focusing on revisit intention factors from tourists in the re-awakening until the post-pandemic phase in the travel and tourism industry, especially in Indonesia.

### **Research Objectives**

The focus of this research is to broaden the utilization of machine learning and Big Data to better identify the trends during pandemic COVID-19 in Bali as the destination. Bali has been chosen for this research because Bali ranks the second most desirable destination after pandemic for international tourists based on Booking.com wishlists feature on its app (Jakarta Post, 2020). The optimism from foreign tourists motivates this research to reveal the possibility of rediscovering the new normal of travel and tourism industry in Bali through the implementation of big data and machine learning. In the present research, a considerably large data of over 22.198 online reviews for hotels in all categories, and 27.201 online reviews for all types of attractions in Bali from the TripAdvisor chapter of foreign tourists review. This research is trying to explore sentiment on the aspects level from Tripadvisor reviews of foreign tourists to have a better capture on the tourists trends behavior during pandemic within Bali's hotels and attractions.

The purposes of this research include;

1. To identify aspects of revisit intention during pandemic through exploring attributes of tourist behavior from foreign tourist reviews on Tripadvisor towards attractions and hotels in Bali as a destination using topic modeling.
2. To examine on the diversity of expressions on sentiments of aspects extracted from topic modeling using sentiment analysis.
3. To predict based on aspects that have probability to be the determiner factors to predict their revisit intention using logistic regression, random forest classifier, and XGBoost.

### **Literature Review**

Tourist behavior is derived from consumer behavior that consists of setting up plans for a trip in advance, making decisions while on location, evaluating experience, and engaging in post-visit activity where it becomes the basis to predict future behavior of tourists. During this pandemic, the dynamic of tourist behavior changes over time started from the phase of pre-arrival and during the time of pandemic that needs to be address as to mitigate the risks and have insights on what

improvements to be made or what points to be enhanced for the short and long term management for travel and tourism industry. The rapid growth of technology might as well benefit travel and tourism management through empowering secondary data from online reviews. Therefore, discussing tourist behavior and attitude through consumer behavior, revisit intention, hotel and attractions, user-generated content, big data, sentiment analysis, and machine learning will develop research assumptions concerning predicting revisit intention.

### **Consumer Behavior**

Consumer behavior is defined as their motivation or their willingness to make a decision to purchase or consume influenced by certain extrinsic factors. Besides extrinsic factors, the behavior of individuals is influenced by the intrinsic factors as well, such as their beliefs and attitudes, while the extrinsic factors can be their environment, including values (Lobasenko, 2017). In tourism settings, customers can be found on airplanes, in hotels, and dining establishments, but they can also be found at tourist sites including museums, galleries, zoological and botanical gardens, theaters, and other cultural heritage attractions, as well as festivals and events (Hill & Whitehead, 2004; Slater, 2005). In this research, tourist behavior has the same essences with consumer behavior. The slight difference is only on the action where consumer behavior is more on the purchase and tourist behavior is more on the action of choosing and experiencing destination and attraction.

### **Revisit Intention in Travel and Tourism Industry**

Revisiting intention has become the main concern on the last stage of evaluation in the tourist's decision making process after experiencing the journey. Intention to return that goes interchangeably with revisit intention has created a unique pattern that researchers have started to investigate this phenomenon from a long time ago. Revisit intention is the broader concept of behavioral intention along with the intention to recommend (Sharma and Nayak, 2019), and in tourism, the revisit intention concept can stand on its own (Liu and Beldona, 2020). Plenty of researchers have been done to address factors on revisit intention with different subjects and methods.

### **Hotel and Attractions**

Hotels and attractions become the crucial destinations for tourists as part of their travel decision making process. These are elements that highlight the most important in tourism activities. Lee et al., (2010) suggested that hotels are more than just places to sleep, because hotel guests may enjoy a wide range of entertainment, tourist attractions, historical sites, and handy transportation options. When hotel guests return, tourism facilities are crucial. Therefore, analyzing tourists behavior and attitude in the relation to revisit intention, needs to address two main destinations which are hotels and attractions. According to Bencekerndorff (2015), attractions play a critical role in the tourist sector. They are sometimes referred to as "tourist attractions" due to their proclivity to draw travelers. Attractions are the places, people, events, and objects that attract tourists to visit a destination by attracting their interest. Transportation, accommodation, and travel retail all contribute to this system since they stimulate travelers' interest in seeing sights (Benckendorff, 2015).

### **Online Reviews and Social Travel Network**

Tourists can share their opinions and experiences online as well as looking for reliable information as part of their decision making process through social travel networks. Online social

travel networks (e.g., TripAdvisor, Airbnb, Yelp), blogs, and forums encourage people to share their ideas and experiences about a variety of destinations in order to assist potential travelers in making the best destination decision (Rodríguez and Torres, 2015). Readability, which is determined by a text's writing style, is one of the quantitative metrics of a text. It relates to how quickly a book may be understood by readers (Klare, 1974). A review consists of contents and rating where the contents can be analyzed through natural language processing and the rating contains sentiments (Fang et al., 2016). In the tourism industry, electronic word of mouth (eWOM) is a powerful marketing tool. It has a significant impact on behavioral intentions and travel destination selection (i.e. Jalilvand & Samiei, 2012; Jalilvand, Samiei, Dini, & Manzari, 2012).

One of the social travel networks is Tripadvisor that serves as the source of data for this research. User Generated Content (UGC) that includes reviews, have significantly affected the decision making process of tourists while they are on searching information on the destinations and attractions (Zhu et al., 2021; Chong et al., 2017; Rodríguez and Torres, 2015). The importance of discovering the hidden pattern from online reviews can be beneficial to improve quality and quantity both for tourists and hotels or travel and tourism management. From a management standpoint, these may shed light on both client satisfaction and dissatisfaction causes, and such information can not only contribute in resolving negative problems but also in enhancing the hotel's overall service, but also contribute to strategic planning (Geetha et al., 2017).

## **Big Data**

Big data is defined as a collection of large, diverse, and complex datasets that need to be processed using special tools and applications (Hallikainen et al., 2019). The features that are considered as big data are: volume (based on the scale and quantity of data), velocity (the rate at which the data is generated and the speed at which it should be analyzed), and variety (varies format of structured and unstructured data) whilst the other characteristics include value (producing knowledge from data), veracity (accuracy of data), variability (the constantly changing meaning of data) and visualization (presenting data in visual) are counted as the definition of big data (Erevelles et al., 2016; Lycett, 2013; Sivarajah et al., 2017; Wamba et al., 2017). Nonetheless, big data is not the key, but it needs to be processed further and translated into business insights (Xu et al., 2016).

## **Data Driven Analysis**

The process of obtaining high-quality information from a huge amount of unstructured text using computational methods and techniques is referred to as text mining. Unstructured data can take many forms, including fresh articles, books, online reviews, and social media. As a large amount of user input is available on the Internet, data mining has attracted increased attention in learning subject dynamics and sentiment patterns from a large corpus (Shah et al., 2021). Text mining is the process of converting unstructured data (natural language messages) into structured data or quantifiable values (Weiss et al., 2010). Text mining can be used to extract meaningful information from unstructured textual data and to efficiently process large amounts of text data in order to identify and extract knowledge from texts (He, Zha, & Li, 2013; Ananiadou, 2008).

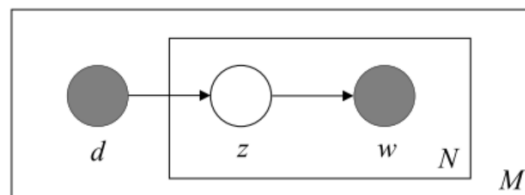
## **Machine Learning in Travel and Tourism Industry**

There are two big techniques to handle sentiment analysis either using Machine Learning (ML) or using lexicon-based techniques (Smatana et al., 2013; Jurek et al., 2015; Yadav and Roychoudhury, 2019). Many scholars have tried to compare between different methods of machine

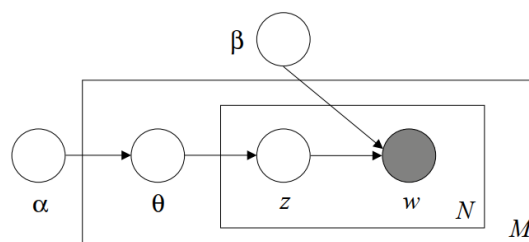
learning that can have high accuracy on predicting future behavior as this is where hybrid methods emerge. One of them is a research by Liu and Beldona (2021) that empower the use of hybrid method combining the rule-based method and machine learning to extract revisit intention and have resulted with high accuracy beyond 70%.

### Topic Modeling

The primary premise of LDA is that documents contain a variety of themes. The subjects are officially described as a distribution over a fixed vocabulary using the bag-of-words assumption. LDA is a highly efficient unsupervised method since it can handle both enormous data and highly disaggregated time periods with big data (Blei et al. 2003). Notably, latent Dirichlet allocation (LDA) is a probabilistic statistical model whose components are taxonomically described (Blei, Ng, & Jordan, 2003). The topic model Latent Dirichlet Allocation (LDA) is used to classify text in a document to a certain topic. LDA focuses on simple "bag-of-words" models that result in mixture distributions for single words (unigrams), the methods may also be applied to deeper models that entail mixtures for bigger structural units like n-grams or paragraphs (Blei, Ng & Jordan, 2003). It creates a Dirichlet distribution-based topic per document and word per topic model. LDA is the Bayesian version of PLSA whereas PLSA only includes a simple process of generating topics using probabilistic method from document term matrix, but lack of understanding in assigning new documents. LDA is all about revealing the hidden topics using hidden random variables to allocate probabilities that are within the large set of data. Here's the comparison between the models.



Picture 2.2. Model of PLSA



Picture 2.3. Model of LDA  
(Blei, Ng & Jordan, 2003)

## Methodology

This research uses correlational research using topic modeling LDA correlation and experimental study of machine learning algorithms (Mohri et al., 2018). According to Mohri et al., (2018), Machine Learning (ML) defines “the experimental study of algorithms and computational models running on a computer, employing prior knowledge to continuously improve performance on a given task or to make accurate predictions”. This research method is using the combination of quantitative and qualitative analysis. Based on the prior journal article, the advantages of integrating qualitative and quantitative methodologies in order to obtain a more complete picture of a phenomenon far outweigh the time and effort expenses (Shah and Corley, 2006) which align with the use of combining quantitative and qualitative works better in big data research. This research will use the methods of Logistic Regression and Random Classifier (Zhu, Cheng, Li, 2021; Subroto and Chrtistianis, 2021; Liu et al., 2021).

### Data Collection

Data that was collected in this research has been collected from Tripadvisor in the chapter of hotels in all range categories of ratings and attractions that are located in Bali. This research wanted to explore the aspects based sentiment towards both hotels and attractions in which prior studies haven't done on comparing these objects, so that it becomes the fundamental reason for picking attractions into research subjects. Web scraping technique was used to gather and collect the data using Python codes with the Integrated Development Environment (IDE) of Pycharm. Elements that have been scraped include the name of hotels and attractions, usernames, date of reviews, reviews, and rating. The decision of taking only these elements have been based on prior studies, on tourism recommendation systems, extracting revisit intention with rule-based model, and peer to peer accommodation which are only scrapped usernames, dates and reviews to what become as the key points of the research (Moud et al., 2021; Liu and Beldona, 2020; Zhu, Cheng, & Li, 2021). Dates of reviews will be used to analyze the trends related to aspects and attributes of aspects from reviews. The unique environment of Tripadvisor needs the time of web scraping from making the code into the practical web scraping. The collection of data was held three days from 15th of April to 18th of April 2021.

The four datasets contain unstructured texts, therefore, the researcher needs to clean the data to be readily able for the machine to create a matrix for further process. The four datasets proceed the stage of data preprocess to minimize bias and turn it into understandable format for machine learning. The data pre-process will also make the machine understand the data and learn the pattern from the data. data understanding in the realm of surface of the data collected also undergoes by the researcher to minimize the wrong system of coding in scraping the website.

### Data Preparation Phase

Data preparation phase will be started with data preprocessing. The data needs to be in the form of easily ready by machine and with the addition of specific preprocess steps. Data preprocessing will include data cleansing that consists of several steps with the essence of every step impacting the later on overall process. Dataset of reviews that consist of strings in the form of words and sentences need to be replaced with numerical form to make the machine learn the pattern in which this step will be included in the data preprocessing. The data pre-processing has been done manually with the implementation of code in PyCharm using Python with the library of NLTK (Bird, Klein, & Loper, 2009). This was considered as manually because the researcher needed to build the

coding and not using the ready to use software for text mining. The code building for data preprocess also needed to be done and the coding was inspired by several coders on Github and Kaggle. The data pre-processing stage consists of several steps that can be adjusted based on the necessary needs of the researcher. In this stage, the researcher used data pre-processing that includes spelling normalization, case folding, tokenization, filtering, stop words removal, extended stop words, and lemmatizing.

### Data Preprocessing

Data preprocessing is needed to have a better capture of unstructured data. Albeit the dataset is unsupervised learning because it hasn't been labelled before, the need to parse the sentences, lowering all sentences, normalizing the sentences will be very helpful to increase the accuracy of machine learning. The undersampling also will be undergone in this data preprocessing step because it will minimize the imbalanced data that mainly occur in big datasets. The step by step will be explored below.

Table 1. Data Preprocessing Phase

Data Preprocessing
Stage 1 : <b>Spelling Normalization</b> includes to transform sentences into the standards form with the correction on spaces and wrong punctuation using NLTK on Python
Stage 2: <b>Case Folding</b> includes transforming sentences in the documents into one form, which is lower cases or upper classes. The process completed using NLP lower in Python with the software of Pycharm.
Stage 3: <b>Sentence Boundary Detection</b> includes dividing long sentences with punctuation into several separate sentences.
Stage 4: <b>Tokenization, Filtering, Stop Words Removal, and Lemmatizing</b> includes transform sentences into token, stop words removal process using filtering, and transform words into the base form.

### Labeling Revisit Intention

The labeling process of revisit intention has been done using the setting up rules of classifying the labels into binary classification which is 1 and 0. The setting up rules have been chosen because the researcher minimized the intervention of manual or hand-engineering, so that the researcher decided to have a better understanding on the dataset and set up the rules for the labeling. Prior to labeling, the researcher had an exploratory data analysis (EDA) to understand the pattern of the dataset. This can be considered as the understanding phase of the data. The researcher pays attention to certain variables from the review that can have direct relation to revisit intention. The decision of taking ratings as variable to determine labeling of revisit intention because the pattern of the datasets (hotels and attractions) tend to have range ratings started from 4 to 5 that contain keywords of revisit intention, such "will", "comeback", "recommended", "definitely", numbers of frequent (3rd times, 2nd times, and etc.). Those rules are based on prior research from Liu and Beldona (2020).

The rest of ratings, which are under 4 ratings, are considered as having no intention to revisit because the reviews are merely complaints or things need to improve without addressing the intention of revisit. Even though this research doesn't implement the rule-based method using lexicon based semantic analysis on the aspect extraction, the rule-based revisit intention that has been done on the previous research can still be used to validate the revisit intention, thus the machine can make sense of the drawing outcomes. It will be focusing more into the hidden patterns of the reviews toward revisit intention. To sum up the labeling process above, binary classification of 1 represents a review probability of revisit intention with the ratings of review of 4 until 5 ratings. In contrast, 0 represents the probability of no revisit intention. The labeling of revisit intention based on ratings has been done by prior research (Christodoulou et al., 2020).

## **Modeling Phase**

In this modeling phase subchapter, it will discuss more about the process of modeling the predictive model of revisit intention. The modeling phase includes the step of aspects extraction using LDA topic modeling that will consist of two LDA, which are the usual LDA and LDA Mallet to achieve the better accuracy of topic modeling and reaching the closest relations of topics to the features and the topics distribution itself. After that, it will be undergoing the process of embedding sentiment analysis on the topics and topics per documents, so that there will be outcomes of sentiment score per review and topic score. The purpose of this sentiment analysis is to have an in-depth correlation between the main concerns of tourists within the topics and features. To know the positive or negative words will take a role for the overall prediction of revisit intention.

## **Aspect Extraction Using Topic Modeling**

Topic modeling is statistical modeling that is used to find the abstract "themes" or hidden patterns that appear in a set of texts. The topic model Latent Dirichlet Allocation (LDA) is used to classify text in a document to a certain topic. It creates a Dirichlet distribution-based topic per document and word per topic model. The words per topic model are called as attributes that have relation amongst words with the score of words that occur in a topic. The dataset is considered as unsupervised data with no labels of aspects beforehand, so that machine needs to discover the inherent structure of unstructured data. Each review in documents will feature a different topic mix. In unstructured text data, LDA topic modelling can reveal hidden subjects. A series of specific aims can be achieved by using the LDA approach to swiftly identify a variety of topics (Guo et al., 2017). There are several steps of extracting aspects from topic modeling that includes data preprocessing, creating a bag of words (BoW) of the dataset, transforming reviews into vectors and compiling it as corpus, creating bigram and trigram, building LDA model with certain parameters, and trial and error to have the best accuracy on the LDA topic modeling. The best accuracy starting from LDA topic modeling is needed because the topics will be the crucial data for further process as to have the most validate possible outcomes.

The first step is putting the dataset into the step of data preprocess for further preparation. The basics of doing data preprocess goes the same with the prior subchapter on data preprocess. After that, the coding needs to transform data into a bag of Words (BoW) Countvectorizer and corpus on the dataset for further process of understanding the pattern with machine learning. The BoW contains the number of times a word appears in the training set as it will create a dictionary for the machine. According to Li et al., 2020, the semantic meaning and interpretability of the feature vector, i.e. how well each feature describes the document's content. Examples of BoW models are a fixed-length vector of all terms (words or N-grams) occurring in the corpus (Li et al., 2020). This also includes the

filtering of the tokens that appear no more than 50% and less than 10 documents. The BoW is saved as "id2word" with doc2bow. This LDA Topic modeling is using only BoW for the aspects and attributes extraction.

The whole dictionary created the term document frequency under the name of "corpus" where it contains a dictionary of id2word.doc2bow and the result of preprocessed data under the name of "data\_lemmatized". There is also the process of tagging words of noun phrases as a consideration. Aspect is primarily a noun and a noun phrase, and the POS tagger treats each noun and noun phrase in a sentence as an aspect word, which occasionally results in incorrect aspects being extracted (Chauhan et al., 2020). Therefore, this research will take nouns tagger into consideration for all the dataset undergoing topic modeling.

Moving on to the building LDA model step, where it includes the parameters of building the best LDA model. There are several parameters that become a concern to build the best LDA model, which includes hyperparameters and parameters tuning. The hyperparameters occur before the process of training that contain the deciding number of k topics, dirichlet hyperparameter alpha on document topic level of density, and dirichlet hyperparameter beta on word topic level of density. On the other hand, the parameters tuning include the dataset undergoing the process of training in which the model learns the weight of each word in a given topic. Other than that, the hyperparameter tuning can be adjusted via chunksize and passes. In the training algorithm, chunksize determines how many documents are processed at once. Increasing the chunk size will speed up training, as long as the chunk of documents can be easily remembered. The number of times the researcher trains the model on the full corpus is controlled by passes (set to 10). Passes could also be referred to as "epochs." Iterations is a technical term that refers to the number of times the researcher executes a loop over each page. It's critical to have a sufficient number of "passes" and "iterations."

```
Perplexity: -6.38095830799005  
Coherence Score: 0.3419761644962547
```

Picture 1. LDA Performance Score

```
Coherence Score: 0.4449788623837264
```

Picture 2. LDA Mallet Performance Score

Drawing from the result of the coherence score above, the researcher decided to take LDA Mallet as the building model for datasets.

### Sentiment Analysis with VADER

The reason for using VADER is because VADER works on documents and sentences level (Luo et al., 2021). At the document level, the input content frequently contains numerous sentences, some positive, some negative. VADER generates positive and negative sentiment scores greater than

0. In general, higher scores indicate a document's overall sentiment (Luo et al., 2021). The sentiment analysis performed by VADER is based on a lexicon that associates lexical characteristics with emotion intensities referred to as sentiment scores (Ilyas et al., 2020). VADER Sentiment Analysis performs better for texts from social media and other web sources than Text Blob because the sentiment of the phrase varies depending on the emoticons. VADER considers slang, capitalization, word choice, and context (Bonta, Kumares, Janardhan, 2019).

## **Results and Discussion**

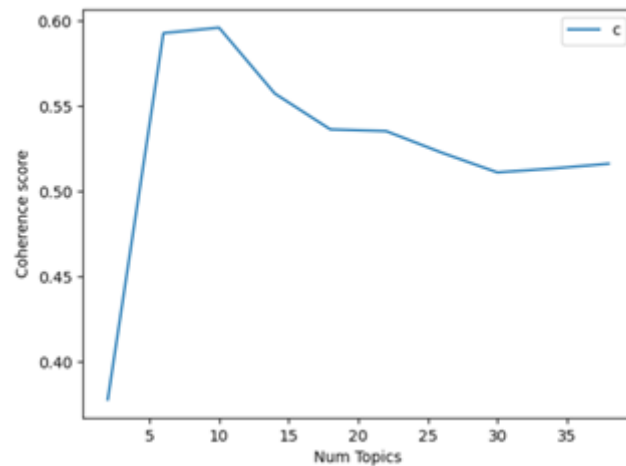
This research aims to reveal points of concerns from foreign tourists during the pandemic to Bali, Indonesia. Besides that, as revisit intention becomes the point where tourism and hospitality management can maintain and explore as one of the strategies for the reawakening after a pandemic, therefore, this research aims to help tourism and hospitality management to better understand and have insight on aspects of probability of revisit intention from the utilization of topic modeling and machine learning. The aspects extraction will consist of topics and attributes of the respective topics that have been extracted using topic modeling. In-depth analysis on behalf of the topics have been supported by the sentiment analysis to have deeper exploring on the topics that become main concerns for tourists during pandemic through the following sentiments of the topics. The last step has been done to gain insights of the revisit intention's probability from the previous topics and sentiments.

### **Aspect and Attributes of Attractions in Bali**

Aspects and attributes of attractions in Bali will be divided into two main processes using topic modeling and sentiment analysis. Attractions dataset has the amount of 27.201 total reviews from all attractions in Bali which consist TripAdvisor split the sections of attractions into of tour, spa and relaxation, tour with boat and water attractions, courses, night entertainment, and the last is nature and park. Those sections have been scrapped using the web scraping technique without no limitation of typical of attractions. The aspects will be represented by several topics supported by attributes that have weight to the respective topics. These aspects and attributes will go through in-depth analysis using sentiment analysis. The data visualization and exploratory analysis on sentiment analysis will be using only the representative topics that have the biggest number of positive, neutral, and negative sentiments. All the reviews have been through the same process of data preprocessing that includes spelling normalization, case folding, sentence boundary detection, tokenization, filtering, stop words removal, and lemmatizing.

### **Topic Modeling for Attractions**

Based on the mentioned steps that the researcher has been done in chapter three regarding the hyperparameter and accuracy for topic modeling. This research uses topic modeling of LDA Mallet after having the trial and error between Topic Modeling LDA and Topic Modeling LDA Mallet. The following tables and pictures below show the choices of number  $k$  topics as hyperparameter for topic modeling LDA Mallet of the attractions dataset.



Picture 3. Number of  $k$ -topics Plot for Attractions

Table 2. Resume of Number of Topics and Coherence Value for Attractions

Number of Topics ( $k$ )	Coherence Value
2	0,3779
6	0,5929
10	0,5963
14	0,5575
18	0,5364
22	0,5354
26	0,5228
30	0,5112
34	0,5135
38	0,5163

Based on the result of coherence value above with topic modeling LDA Mallet, the researcher decided to take number of  $k$ -topics of 10 into account because it increases from the previous number of  $k$  topics of 6 and reach the highest on number of coherence value when it comes to 10 topics before decreases into 0,55 in number of 14 topics. Drawing from that result, 10 becomes the number of  $k$ -topics from attractions. The amount of attributes per topic consisting of 10 words with weights that will be explained further.

Table 3. Aspects on Attractions in Bali

Topic 0	Topic 1	Topic 2	Topic 3	Topic 4	Topic 5
Food and Beverages	Entertainment	Transportation Services	Relaxation	Price	Tour Guide
Attributes	Attributes	Attributes	Attributes	Attributes	Attributes
Family	Place	Service	Massage	Boat	Tour
Food	Visit	Time	Spa	Hour	Guide

Class	Waterfall	Hotel	Staff	Island	Photo
Year	Coffee	Car	Treatment	Company	Culture
Group	Area	Driver	Body	Water	Spot
Yoga	Shop	Price	Package	Activity	Picture
Market	Tourist	Drive	Room	Money	Knowledge
Home	Swing	Book	Therapist	People	Information
Cooking	Temple	Pick	Foot	Review	History
Staff	Forest	Airport	Couple	Fish	Sight

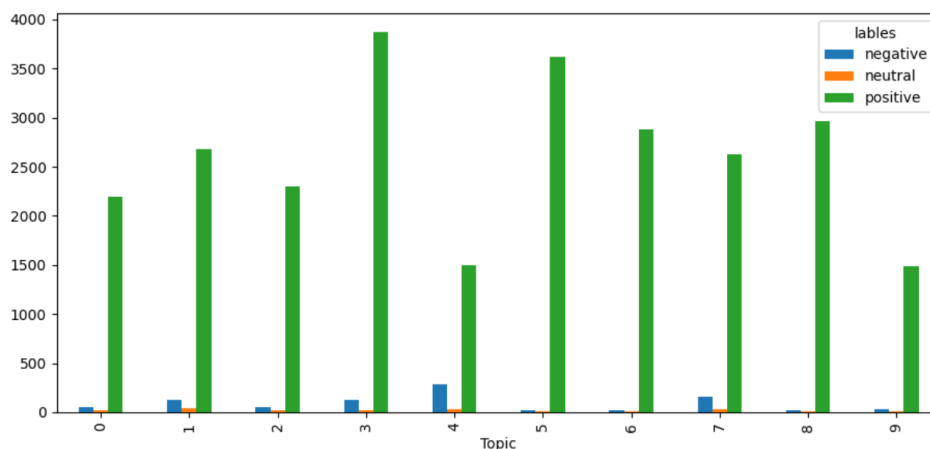
<b>Topic 6</b>	<b>Topic 7</b>	<b>Topic 8</b>	<b>Topic 9</b>
<b>Hosts</b>	<b>Ambience</b>	<b>Offerings</b>	<b>Services</b>
<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>
Day	Beach	Dive	Experience
Trip	View	Fun	Time
Driver	Lunch	Water	Friend
Book	Bike	Diving	Love
Travel	Ride	Instructor	Life
Person	Walk	Experience	Work
Plan	Rice	Team	Holiday
Friend	Morning	Surf	Week
Contact	Night	Site	Kind
Company	Adventure	Guy	Thing

The interesting part of using topic modeling is that we can see the hidden relation between things, and it is found in this research result of topic modeling. The naming of all topics from the four datasets came from manual naming after analyzing the relation between attributes and the reviews. The first topic with the representative of “Topic 0” resulted “Food and Beverages” as the name of the topic 0 with attributes of “family, food, class, year, group, yoga, market, home, cooking, staff”. Topic 1 in attractions titled as aspect “Entertainment” because it merely talks about the sites attractions of temples, waterfalls, forests, and the activities that become objects of attractions that can entertain tourists. The following topic, which is topic 2, is represented by the title of aspect “Transportation Services” with the attributes of “service, time, hotel, driver, car, price, drive, book, pick, airport” that become one system of transportation services that are provided both from the attraction sites and hotels. The topic 3 represents the aspect of “Relaxation” where tourists are concerned about the relaxation and experience of activities that can relieve their stress, especially during pandemic. Continuing the topics, topic 4 is titled aspect “Price” where tourists talk a lot about the measurement on what they have paid and compared with activities that they have, such as activities by the sea, the duration, and their experience on the specific attractions, merely dominated by sea attractions because of the position of Bali.

The following topic 5 talks about tourists' concern on the sharing of knowledge and culture that become an interesting point of attraction coming from aspect "Tour Guide". Moving on to topic 6, the title is about the aspect "Host" of the attractions with the attributes of "day, trip, driver, book, travel, person, plan, friend, contact, company" which tourists discuss about the book of the attractions, the typical of visitors they are, and the experience of having driver along the way to the attractions to communicate and comfort the tour. Topic 7 stands for aspect "Ambience" where it still emphasizes ambience on the outdoor activities with the supported attributes of "beach, view, lunch, bike, ride, walk, rice, morning, night, adventure". Aspect in topic 8 titled as "Offerings" because tourists are concerned about what the attractions offer on behalf of special price, knowledgeable instructors for specific courses as attractions, the activities of sharing culture, and so on. Topic 9 with attributes "experience, time, friend, love, life, work, holiday, week, kind, thing" that lead to the pattern of aspect "Services" in Bali.

### Topics and Sentiment Analysis on Attraction in Bali

The table and bar chart below show the amount of sentiments that have been classified using VADER Sentiment analysis. The classification of sentiments come into three categories, there are positive, neutral, and negative. The sentiment score for each review was also created using VADER and resulted in a compound score for the overall sentiment score. This subchapter of sentiment analysis will analyze only the dominant topics from each category of sentiments. The positive and negative sentiments for the attraction dataset will be represented by the highest four topics based on the table below.



Picture 4. Topics and Sentiments Distribution on Attractions

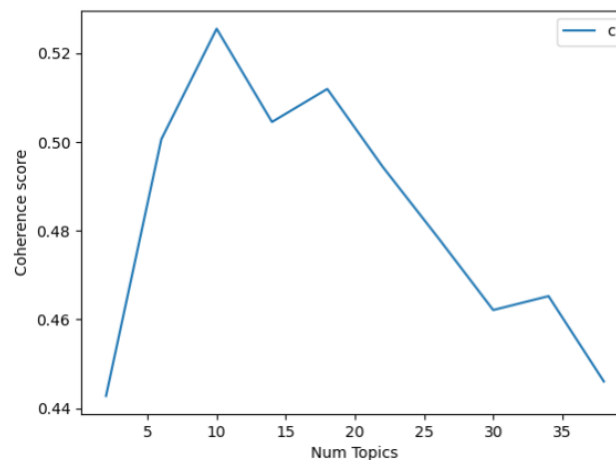
Taking into consideration from the bar chart above, aspect Relaxation (topic 3), aspect Tour Guide (topic 5), aspect Offerings (topic 8), aspect Hosts (topic 6). The following sentiment analysis will also extract adjectives that followed by the sentiment in certain reviews. These adjectives can describe feeling from tourists toward point of concerns from things or objects that included as attributes in aspects.

## Aspects and Attributes of Hotels in Bali

Aspects and attributes for hotels in Bali will be divided into two main processes using topic modeling and sentiment analysis. These all the same steps that have been implemented to the analysis of attractions above. Hotels dataset has the amount of 22.198 total reviews from all hotels categories in Bali which consist of hotels 4&5 stars, hotel 3 stars, and motels. The aspects will be represented by several topics supported by attributes that have weight to the respective topics. These aspects and attributes will go through in-depth analysis using sentiment analysis. The data visualization and exploratory analysis on sentiment analysis will be using only the representative topics that have the biggest number of positive, neutral, and negative sentiments. All the reviews have been through the same process of data preprocessing that includes spelling normalization, case folding, sentence boundary detection, tokenization, filtering, stop words removal, and lemmatizing.

### Topic Modeling for Hotels Category 4&5 in Bali

Based on the mentioned steps that the researcher has been done in chapter three regarding the hyperparameter and accuracy for topic modeling. This research uses topic modeling of LDA Mallet after having the trial and error between Topic Modeling LDA and Topic Modeling LDA Mallet. The following tables and pictures below show the choices of number  $k$  topics as hyperparameter for topic modeling LDA Mallet of the hotel category of 4&5 dataset.



Picture 5. Number of  $k$ -topics Plot for Hotel 4&5 stars

Table 4. Resume of Number of Topics and Coherence Value for Hotel 4&5 stars

Number of Topics ( $k$ )	Coherence Value
2	0,4427
6	0,5006
10	0,5256
14	0,5045
18	0,512
22	0,4945

26	0,4785
30	0,4621
34	0,4653
38	0,4460

Based on the result of coherence value above with topic modeling LDA Mallet, the researcher decided to take number of k-topics of 10 into account because it increases from the previous number of k topics of 6, and reach the highest on number of coherence value of 0,52 when it comes to 10 topics before decreases into 0,50 in number of 14 topics. Drawing from that result, 10 becomes the number of k-topics from hotel category 4&5 stars. This has the same pattern of k-number topics of attractions that it might be because of the amount of 14,820 total reviews, which is huge numbers the same as attractions dataset. The amount of attributes per topic consisting of 10 words with weights that will be explained further.

Table 5. Aspects on Hotel 4&5 stars

Topic 0	Topic 1	Topic 2	Topic 3	Topic 4	Topic 5
<b>Properties</b>	<b>Offerings</b>	<b>Accessibility</b>	<b>Hotel</b>	<b>Atmosphere</b>	<b>Duration</b>
<b>Attributes</b>	<b>Activities</b>	<b>Attributes</b>	<b>Services</b>	<b>Attributes</b>	<b>Attributes</b>
Bed	Family	Beach	Book	Place	Time
Water	Pool	Location	Check	View	Stay
Night	Love	Restaurant	Guest	Trip	Service
Bathroom	Holiday	Pool	Team	Experience	Day
Floor	Facility	Area	Manager	Yoga	Night
Shower	Club	Bar	Day	People	Year
Work	Activity	Walk	Reception	Honeymoon	Visit
Door	Time	Minute	Request	Birthday	Suite
Lobby	Swimming	Access	Arrival	Infinity	Week
Ground	Child	Shuttle	Issue	Husband	Home

Topic 6	Topic 7	Topic 8	Topic 9
<b>Facilities</b>	<b>Accommodation</b>	<b>Food and Beverages</b>	<b>Tourists Experience</b>
<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>
Villa	Hotel	Breakfast	Resort
Pool	Price	Food	Services
Area	Star	Restaurant	Experience
Night	Airport	Dinner	Spa
Property	Money	Option	Food

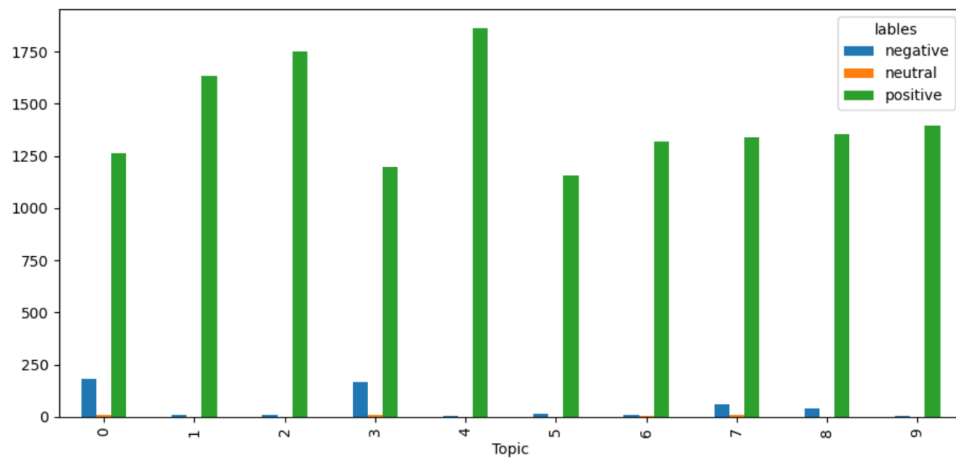
Garden	Thing	Drink	Massage
Bedroom	Driver	Morning	Hospitality
Design	Taxi	Buffet	Care
Couple	Car	Menu	Amenity
Spot	Cleanliness	Coffee	World

The first topic emerged during the pandemic with the representative of “Topic 0” standing for the aspect of “Properties”. The second topic is topic 1 in the aspect of “Offering Activities” supported by the attributes of “family, pool, love, holiday, facility, club, activity, time, swimming, child”. The following topic 2 stands for the aspect of “Accessibility” where location of hotel category 4&5 stars play an important role for tourists in identifying their overall experience staying in this hotel's category. The next topic 3 is represented by the aspect “Hotel Services” with the attributes of “book, check, guest, team, manager, day, reception, request, arrival, issue” that lead to the pattern of hotel services on hotels 4&5 stars in Bali. The aspect of “Atmosphere” became the representation of topic 4 in hotels 4&5 category. The following topic 5 talks about tourists' concern on how hotels category in 4&5 stars can manage to mark memorable experiences to tourists during their stays which this topic 5 stands for aspect “Duration” where in this topic, tourists depict their duration or length of stays during this pandemic that they might not take it long because they concern about the safety of staying in hotels on this pandemic.

Aspect in topic 6 titled as aspect “Facilities” because tourists are concerned about the facilities of the hotels with the attributes of “villa, pool, area, night, property, garden, bedroom, design, couple, spot”. Moving on to topic 7, the title is about the aspect “Accommodation” of hotels 4&5 stars in Bali. Aspect in topic 8 titled as “Food and Beverages” because tourists are concerned about the food and beverages provided by the hotels in category 4&5 stars when compared to other hotel categories. The overall experience from topic 0 to topic 8 are concluded with topic 9 that found the pattern of how tourists showed their experience on facilities, services, sceneries, and so on provided by hotels in category 4&5 stars. This can be supported by the attributes of “resort, service, experience, spa, food, massage, hospitality, care, amenity, world” that lead to the pattern of aspect “Tourists Experience” in Bali.

### **Topics and Sentiment Analysis on Hotels Category 4&5 in Bali**

The table and bar chart below show the amount of sentiments that have been classified using VADER Sentiment analysis. The classification of sentiments come into three categories, there are positive, neutral, and negative. The sentiment score for each review was also created using VADER and resulted in a compound score for the overall sentiment score. This subchapter of sentiment analysis will analyze positive and negative sentiments only the dominant of topics that are on four top of the list.

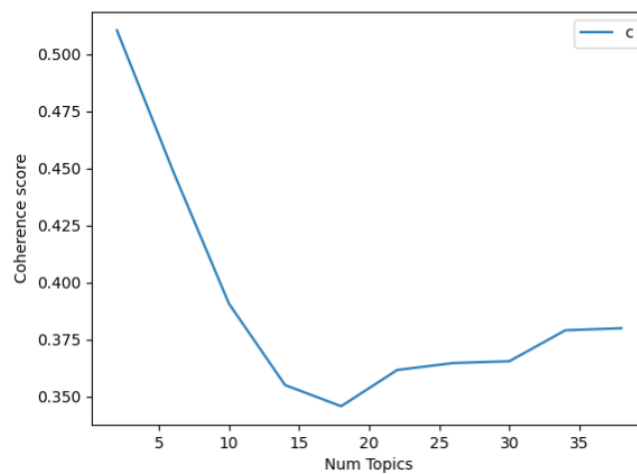


Picture 6. Topics and Sentiments Distribution for Hotels 4&5 Stars

Taking into consideration from the bar chart above, aspect Atmosphere (topic 4), Accessibility (topic 2), Offering Activities (topic 1), Tourists Experience (topic 9) become the representation of positive and negative sentiment.

### Topic Modeling For Hotels Category 3 in Bali

Based on the mentioned steps that the researcher has been done in chapter three regarding the hyperparameter and accuracy for topic modeling. This research uses topic modeling of LDA Mallet after having the trial and error between Topic Modeling LDA and Topic Modeling LDA Mallet. The following tables and pictures below show the choices of number  $k$  topics as hyperparameter for topic modeling LDA Mallet of the attractions dataset.



Picture 7. Number of  $k$ -topics Plot for Hotel 3-stars

Table 6. Resume of Number of Topics and Coherence Value for Hotel 3-stars

Number of Topics ( <i>k</i> )	Coherence Value
2	0,5104
6	0,4488
10	0,3906
14	0,3550
18	0,3458
22	0,3616
26	0,3647
30	0,3655
34	0,379
38	0,3799

Based on the result of coherence value above with topic modeling LDA Mallet, the researcher decided to take number of k-topics of 6 into account because even though the k- number of 2 has the highest coherence value of the k-number of 6, the middle number of k-topics still be considered as 6 as to not a few. The number of k-topics of 10 is not taken into consideration because it was when the coherence value fell from 0,44 to 0,39. Therefore, 6 becomes the number of k-topics from hotel category 3 stars. The amount of attributes per topic consisting of 10 words with weights that will be explained further.

Table 7. Aspects on Hotel 3 stars in Bali

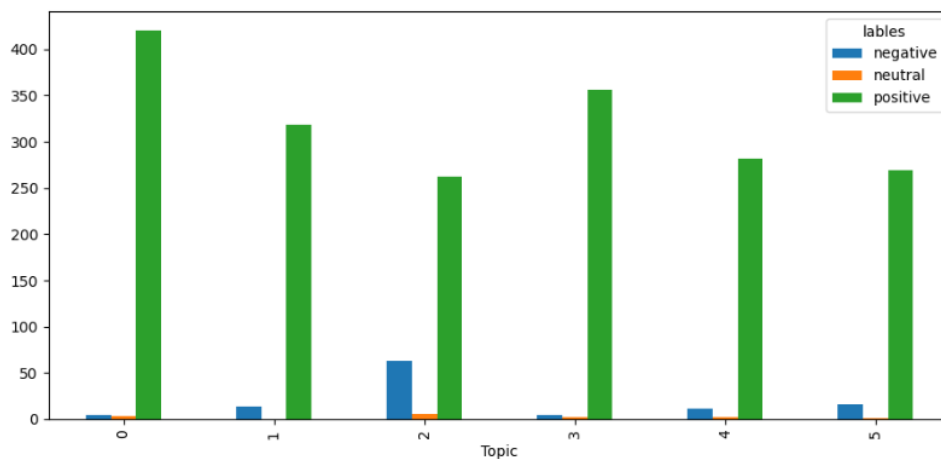
Topic 0	Topic 1	Topic 2	Topic 3	Topic 4	Topic 5
<b>Accommodation</b>	<b>Price and Value</b>	<b>Properties</b>	<b>Accessibility</b>	<b>Facilities</b>	<b>Hotel Services</b>
Attributes	Attributes	Attributes	Attributes	Attributes	Attributes
Place	Night	Bed	Beach	Day	Time
Food	Stay	Water	Location	Breakfast	Service
View	Pool	Bathroom	Restaurant	Pool	Book
Experience	Price	Work	Resort	Area	Location
Visit	Breakfast	Night	Family	Bar	Money
Road	Villa	Shower	Love	Garden	People
Restaurant	Airport	Floor	Walk	Morning	Spa
Swimming	Star	Check	Minute	Choice	Massage
Spot	Hour	Guest	Trip	Property	Friend
Dinner	Option	Thing	Holiday	Towel	Reception

Drawing from the table of topics on Hotel 3 stars above, the first topic is represented with topic 0 given the name of aspect “Accommodation”. The next topic is topic 1 that is labeled as aspect “Price and Values” with the supported attributes of “night, stay, pool, price, breakfast, villa, airport, star, hour option”. The following topic 2 has been labeled by the researcher under an aspect named

“Properties”. The topic 3 is labeled as aspect “Accessibility” where it highlights that all hotel categories have the same typical concerns from tourists about the location. Aspect labeled for topic 4 is “Facilities” in hotels category 3 stars. The attributes under the aspect facilities are talking about how the facilities provided by hotels category 3 stars satisfied tourists staying in this hotel category, especially during this pandemic. Topic 5 is represented under the label of aspect “Hotel Services” that emerge from the attributes of “time, service, book, location, money, people, spa, massage, friend, reception”.

### Topics and Sentiment Analysis on Hotels 3 Stars

The table and bar chart below show the amount of sentiments that have been classified using VADER Sentiment analysis. The classification of sentiments come into three categories, there are positive, neutral, and negative. The sentiment score for each review was also created using VADER and resulted in a compound score for the overall sentiment score. This subchapter of sentiment analysis will analyze only the most representative from each category of sentiments.

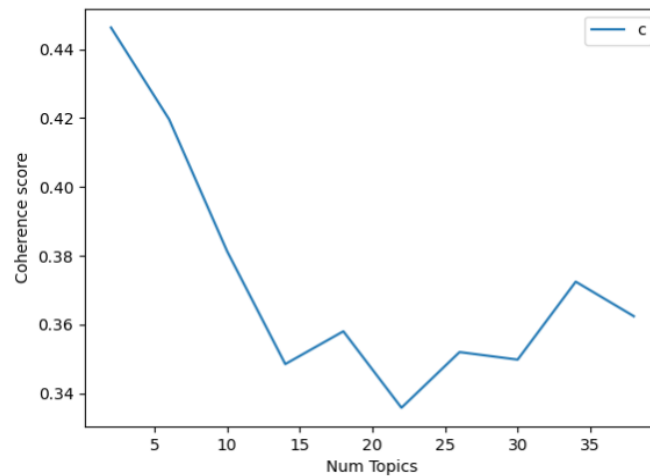


Picture 8. Topic and Sentiments Distribution on Hotels 3 stars

Taking into consideration from bar chart above, topic 0 for aspect accommodation, topic 3 with accessibility, and topic 1 with price and value become the representative sentiments.

### Topic Modeling For Motels Category in Bali

Based on the mentioned steps that the researcher has been done in chapter three regarding the hyperparameter and accuracy for topic modeling. This research uses topic modeling of LDA Mallet after having the trial and error between Topic Modeling LDA and Topic Modeling LDA Mallet. The following tables and pictures below show the choices of number  $k$  topics as hyperparameter for topic modeling LDA Mallet of the hotel category of Motels dataset.



Picture 9. Number of  $k$ -topics Plot for Motel

Table 8. Resume of Number of Topics and Coherence Value for Motels

Number of Topics ( $k$ )	Coherence Value
2	0,4463
6	0,4197
10	0,3813
14	0,3485
18	0,3581
22	0,3358
26	0,352
30	0,3498
34	0,3725
38	0,3624

Based on the result of coherence value above with topic modeling LDA Mallet, the researcher decided to take number of  $k$ -topics of 6 into account because even though the  $k$ -number of 2 has the highest coherence value of the  $k$ -number of 6, the middle number of  $k$ -topics still be considered as 6 as to not too short. The number of  $k$ -topics of 10 is not taken into consideration because it was when the coherence value fell from 0,41 to 0,38. Therefore, 6 becomes the number of  $k$ -topics from hotel category 3 stars. The amount of attributes per topic consisting of 10 words with weights that will be explained further.

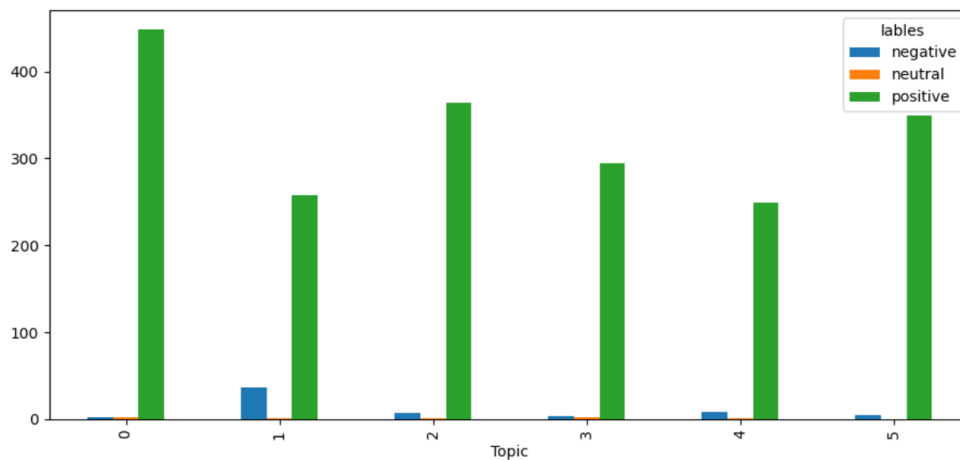
Table 9. Aspects of Motels in Bali

Topic 0	Topic 1	Topic 2	Topic 3	Topic 4	Topic 5
<b>Accommodation</b>	<b>Price and Value</b>	<b>Properties</b>	<b>Accessibility</b>	<b>Facilities</b>	<b>Hotel Services</b>
Attributes	Attributes	<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>	<b>Attributes</b>
Place	Night	Bed	Beach	Day	Time
Food	Stay	Water	Location	Breakfast	Service
View	Pool	Bathroom	Restaurant	Pool	Book
Experience	Price	Work	Resort	Area	Location
Visit	Breakfast	Night	Family	Bar	Money
Road	Villa	Shower	Love	Garden	People
Restaurant	Airport	Floor	Walk	Morning	Spa
Swimming	Star	Check	Minute	Choice	Massage
Spot	Hour	Guest	Trip	Property	Friend
Dinner	Option	Thing	Holiday	Towel	Reception

The first topic emerged during the pandemic with the representative of “Topic 0” standing for the aspect of “Atmosphere”. The second topic is topic 1 in the aspect of “Tourists Activities” supported by the attributes of “night, day, people, book, work, thing, morning, yoga, water, door”. Topic 2 is represented under the label of aspect “Accessibility” that emerges from the attributes of “hotel, beach, restaurant, pool, minute, walk, location, price, area, road”. Aspect in topic 3 titled as “Accommodation” because tourists are concerned about the following attributes, such as “pool, breakfast, bed, bathroom, garden, area, hostel, air, coffee, water”. Aspect labeled for topic 4 is “Duration” in Motels. The attributes under the aspect motels revolve around tourists duration or length of stay. The overall experience from topic 0 to topic 4 are depicted in topic 5 under the labeled aspect of “Services”. This can be supported by the attributes of “villa, service, stay, location, friend, property, holiday, home, facility, bedroom” that show how the staff and managers serve the needs of guests in terms of property, facilities, bedroom, and so on.

### Topics and Sentiment Analysis of Motels in Bali

The table and bar chart below show the amount of sentiments that have been classified using VADER Sentiment analysis. The classification of sentiments come into three categories, there are positive, neutral, and negative. The sentiment score for each review was also created using VADER and resulted in a compound score for the overall sentiment score. This subchapter of sentiment analysis will analyze only the most representative from each category of sentiments.



Picture 10. Topic and Sentiment Distribution on Motels

Taking into consideration from the table and chart above, aspect Atmosphere (topic 0), aspect Accessibility (Topic 2), and aspect Services (Topic 5) become the representation of positive and negative sentiments.

### Predictive Model

This research split train and test data based on the automatic splitting by the package of sklearn.model\_selection by importing train\_test\_split. This package split train and test data labelled revisit into 70% and 30% respectively. Facing the imbalanced data with the dominant of revisit compared with the non-revisit, this research has solved the problem by using undersampling data. The train and test data has passed the process of undersampling data using RandomSampler in Python with IDE Pycharm 3.9. Below the picture of train and test data.

```

Unnamed: 0      0
Properties      0
Offerings Activities  0
Accessibility   0
Hotel Services  0
Atmosphere     0
Duration       0
Facilities     0
Accomodation   0
Food and Beverages  0
Tourists Experience  0
Revisit        0
dtype: int64
No Revisit 10.31 % of the dataset
Revisit 89.69 % of the dataset
Train: [ 2818  2819  2820 ... 14816 14817 14818] Test: [  0    1    2 ... 4966 4975 4981]
Train: [  0    1    2 ... 14816 14817 14818] Test: [2818 2819 2820 ... 8713 8716 8735]
Train: [  0    1    2 ... 14816 14817 14818] Test: [ 5698  5699  5700 ... 11712 11713 11727]
Train: [  0    1    2 ... 14816 14817 14818] Test: [ 8575  8576  8577 ... 13341 13342 13343]
Train: [  0    1    2 ... 13341 13342 13343] Test: [11523 11524 11525 ... 14816 14817 14818]
-----
Label Distributions:

```

Picture 11. Before Undersampling for Attraction dataset

```
Distribution of the Revisit in the subsample dataset
0    0.5
1    0.5
Name: Revisit, dtype: float64
>>> sns.countplot('Revisit', data=new_df, palette=colors)
```

Picture 12. After Undersampling for Attraction dataset

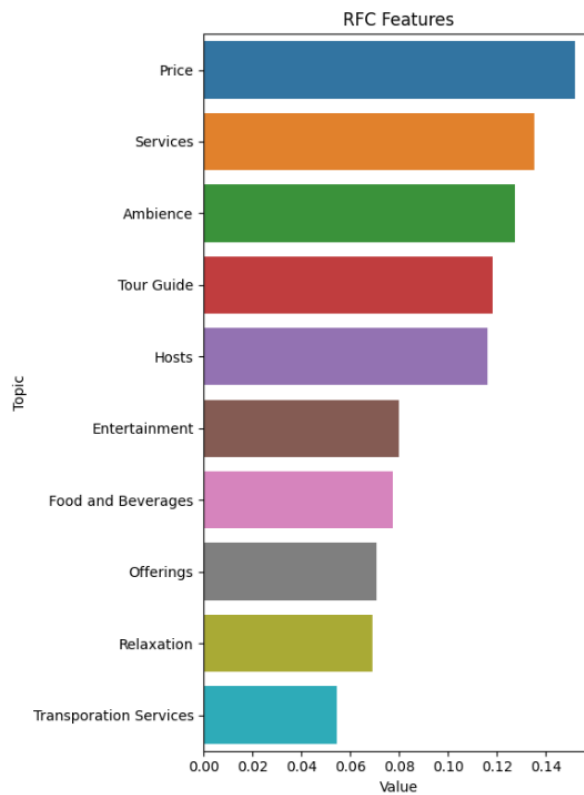
Evaluation model has been done using Logistic Regression (LR) and Random Forest Classifier (RFC) model have been trained to the four datasets. The trial and error to have the best accuracy on the models have been done on the previous chapter three. The aims to train and test the three predictive models is to get the best predictive models for each datasets. The following subchapters will present the result and analysis on the respective models. . It resulted that the best estimator of Logistic Regression using Standard Scaler and PCA for Attractions dataset are  $n\_components=2$  with the inverse regularization parameter (C) 0.01 and solver of 'newton-cg' with cross validation score accuracy 0.74 and F-1 score accuracy 0.72. The best accuracy of the RFC model on Attractions can reach 0.72 with the F-1 Score 0.71. Logistic Regression using Standard Scaler and PCA for Hotels 4&5 stars dataset are  $n\_components=9$  with the inverse regularization parameter (C) 0.01 and solver of 'newton-cg' with cross validation score accuracy of 0.66 and F-1 score accuracy 0.64. The best accuracy of the RFC model on Hotels 4&5 stars reaching 0.73 meanwhile the F-1 Score slightly higher with 0.74.

Logistic Regression using Standard Scaler and PCA for Hotels 3 stars dataset are  $n\_components=5$  with the inverse regularization parameter (C) 0.05 and solver of 'newton-cg' with cross validation score accuracy of 0.66 and F-1 score accuracy 0.63. The best accuracy of the RFC model on Hotels 3 stars reaching 0.723 meanwhile the F-1 Score slightly higher with 0.727. Logistic Regression using Standard Scaler and PCA for Motels dataset are  $n\_components=6$  with the inverse regularization parameter (C) 0.01 and solver of 'newton-cg' with cross validation score accuracy of 0.660 and F-1 score accuracy 0.57. The best accuracy of the RFC model on Motels stars reaching 0.71 meanwhile the F-1 Score slightly higher with 0.71.

### Result of Predictive Models

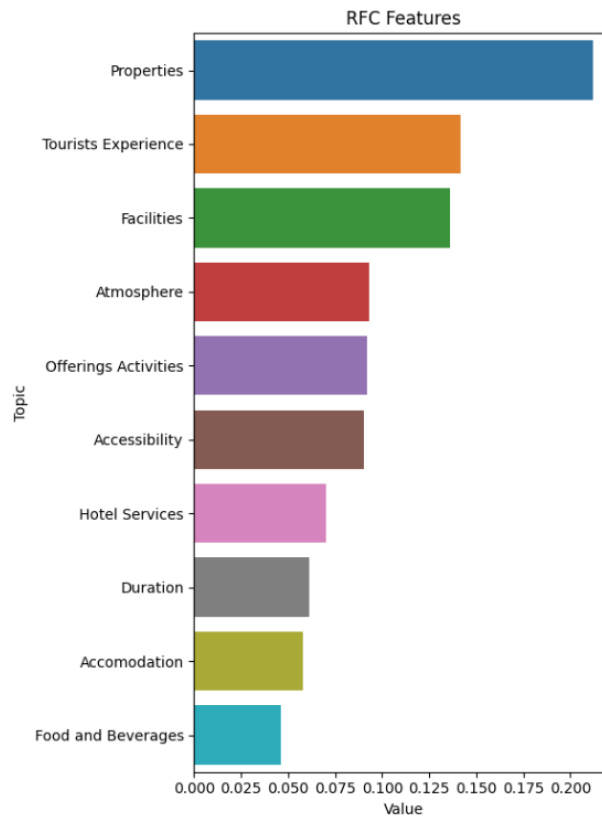
After the step of hyperparameter evaluation model above on the respective datasets, the result of prediction models has been conducted on test datasets of the four datasets using the best parameters of the hyperparameter above. Further, the analysis on the revisit intention prediction results from four datasets will have in-depth analysis related to the overall reviews.

The first picture below shows the result of RFC features on topics that have degree of probabilities of revisit intention from the test data of Attractions dataset. It resulted that reviews contain the top three aspects have high probability of revisit intention.



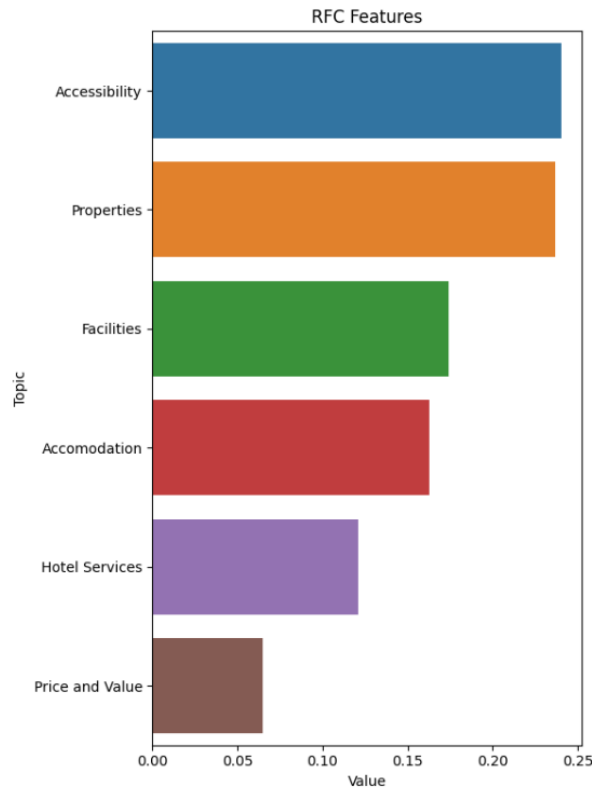
Picture 13. Prediction of Revisit Intention on Attractions

The prediction result of revisit intention on Attractions dataset shows that aspect Price, Services, Ambience are three aspects that have high probability on revisit intention. By that means, reviews that contain one of the aspects of Price, Services, Ambience or the combination of them tend to have high probability of revisit intention compared with the other aspects. The aspect Transporation Services has the smallest probability of revisit intention, it means that reviews that contain the aspect and attributes from transporation services conduct more negative sentiments and tend to have the smallest probability of revisit intention.



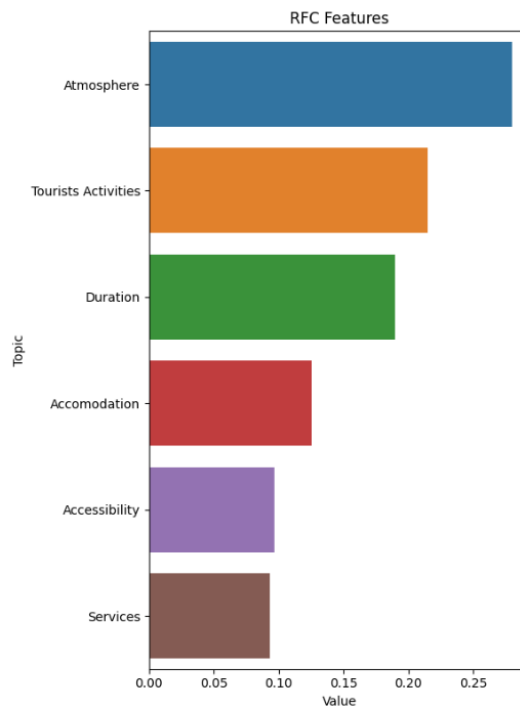
Picture 14. Prediction of Revisit Intention on Hotel 4&5 stars

The prediction result of revisit intention on Hotel 4&5 stars dataset shows that aspect Properties, Tourists Experience, Facilities are three aspects that more likely contain reviews of revisit intention. By that means, reviews that contain one of the aspects and attributes of Properties, Tourists Experience, Facilities or the combination of them tend to have higher probability of revisit intention compared with the other aspects. This can also relate to the sentiments where the aspects Properties, Tourists Experience, Facilities have the more positive sentiments on having behavior of recommend or mentioning frequent times of visiting the attractions that lead to represent the revisit intention. The aspect Food and Beverages has the smallest probability of revisit intention, it means that reviews that contain the aspect and attributes from Food and Beverages might conduct more negative sentiments and tend to have the smallest probability of revisit intention.



Picture 15. Prediction of Revisit Intention on Hotel 3 stars

The prediction result of revisit intention on Hotel 3 stars dataset shows that aspect Accessibility, Properties, and Facilities are three aspects that might have higher reviews that contain revisit intention. Therefore, reviews that contain one of the aspects and attributes of Accessibility, Properties, and Facilities or the combination of them tend to have higher probability of revisit intention compared with the other aspects. The aspect Food and Beverages has the smallest probability of revisit intention, this can be shown that the negative sentiments on aspect Food and Beverages tend to have attributes where tourists unwillingly to revisit after several visits or after their first revisit.



Picture 16. Prediction of Revisit Intention on Motels

The prediction result of revisit intention on Hotel 4&5 stars dataset shows that aspect Atmosphere, Tourists Activities, and Duration become three aspects that more likely contain many reviews of revisit intention. Reviews that contain one of the aspects and attributes of Atmosphere, Tourists Activities, and Duration or the combination of them tend to have higher probability of revisit intention compared with the other aspects. Meanwhile, the aspect Service has the smallest probability of revisit intention, it means that reviews that contain the aspect and attributes from Services might conduct more negative sentiments and tend to have the smallest probability of revisit intention. Additionally, this can be shown that the negative sentiments on aspect Services tend to have attributes where tourists unwillingly to revisit after several visits or after their first revisit. It can be happened because Motels lacks of staff since the size of motels that often smaller size compared with other hotel categories.

## Conclusion

The present study contributes to help travel and tourism industry through in-depth research and understanding tourists behavior and attitude on revisit intention through utilization of big data and machine learning. Prior research in travel and tourism industry are mainly focus on analyzing and predicting helpfulness reviews, recommended reviews with ratings and reviews, and predicting low and high rating (Luo and Xu, 2019; Zhu, Cheng, and Li, 2021; Subroto and Christianis, 2021). Meanwhile, this study performs well on predicting part of tourists behavior which is revisit intention that become crucial to innovate travel and tourism industry to have strategy on maintaining loyal tourists and maintain certain tourists that have probability of revisit. Specific on attractions in Bali, topics that become represented by aspects are around Food and Beverages, Entertainment, Transportation Services, Relaxation, Price, Tour Guide, Hosts, Ambience, Offerings, Services. Moving on to Hotels 4&5 stars, the aspects include Properties, Offerings Activities, Accessibility, Hotel Services, Atmosphere, Duration, Facilities, Accommodation, Food and Beverages, Tourists

Experience. Hotels with 3 stars are around aspects Accommodation, Price and Value, Properties, Accessibility, Facilities, Hotel Services. Motels aspects are Atmosphere, Tourists Activities, Accessibility, Accommodation, Duration, and Services. Those aspects lead to deeper analysis and insights through sentiment analysis where attractions management can pay attention on the concerns of tourists based on aspects and sentiment.

This research will be very helpful for travel and tourism management to minimize the budget for maintaining or creating new facilities or services where they can directly focus on aspects from tourists that need to be improved and enhanced. This also will lead to the benefit of having model prediction of revisit intention where both attractions and hotels management can gain insights and making clear strategy, especially in marketing, to emphasize more on certain aspects that have high values on affecting revisit intention. Attractions are having aspects Price, Services, and Ambience become as the top three topics that tend to have more value on predicting revisit intention. On the other hand, hotels 4&5 stars and 3 stars almost have similar result with aspects Properties and Facilities tend to have higher probability of predicting revisit intention. Motels and hotels 4&5 stars are having the same aspect probability of predicting revisit intention with aspect Tourists Activities. Based on the whole research, both hotels and attractions management can have sustainable competitive advantage to survive for long-term goals.

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# THE CHANGING OF TOURIST CONSUMPTION BEHAVIOR IN BATU CITY DURING CORONAVIRUS DISEASE PANDEMIC

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## Abstract

The emergence of the first Covid-19 case in Indonesia in early 2020 significantly impacted people's movements. The travel restriction regulation is implemented to reduce the increasing number of positive cases. It has implications for the development of the tourism industry and changes in the tourist behaviour patterns when visiting a tourism destination. Batu City is one of the tourism destinations affected by the great pandemic. This study aims to identify the changes in the behaviour patterns of tourists visiting Batu City during the pandemic because it is one of the primary tourism destinations in East Java that is more visited by tourists. This study uses a quantitative descriptive approach to analyse the changes in tourist behaviour patterns, such as the changes in motivation, expenditure, the tourist needs for facilities, and travel patterns. It uses a non-probability sampling method with an accidental technique where every tourist can be a sample according to the required characteristics. The findings indicate that the consumption behaviour of tourists changes during visiting Batu City. The tourists have increased their self-awareness of the health importance compared to travel activities before the pandemic. They are eager to pay more to get guaranteed safety when travelling and buying tourism products. This change needs to be responded by tourism stakeholders by providing tourist needs based on Cleanliness, Health, Safety, Environment Sustainability (CHSE) under government regulation.

**Keywords:** Covid-19, Tourist Behaviour, Tourism Destination, Batu City

## Introduction

### Background

In the last few years before the Covid-19 pandemic, tourism was a sector that had an essential role in economic development. Many countries are competing to make tourism a strategic sector that can accelerate the country's growth which is also expected to be a mainstay to increase the country's gross domestic product (Haryono, 2019). The massive contribution of tourism to the country's economy makes this industry, known as the smokeless industry, a priority in the country's development policy. This condition is evidenced by quantitative empirical facts related to the increasing number of international tourist visits from year to year. In 2017, the world recorded that the number of international tourist arrivals reached around 1.6 billion with tourist spending of US\$ 2,000 billion. With this number of visits, there has been a movement of money of US\$ 5 billion per day, excluding transportation costs incurred by tourists (Glaesser et al., 2017).

As an archipelagic country, Indonesia has made tourism a strategic sector in the development of the national economy, which has contributed significantly. The contribution is in the form of foreign exchange earnings from the tourism sector, which has continued to increase in recent years. Arslanturk & Atan (2012) mention that there is a causal relationship running from tourism incomes to economic growth which is support Growth Domestic Product (GDP) for foreign exchange. For example, data obtained from the Ministry of Tourism noted that the tourism sector could contribute to the country's foreign exchange in 2018 of US\$ 19.29 billion or almost reaching the target of US\$ 20 billion as

proclaimed by President Jokowi in 2019 (<https://travel.detik.com/travel-news/d-4669424/pariwisata-already-sumbang-us-1929-miliar-for-foreign-exchange-indonesia>). The foreign exchange earnings is an excellent opportunity for Indonesia to continue developing tourism as an essential sector. This is because Indonesia has a wealth of natural resources and cultural diversity that spread over more than 17,000 islands.

The contribution of tourism has also been felt by several provinces in Indonesia, including East Java. East Java Province is one of Province located in Indonesia that have many tourism potency basically for Natural Basis (Aribowo et al., 2018). The province, known as the industrial and financial centre of Central and Eastern Indonesia, has a variety of tourist attractions, including mountains, beaches, caves, culture, arts, history and waterfalls. The diversity of tourist attractions makes East Java Province visited by many domestic and foreign tourists. Data obtained from Culture and Tourism in Figures 2018 recorded that the number of tourist visits to East Java was 66,314,044 people in 2017, consisting of 690,509 foreign tourists and 65,623,535 domestic tourists. The number of tourists is proportional to regional income from the tourism sector, wherein 2017, the East Java Provincial Government, in its survey, recorded the acquisition of regional income from the tourism sector of 573.19 million USD (Rp.8.25 trillion) or an increase of 5.08% compared to 2015 which amounted to 513.90 million USD (Rp.6.60 trillion).

The acquisition of regional income from the tourism sector in East Java is inseparable from the contribution of Batu City as one of the well-known tourist destinations in Indonesia. With all its tourist attractions, Batu City has a strategic role in the map of tourism development in East Java and can attract more and more quality tourist visits. This is because Batu City has a tourist attraction with competitive and comparative advantages compared to sother areas in East Java, especially in Malang Raya. These advantages can be seen from the diversity and uniqueness of tourist attractions designed according to the desires and interests of tourists, thus making many tourists motivated to visit this apple city.

The diversity of tourist attractions, which has continued to grow in recent years, is directly proportional to the phenomenon of an increase in the number of tourists visiting Batu City, which then becomes an opportunity to keep tourists from staying in Batu City longer. Based on data obtained from the Central Statistics Agency (BPS) of Batu City in 2020, it was recorded that the number of tourist visits to several tourist attractions and souvenirs of Batu City in 2019 was 6,047,460 people, consisting of 11,736 foreign tourists. People and domestic tourists as many as 6,035,724 people. The number of tourist visits is one indicator of the success of tourism development in Batu City. However, ironically, since the beginning of 2020, tourist visits and movements in Indonesia, especially Batu City, have experienced a very drastic decline. This condition occurred because of the Covid-19 pandemic, which devastated all life sectors, especially in the tourism sector. As a result of this deadly pandemic, many countries, as well as the Indonesian government, have banned their citizens from travelling to several countries or visiting regions, even tourism businesses, especially transportation as a tool and mode that connects tourist origins with tourism destinations, were closed and not allowed to operate.

As one of the tourism cities in East Java, Batu City has experienced a reasonably heavy impact due to this pandemic, mainly since the city is known as the "cold city" relies a lot on the tourism sector, so that the rotation of the economy is experiencing severe obstacles and obstacles. However, over time, the Central Government and Local Governments began to adapt to new habits (new normal) in tourism. Many tourism businesses are starting to be allowed to operate by implementing strict health protocols. Applying this new habit is an alternative solution that must be done to stimulate tourism activities even though this condition still cannot run as before (before the pandemic).

This adaptation of new habits in social life has a significant impact on tourist travel patterns when visiting a tourism destination. People are starting to realize the importance of safety in travelling, especially those related to personal health. Some tourists are willing to pay or spend more in tourism activities undertaken to get full service, especially in travel safety services. Changes in tourist behaviour

when visiting tourist destinations require tourism industry players to provide the needs that visitors want. Fulfilling these needs is expected to be one form of effort to foster consumer or tourist confidence to increase the number of visits that have been sluggish due to the pandemic. In order to find out and meet the needs of tourists after the pandemic entered Indonesia in general and Batu City in particular, it is interesting to conduct a study related to changes in tourist behaviour in Batu City during the covid-19 pandemic.

### **Research Objectives**

As one of the famous tourism destinations in Indonesia, East Java Province has also been impacted by the Covid-19 outbreak, including a decrease in the number of tourist visits, spending at tourist sites and room occupancy rates. This phenomenon is also felt by Batu City, one of the favourite tourist destinations in East Java Province. Various tourist attractions in Batu City must be temporarily closed to stop the massive spread of the virus. Along with the development of cases that have emerged in Indonesia, several tourism destinations have been allowed to open and receive tourists back with various applicable rules. The opening of this tourism destination has implications for changes in tourist behaviour when visiting a tourist destination. This study tries to describe changes in tourist behaviour patterns during tourism activities in Batu City by comparing the behaviour patterns of previous tourists. The main focus of tourist behaviour patterns discussed changes in tourist perceptions and changes in spending made by tourists. Furthermore, the changes that arise are expected to be one of the references for tourism industry players in making decisions to meet tourist needs.

### **Literature Review**

Coronavirus has had a tremendous impact on human life. Various sectors experienced changes and uncertainties in order to survive and recover. Tourism is one of the industries that has experienced massive changes due to the coronavirus. Several businesses in the accommodation sector, food processing industry, transportation services are examples of industries that require more effort to survive than others (Tusianti, 2020). This phenomenon is caused by a decrease in demand due to tightening regulations on entrances between countries and the prohibition of domestic mobility, which is not urgent. The Central Statistics Agency (BPS) noted that foreign tourist arrivals experienced a drastic decline in 2020, 74.84% or only 4.05 million foreign tourists entering Indonesia. In addition to the closures at borders and international entrances, this decline in tourists also comes from the number of tourists who cancel trips that have been booked in advance to visit Indonesia. Many of these cancellations are carried out voluntarily by tourists, and the local government appeals not to visit between countries, especially countries that do not yet have health facilities that meet the expectations of these tourists.

Likewise, domestic travel's strict terms and rules make domestic tourists think again about doing tourist activities. Several times the government-issued travel regulations at a time when public confidence in travelling began to grow. This policy has implications for the decline in domestic tourists' interest to visit destinations that are long distances and require more extended transportation.

In the future, changes will appear in order to emphasize daily cases. These changes also apply to the tourism sector, where the tourism industry is closely related to human movement. The tourism industry will experience the same thing and prioritize the application of health protocol standards and safety standards that are deemed adequate to maintain the comfort of tourists (Paramita & Putra, 2020). The changes that occur in social life will create new behaviour patterns in the business industry, especially in the tourism industry. The need for the availability of travel health standards and safety when visiting tourism destinations is one of the absolute needs that managers must provide when tourists come. Herdiana (2020) conveyed the need for collaboration by stakeholders so that the expected

efforts can run smoothly. Central and regional governments can at least carry out such cooperation as owners of regional authorities and business actors as organizers of tourism activities.

Furthermore, these various changes affect the existing consumption behaviour patterns of tourists. Tourist consumption behaviour is one of the essential activities in travelling, where this activity is an activity of using goods and services offered by business actors in tourism destinations by considering the suitability of tourist needs (Wang et al., 2021). This activity is limited when tourists are in a tourism destination, but several activities after travelling also become an inseparable part of the concept of tourist consumption behaviour, including revisiting and advocating. Through the existing tourist consumption behaviour activities, five scales can be used for measurement, namely: a) willingness to consume; b) urgency to consume; c) consumption due to the tour guide; d) repeated consumption; and e) recommended consumption.

Then, through tourist consumption activities in tourist destinations, these activities can lift the economy in those tourist locations. Consumption by tourists is not only limited to the basic needs of tourists, namely accommodation and food and drink needs but other needs such as consumption of buying souvenirs and souvenirs, payment for guide services, and spending on other activities can also have a positive impact on the community around tourist sites. Swanson & Horridge (2004) explains that the notion of good tourism activity will influence tourists to make purchasing decisions, which choices to buy and where they make purchases. Therefore, tourism managers need to provide facilities that tourists need so that tourists can have a good perception of tourism destinations. Meanwhile, Pencarelli *et al* (2021) stated that digitalization plays a vital role in tourist consumption activities. These activities search for information on tourism destinations, prices, events, even basic needs such as accommodation and food and drink services. Several behaviours can affect changes in tourist consumption for travel (Dixit, 2021). Therefore, industry players are expected to be able to understand the consumption behaviour of existing tourists correctly.

## Methodology

This study uses a quantitative descriptive method approach in testing. The research location in this article is in Batu City, East Java. The reason for determining this location is based on where Batu City is one of the favourite tourist destinations for domestic tourists in East Java. The population in this study were domestic tourists who had visited Batu City before the pandemic (2019) and after the pandemic in Indonesia (2020). The sample of tourists is taken by considering the predetermined criteria; namely, the tourist must stay or spend the night in Batu City because the questionnaire questions can be answered in full. Furthermore, the sampling formula that uses the Taro Yamane formula (Yasin, 2015). The number of samples set is 400 people with a margin of error of 5%. The determination of this sample is based on the total population of domestic tourist visits in 2019 of 7,227,846 people.

Furthermore, the data collection needed was carried out by distributing questionnaires that contained questions about the demographic and psychographic profile of tourists and the components of tourist spending while in Batu City. This questionnaire was distributed in several strategic tourism locations visited by many tourists, namely: a) tourist attractions; b) lodging/accommodation when tourists check out; c) restaurants/restaurants when tourists have lunch; d) souvenir centre when tourists finish shopping; and e) Batu Town square in the afternoon and evening. In addition, this data collection has the following sample criteria: a) not from the Greater Malang area; b) at least 17 years old; c) overnight in Batu City; and d) is not a student or student in Malang Raya. The data that has been collected is then analyzed and presented in the form of tables and figures to make it easier to understand.

## Results and Discussion

### Basic Information of Domestic Tourist as the Respondents

Based on a survey conducted from early to mid-November 2020, information was obtained about tourists visiting Batu City, divided into demographic profiles and psychographic profiles. This survey was conducted on 400 respondents spread across several tourism locations in Batu City during the Covid-19 pandemic. Respondents in this survey were domestic tourists who travelled to Batu City during the pandemic. The selection of domestic tourists as respondents was since many tourists who visit Batu City come from within the country (archipelago), so that they are expected to represent the population of domestic tourists. Therefore, the description of the findings of domestic tourists' demographic and psychographic profiles is expected to be a reference for increasing tourist visits to Batu City in the future. More complete tourist data can be seen in Table 1 below:

Table 1. Respondents Demography Who Visited Batu City

Item	Category	Frequency	Percent (%)
Gender	Male	233	58,25
	Female	167	41,75
Age	17-25	30	7,50
	26-35	161	40,25
	36-45	147	36,75
	46-55	47	11,75
	Above 55	15	3,75
Marital Status	Single	72	18,00
	Married	299	74,75
	Divorced	29	7,25
Educational Background	Junior High School and below	8	2,00
	Senior High School	119	29,75
	Diploma	39	9,75
	Undergraduate	176	44,00
	Graduate	58	14,50
Monthly Income	IDR 1.000.000 and below	36	9,00
	IDR 1.000.000 – 2.000.000	8	2,00
	IDR 2.000.001 – 3.000.000	89	22,25
	IDR 3.000.001 – 4.000.000	71	17,75
	IDR 4.000.001 – 5.000.000	108	27,00
	Above IDR 5.000.000	88	22,00
Origin	East Java	289	72,25
	Others	111	28,00
Reason of Visiting	Holiday	335	83,75
	Seminar	15	3,75
	Institution	19	4,75
	Business	31	7,75
Travel Partner	FIT	37	9,25
	Group	363	90,75

*Sources. Author's calculation, 2020*

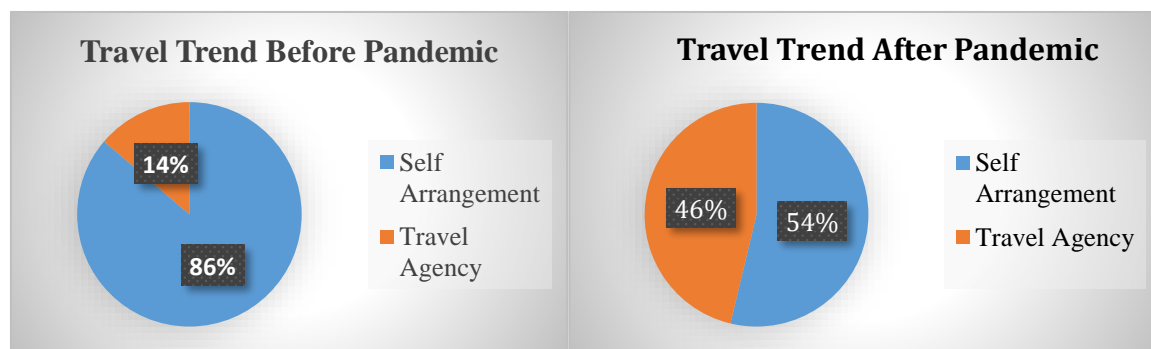
Demographically, tourists visiting Batu City during the pandemic were dominated by tourists from within the province, 72.00 per cent, while the rest came from outside the province with a distribution of DKI Jakarta, West Java, Central Java, DI Yogyakarta, Banten, Riau. This means that tourist travel is still dominated by regional travel with tourists mainly from the island of Java. Male

tourists still dominate by 58.25 per cent compared to female tourists who are respondents in this study. When viewed by age, tourists with productive age dominate the trip compared to teenagers and the elderly. This is following the statement from the health authority, which states that the productive age has a more vital endurance than the elderly and children so that travel is still considered safe. Tourist visits to Batu City are dominated by tourists with married status compared to single or divorced, so that it can be concluded that the visits made are family tours. It can be seen that 74.75 per cent of tourists are married. Well-educated tourists dominate tourists visiting Batu City. This can be seen from 400 respondents, as many as 44.00 per cent have a bachelor degree education background, followed by 29.75 per cent are senior high school tourists.

Higher education is usually associated with high income as well. It can be seen that 108 tourists or 27.00 per cent have a good income of Rp4.000.001 – 5.000.000 and 22.25 per cent have an average City Minimum Wage income of Rp2.000.001 – 3.000.000 while tourists who have an income of less than Rp2.000.000 only as much as 11.00 per cent. Meanwhile, tourists who visit Batu City have various reasons, including vacations, seminars/training, business trips, and business trips. However, taking a vacation is one of the reasons most conveyed by tourists who come were as many as 335 tourists answered it or 83.75 per cent. Although the government has appealed not to travel in groups, group travellers' visits to Batu City are still dominated. 90.75 per cent are tourists travelling in groups, while 9.25 per cents are independent travellers or Free Individual Travelers (FIT). Although tourists come in groups, responsible travellers appear in tourism activities in Batu City. Groups with small numbers are the choice of tourists compared to coming in large groups and have followed the rules to maintain distance between tourists.

### Tourist Consumption Pattern

Tourist travel patterns are one of the things that need to be considered. The COVID-19 pandemic has changed the pattern of human movement as well as tourism activities. Tourists prefer safe and comfortable tours so that the readiness of tourism destinations must exist. The travelling behaviour of a tourist greatly influences the needs and facilities that must be available in a tourism destination and prepared by tourism business actors. The tourist travel models before and after the pandemic when visiting Batu City are as follows:



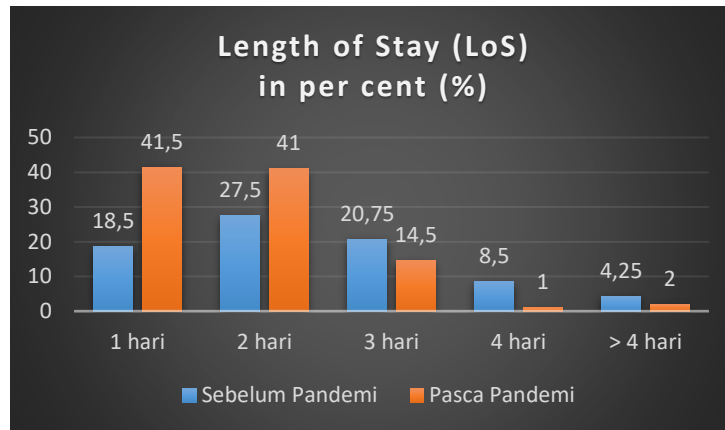
Sources. Author's calculation, 2020

**Figure 1. Travel Trend to Batu City**

Based on Figure 1, it can be seen that there is a slightly significant change in the tourist travel model before and after the pandemic, namely tourists who initially prefer to be self-regulated but after the pandemic tend to prefer to be regulated by the Travel Bureau. It can be seen in the figure that out of 400 respondents, 54.00 per cent of tourists prefer to be regulated by the Travel Bureau compared to before the pandemic, which was only 14.00 per cent. It is felt that the Travel Bureau is more prepared for travel arrangements and is ready to implement health protocols in tourist trips compared to travelling

with their arrangements. Tourists pay the fees required by the travel bureau, and all needs for health security have been met. This change in the pattern of the travel model needs to be addressed by the Travel Bureau to ensure the safety of travelling so that it can become a new opportunity in the tourism business.

In addition to changes in the model of travel patterns made by tourists, long-stay activities also experienced changes in travel activities. The changes that occur in the length of stay of tourists in Batu City during the pandemic are as follows:

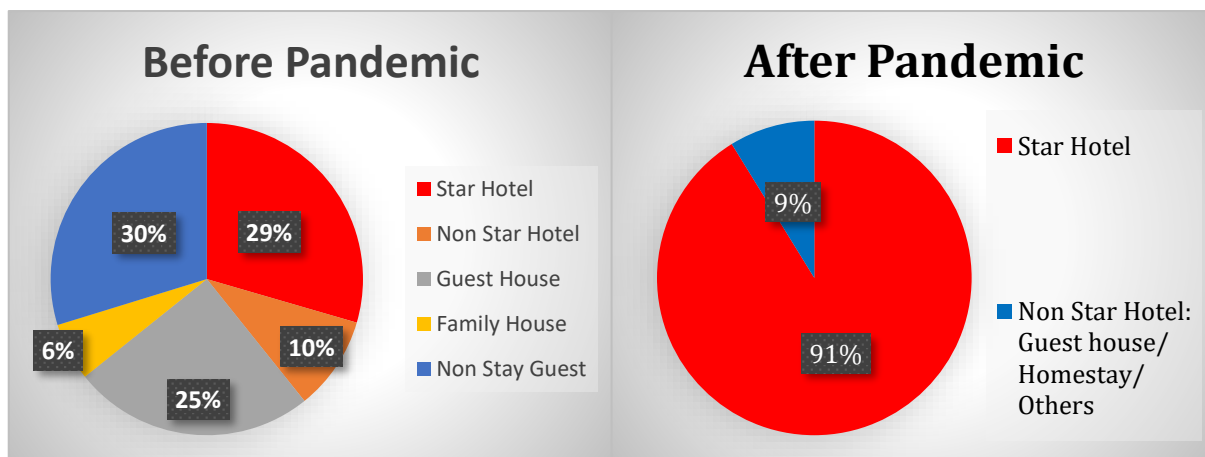


Sources. Author's calculation, 2020

**Figure 2. Tourist Length of Stay (LoS) in Batu City**

A significant comparison is seen in the length of stay of tourists in Batu City, where travel during pandemic tourists prefer to take a short trip, which is only one night. It can be seen from the graph that 41.50 per cent of 400 tourists choose a short one night trip and 42.00 per cent choose to stay two nights in Batu City. This looks different from the previous travel pattern where tourists prefer to spend an average of 2 to 3 days in Batu City with a spread of 27.50 per cent two days and 20.75 to spend three days in Batu City. The length of stay of tourists has an impact on the decrease in the number of room occupancy rates in Batu City. The Central Statistics Agency (BPS) released data where the room occupancy rate in Batu City during 2020 decreased with average nightly of 17.17 per cent or 25.59 compared to the room occupancy rate in 2019. This phenomenon hit the industry very hard. accommodation, especially in Batu City, where many hotels cannot survive to pay for the business's operational costs. The impact experienced was the termination of employment, unpaid leave of employees and cuts in employee salaries for those willing to stay in the company. There is a need for follow-up from the government so that the accommodation industry can normally run again.

In addition to impacting the length of stay of tourists, the COVID-19 pandemic also has implications for the type of accommodation chosen by visitors. Based on the data that has been collected, there is a change in tourist preferences when staying in Batu City. This phenomenon occurs because of several supporting factors. More clearly can be seen in the following figure:



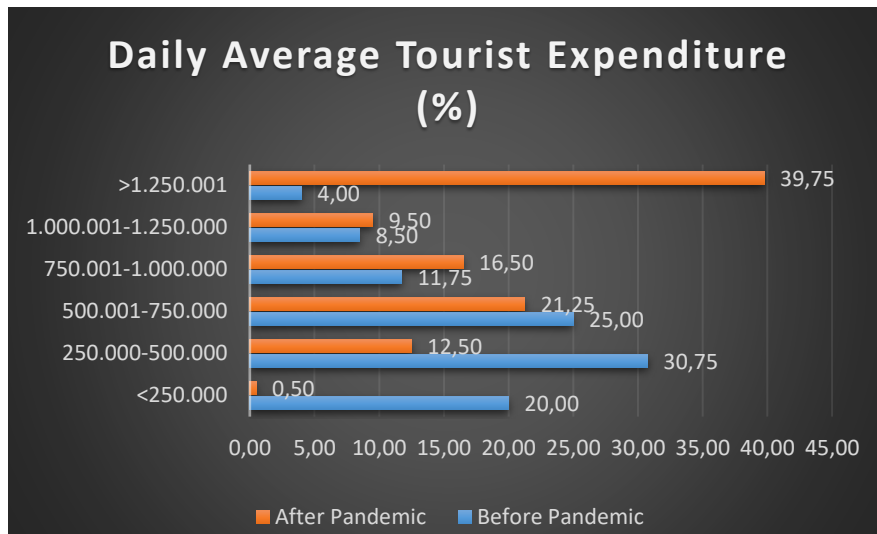
Sources. Author's calculation, 2020

**Figure 3. Type of Accommodation in Batu City**

Based on Figure 3. it can be seen that the pattern of accommodation used by tourists when visiting Batu City is a five-star hotel. The level of tourists' confidence in implementing health protocols in star hotels is higher than that of non-star hotels and guest houses. Therefore, there was a change in the use of star hotels during the pandemic, which amounted to 91.00 per cent of tourists staying in star hotels. This figure has increased significantly compared to the previous consumption pattern, where the distribution of consumption is almost evenly distributed in several accommodation options. Guest Houses, Homestays and other types of non-star accommodation must be able to apply suitable health protocols and foster high trust in tourists so that these types of accommodation can be considered by consumers when choosing the type of lodging when travelling. The local Tourism Office must be more active in providing socialization and training to non-star accommodation sector actors regarding implementing correct health protocols so that the spread of accommodation utilization can be evenly distributed.

In addition to consumer confidence in the implementation of health protocols, the increase in the use of five-star hotels also impacts the price war that has emerged in the accommodation sector. This price war is carried out at non-star hotels, but several star hotels also carry out this practice. The decline room prices, under the regular average room prices, is one of the triggers for tourists to prefer to stay at star hotels compared to non-star hotels. This practice will harm hotels one or two levels below the hotel, so market segment competition will emerge. In addition to competition between businesses, this practice can also harm consumers who stay overnight because indirectly, to lower the prices, the accommodation will reduce the quality of services provided. This decline in service quality has a negative impact on customer satisfaction or staying tourists. Therefore, even though this pandemic is still ongoing and the length of stay of tourists is still on a short trip pattern, it is hoped that accommodation business players will not lower prices unreasonably, and the practice of price wars can be avoided.

Furthermore, the COVID-19 pandemic in Indonesia has also impacted the spending patterns of tourists in a tourism destination. Tourists cost more than they did before the pandemic. This increased average spending is based on the presence of additional needs and an increase in existing needs. Additional needs in tourism activities include mandatory health tests for air and rail transportation users, the implementation of several hotels that must show negative results for Covid tests and the need for quarantine if needed. In addition, additional needs that exist in tourism activities include increasing air transportation prices due to seat distancing policies, increasing food needs in tourist destinations and the need for random fund allocations when carrying out tourist activities. In more detail, the changes in consumption can be seen in the Figure 4.



Sources. Author's calculation, 2020

**Figure 4. Daily Average Tourist Expenditure**

In Figure 4. there is a change in the average consumption of tourists per day per person when visiting Batu City. Before the pandemic, the average tourist consumption per day per person was less than Rp750.000,- but after this pandemic, the average tourist expenditure was above Rp500.000,- Prior to the pandemic, the most tourists spent money per day was in the range of Rp.250.000,- to Rp.500.000,- which was 30.75 per cent and was followed by tourists with spending of Rp.500.001,- to Rp.750.000,- which was 25.00 per cent. . This figure is inversely proportional to tourist spending during a pandemic, namely, the largest proportion is the daily expenditure with more than Rp.1.250.000,- which is 39.75 percent. The second-highest proportion of average expenditure is an expenditure with a range of Rp500.001,- to Rp750.000,- with 21.25 per cent of the total 400 tourists. There is only 0.50 per cent of tourists who spend an average of less than Rp250.000,- per day during their visit to Batu City. Tourism stakeholders should use this opportunity to provide quality tourism activities so that what tourists pay for is not in vain. The local government as the holder of local policy must be able to take on the role of providing adequate public facilities and tourism facilities so that tourist visits can continue to increase and the length of stay of tourists is longer so that the economic impact felt by local communities on tourism activities can be seen significantly.

Furthermore, the overall average expenditure of tourists on tourist visits during the pandemic is Rp.993.827,- per day. This value is the average daily expenditure of 400 tourists who are respondents when visiting Batu City. These expenses are spread over several expenditure posts, including Entrance Fee, Accommodation, Meals, Main Transportation, Local Transportation, Souvenirs, Refreshment Fee, Parking Fee, Others. More clearly can be seen in the following image:

Accommodation is the biggest expense for tourists during a visit to Batu City during the pandemic where tourists spend Rp.511.863,-/day. The accommodation expenditure has been divided in half, assuming that the average room status is double occupancy. Furthermore, the second-highest expenditure was on the purchase of souvenirs where there were Rp.369.838,- per person in shopping for souvenirs and other souvenirs.



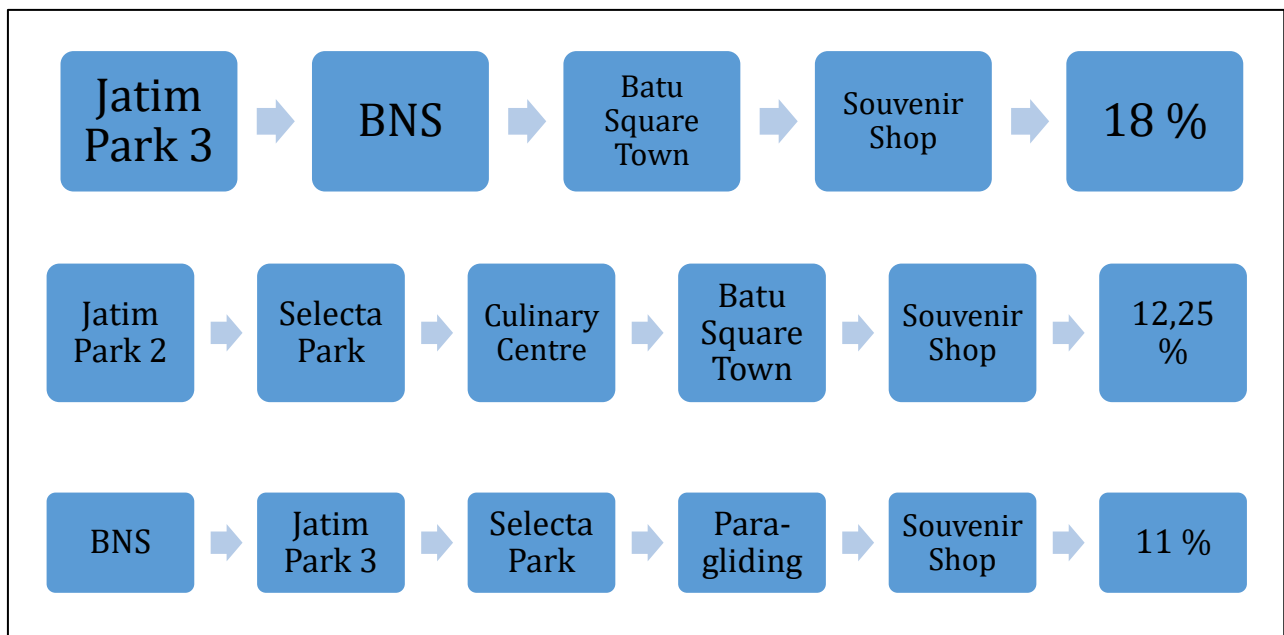
Sources. Author's calculation, 2020

**Figure 5. The Proportion of Tourist Consumption in Batu City**

This figure is certainly not a daily figure but in one visit. This is made because tourists buy souvenirs when they finish doing tourist activities and return to their area of origin. The Entrance Fee is the third-largest expense in tourist visit activities to Batu City during the pandemic, which is Rp.231.900,-. This expenditure becomes relevant if it is seen that tourism characteristics in Batu City are dominated by artificial tourism with an average entrance fee of above Rp100.000,- in one visit and an average of tourists visiting two to three tourist attractions per day while in Batu City. Meanwhile, the main transportation expenditure to Batu City during the pandemic was Rp69.654,-. This figure is by tourist geographical data, which regional tourists still dominate with a reach that is not so far away. Meanwhile, the proportion of Refreshment Fee expenditure is the smallest expenditure while in Batu City, which is an average expenditure of Rp.5.768,/day/pax. This is because several tourism destinations have provided free toilets and other tourist needs without any additional costs so that these expenses are accidental.

### Tourist Travel Pattern

The travel pattern can be interpreted as a flow of travel from one tourism destination/tourist attraction to another destination/tourist attraction. Travel or tourist visits to a tourism destination/tourist attraction can be influenced by the availability of information on activities, facilities and services, which then have implications for decision making in travelling. The pattern of trips carried out by tourists is planned and adjusted to the needs and interests of tourists in a tourism destination/tourist attraction, both neat and random. Based on the results of a survey of 400 respondents from domestic tourists in Batu City, data were obtained for 3 (three) tourist travel patterns while in Batu City, as can be seen in the following figure 5.



Sources. Author's calculation, 2020

**Figure 5. Tourist Travel Pattern in Batu City**

Figure 5 shows that as many as 18.5% of tourists have a visiting pattern from Jatim Park 3 > BNS > Square Town > Souvenir Center. Then 12.25% have a travel pattern that starts from Jatim Park 2 > TR Selecta > Culinary Center > City Square > Souvenir Center. In the third position, with a percentage of 11%, with a travel pattern from BNS > Jatim Park 3 > TR Selecta > Paragliding > Souvenir Center. Seeing the survey results, it can be concluded that tourists visiting Batu City have a travel pattern where artificial tourist attractions are first visited, and after that, they visit natural/combination tourist attractions and end with a souvenir center.

### Conclusion

This article aims to analyze the tourist consumption behaviour changing after pandemic covid outbreak. The data shows that there has been a change in tourist travel patterns and tourist consumption behaviour patterns in Batu City during the COVID-19 pandemic. The travel pattern that looks significant is that tourist visits are dominated by tourists from the island of Java, with the most significant proportion coming from East Java Province. In addition, tourist visits become short-term visits where tourists prefer to travel no more than two days. This is different from the previous pattern of visits where tourists will stay in tourism destinations longer. The type of accommodation chosen by tourists has changed from what was initially evenly distributed in all types of accommodation. However, during a pandemic, tourists prefer to stay in five-star hotels, which are considered more professional in implementing health protocols in tourism destinations. There was a change in tourist spending patterns during the pandemic, with average spending of more than Rp.1.250.000,- with the most significant proportion being the purchase of accommodation/lodging needs. In addition, the travel pattern of tourists' choice in Batu City is still dominated by artificial tourist visits, where Jatim Park III is the most preferred choice of tourists to visit during the pandemic. It is hoped that in the future, there will be several new tourism destinations that can be an alternative for tourist visits when visiting Batu City so that tourist destinations to Batu City are not only fixated on artificial tourist visits.

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# **TOURISM SURVIVAL STRATEGY: COMMUNITY BASED TOURISM PERSPECTIVE ON POST EARTHQUAKE AND DURING COVID-19 PANDEMIC IN LOMBOK ISLAND**

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## **Abstract**

This project examine the extent to which community based tourism in Lombok embraces the surviving strategy for a continuous disaster. This will improve the survival strategy of Lombok to withstand the negative effect of potential disasters, such as earthquake and even more, this pandemic thus building resilience of its local communities but also its tourism industry upon which the local communities are heavily dependent. It adopt a qualitative research paradigm, i.e. semi-structured interviews with Community based tourism Managers in Lombok in order to understand the current practices in effective co-management of tourist attractions in surviving for continuous disaster such as Earthquake and Pandemic Covid-19. The results of the project contribute to better understanding of the challenges of embracing community based tourism management in the context of disaster management in Lombok, thus informing the survival strategy for community resilience, destination resilience and sustainable tourism development.

**Keywords:** community based tourism, disaster management, lombok, survival strategy, tourism destination

## **Introduction**

The Covid-19 outbreak resulted in a precipitous drop in international tourism, owing to health concerns, travel restrictions aimed at containing the virus's spread, and government actions such as lockdowns (Ertac and Cankan, 2021). (Gonash, 2020) explains that No other incident has had as an influence on travel as the Covid-19 pandemic, which has thrown the tourism industry into chaos. The worldwide supply chain has halted, as has all economic activity and even a second year has passed since the onset of the worst tourist crisis in modern history. According to UNWTO statistics, foreign visitor arrivals fell by 85 percent between January and May of 2021 (or by 65 percent compared to the same period in 2020), despite a little increase in foreign travel in May, the appearance of COVID-19 variations and the ongoing implementation of limitations are putting a damper on the recovery of the industry (UNWTO, 2021). (Kemenparekraf, 2021) states that foreign tourist visits to Indonesia through all entrances totalled 4,052,923 in 2020, a 74.84 percent decrease from the previous year's total of 16,108,600. Tourist visits to three (three) of the 26 main entrances in 2020 decreased by 83.02 percent, 82.01 percent, and 84.84 percent, respectively, compared to December 2019. These gates were Ngurah Rai, Soekarno-Hatta, and Batam. Foreign tourists (tourists) visiting Indonesia through all entrances in August 2021 totalled 127,314 visits, down -21.19 percent from August 2020, when they totalled 161,549 visits. The number and growth of foreign tourists visiting the 3 (three) major gates of the 25 main entrances in August 2021 compared to August 2020 namely: 1. Ngurah Rai a number of 0 visits, decreased by -100.00%, 2. Soekarno-Hatta totalled 1,071 visits, decreased by -76.03%, and 3. Batam has 149 visits, an increase of 198.00%. Health concerns

and social distancing could lead to some tourism areas becoming even more enclavic. The reality that most organized tourism operations and revenue streams are not embedded within host communities' essential economies is also being exposed by social isolation and quarantine, pointing to the tendency of tourism to create physical and symbolic boundaries within the multiple layers of alterity (Lapointe, 2020).

## **Literature Review**

### **Indonesia tourism during covid 19**

Wishnutama said the tourism sector economy contributed to the national GDP of 5.5% where the number of workers in this sector is 13 million people (Susanto, 2020). However, these days, due to the corona epidemic, foreign exchange from the tourist industry decreased by over 80%, according to Raden Kurleni Ukar, Deputy for Strategic Policy at the Ministry of Tourism and Creative Economy (CNN, 2021). The depreciation of tourist foreign exchange was US\$3.54 billion, or about Rp. 51.2 trillion (exchange rate of Rp. 14,462 per US dollar), compared to US\$16.9 billion the previous year. "Foreign exchange is expected to decline by over 80% to barely US\$3.54 billion," he stated in a CORE Indonesia virtual discussion titled "Breaking the Inertia of Economic Recovery." (CNN, 2021). (Nuraini (2021) explains that in order to "normalise" Indonesian tourism, vaccination has been prioritised in tourism destination province. Carina, (2021) states that as of Saturday (11/6/2021) at 12.00 WIB, 41,534,340 individuals have received the second dose of vaccine, accounting for 19.94% of the overall vaccination objective. Meanwhile, 72,248,720 persons, or 34.69 percent of the population, have received the first dose of the Covid-19 vaccination. The number of persons who must be vaccinated in order to establish community immunity (herd immunity) is 208,265,720. Health professionals, old public officers, vulnerable persons, and the broader public, including youngsters aged 12 to 17, have all been vaccinated thus far. The expansion of vaccination programs throughout the world, as well as less limitations for previously vaccinated travellers and the use of digital technologies like as the EU Digital COVID Certificate, are all contributing to the increasing normalization of international travel (UNWTO, 2021). International travel has been hampered by a variety of measures, including mandatory testing, quarantines, and, in rare cases, the total shutdown of border crossings. Furthermore, the speed and dispersion of the vaccine roll-out have been slower than anticipated, significantly postponing the resumption of tourist activity in the country. (UNWTO, 2021).

### **Lombok Island on post-earthquake and during pandemic**

The following is a table of the number of tourist visits to West Nusa Tenggara from 2017 to mid-2021. The reason for choosing from 2017 is to find out the difference in the number of tourist visits in the year before the earthquake and during the earthquake, as well as comparing also in the year before the pandemic and during the pandemic.

Table 1. Number of tourist arrival 2017- mid 2021 in West Nusa Tenggara

Month	2017		2018		2019		2020		2021	
	FT	DT	FT	DT	FT	DT	FT	DT	FT	DT
January	78209	91745	89234	104873	50877	76392	15120	52744	683	68176
February	89217	99267	101756	112429	56451	78225	12294	48381	641	67420
March	86033	97277	97902	111254	62446	79113	9413	32553	703	66229
April	109733	164599	181329	275443	103557	152698	70	2720	771	69331
May	134649	164571	192006	227311	124903	172445	145	2465	777	70002
June	171054	209065	199177	239522	155387	258336	138	8947	697	88522
July	194677	280743	206813	310219	181002	277908	302	18379	797	57880
August	199885	269330	1412	18346	196508	284651	459	29473	0	0
September	137889	244900	33443	50165	122668	167004	244	27669	0	0
October	128451	220300	25120	33275	132891	188326	610	39880	0	0
November	90452	209907	25110	33702	153663	194009	448	44602	0	0
December	92396	197337	51254	91284	210438	226454	739	52800	0	0

Source: Satudata NTB (NTB, 2021)

\*FT =Foreign Tourist, DT= Domestic Tourist

As can be seen from the table above, foreign tourist visits to Lombok Island fell sharply after the earthquake in July 2018. In August, only 1412 foreign tourists visited, compared to an average of around 194831 the previous month. This is a significant and rapid decline. When comparing same month from different years, there is a significant difference: in August 2017, the number of foreign tourist visits reached 199885, while it was only 1412 in August 2018. It then takes about seven months for the island of Lombok to gradually recover. The table above shows that the recovery began in April 2019, and that the number of foreign tourist visits in the last three months of 2019 exceeded that of the same month in 2017, one year before the earthquake in 2018. However, there has been a decrease in the number of foreign tourist arrivals to Lombok in the first three months of 2020, despite the promising number in the last semester of 2019, this could be due to the outbreak of the Covid-19 virus, which originated in Wuhan, and is likely to have decreased because China, as one of Indonesia's largest contributors of tourists, had decided to reduce travel activities due to corona virus. The prevalence of the corona virus is extremely high, and it is thought to have originated in this country. Following the discovery of the corona virus, which entered Indonesia in March, only 70 foreign tourists visited the island of Lombok in April 2020, this is in line with government instructions to limit tourist visits. For the first time, the number of foreign tourists to the island of Lombok was in the three digits, whereas the number of tourists in the year before the earthquake and the year after the earthquake was at least four to five digits. The three-digit number of tourists is can be seen until July 2021, owing to the fact that Bali airport no longer accepts foreign tourists, and as we all know, Lombok Island is heavily reliant on foreign tourists who enter through Bali. While foreign tourists were still in the three digits as a result of the pandemic, domestic tourists gradually increased to the five digits, despite the fact that they were only in the four digits before the travel restrictions were enacted. Given that the airport in Bali does not open until July 2021, the number of domestic tourists is a target market that must be seriously pursued. The number of domestic tourists has begun to rise in tandem with the number of vaccinations administered in Indonesia, as shown in the table above.

## **Domestic market**

Several researchers have discovered that the tourism and hospitality industries must adapt to changing conditions, such as expanding the domestic market (Noorashid and Chin, 2021). Domestic tourism is a major factor in the rebounding economy of many destinations, particularly those with substantial domestic markets. Domestic aviation seat capacity in China and Russia has already surpassed pre-crisis levels, and domestic travel in the United States is expected to grow even more in the coming years (UNWTO, 2021). Some research advises organisations to target domestic tourists and tailor their services and goods to meet local needs. It is also critical to work with local suppliers to help the local economy and minimize supply chain issues caused by the epidemic. Some firms have developed a survival strategy that involves shifting their focus from national consumers to local customers and delivering specific items to local customers (Ertac and Cankan, 2021).

## **Survival Strategies**

When a crisis occurs, a business finds itself in an abnormal state of vulnerability, which forces it to concentrate on decisions that will ensure its survival (Ertac and Cankan, 2021). Some businesses were unable to implement a survival strategy and were forced to close their doors for a period of time (Ertac and Cankan, 2021). Offering differentiated products and services is part of some businesses' survival strategy, which normally have been implemented (Ertac and Cankan, 2021). Going local: The study suggests that where possible, businesses should focus on domestic customers and refine their services and products to cater to local demand. In this, it is also important to collaborate with local suppliers in support of the local economy and to avoid problems that may result from supply chain inconveniences due to the pandemic. Jouault et al. (2021) mention that periods of low visitor inflow are typically used for facility maintenance in relation to the survival of community-based tourism businesses. For the example of survival, can be seen in the case of community based tourism in Peru, when this country announced a state of emergency due to the COVID-19 pandemic, households that coupled tourism or other economic activities with self-sufficiency agriculture were more robust to the economic hardship caused by lockdown and border closures ((Gascón and Mamani, 2021).

## **CBT**

Community-based tourism refers to tourist forms that are developed and controlled by local communities themselves, and which are designed to "harmonize" with the typical social dynamics of the host site in which they are located. Organizing and making choices as a group is how this tourist activity is handled in principle, via assemblies and consensus (Jouault *et al.*, 2021). Community-based tourism is thought to be one of the tourism modalities with the greatest potential for growth and consolidation in the coming years, due to its preference for traveling in small groups to relatively isolated locations (Jouault *et al.*, 2021). Community-based tourism (CBT) is defined by principles such as involvement, community control and empowerment, conservation, and contribution to community well-being and development (Mtapuri and Giampiccoli, 2016). Since the early 2010s, the development of community-based tourism has pushed many to embrace pluriactive methods that have aided the agricultural frontier's recovery and expansion. Surprisingly, the returns on this growth were much lower than the effort put in, but it did enable the available domestic labor force to work and improve the home economy (Gascón and Mamani, 2021). Jouault *et al* ( 2021) categorise Community Based Tourism into (a) 'Traditional community-based tourism,' which may be carried out by both social businesses and different simulation formulas or interventions by private firms that promote community offerings but lack genuine social cohesion and (b) 'deep community-

based tourism,' whose ethical and operational features are based on the offer's deep motivation, that is, attracting a type of tourist who is truly committed to learning about local contexts at the pace and logic set by the realities of social enterprises rather than by its own expectations, stereotypes, and normative visions projected and imposed from outside, through horizontal relationships.

### **Method**

An in-depth interviewing technique was employed to obtain data and determine what strategies they had used to become more competitive and survive throughout the Earthquake and Covid-19 pandemic crisis era. The interviews were undertaken in accordance with accepted ethical standards. Prior to each interview, the study's goal and the use of fictitious names in the transcripts ensured confidentiality was explained clearly. All interviews were recorded and transcribed verbatim, and codes were created and modified as the transcripts were read multiple times. An in-depth interviewing technique was employed to obtain data and determine what strategies they had used to become more competitive and survive throughout earthquake and the Covid-19 pandemic crisis era. Additionally, it allows for the identification of key categories that are based on the managers' and leaders' narratives as well as the strategies that they implemented. Following that, we looked at the strategies they used to increase their competitiveness and develop a long-term business model during the Covid-19 pandemic, which we found to be somewhat effective. The informants are consisted of Manager of Tunak Mountain Nature Tourism Park; Tour Guide; Tourism Village Manager of Bon Jeruk; Lecturer of Tourism School in Lombok; Destination Manager of Central Lombok and Head of regional Disaster of Central Lombok.

### **Results and Discussion**

When the informants were asked about their experience in dealing with earthquakes in Lombok that occurred at their place of work and their impressions of dealing with disasters, here are their answers:

*“Be able to escape and indeed we are in an open area. in the forest So what was worried during the earthquake at that time were buildings that would collapse and actually in our place there are very few buildings, secondly we also benefit from the presence of trees. Our place in the south coast area is composed of rocky rocks that are not easy to move, unlike the northern slopes of Mount Rinjani and North Lombok” (Bon Jeruk Tourism Village Manager)*

*“We have been through the earthquake in 2018-2019. Actually the business has recovered and many guests both local and overseas come to see. After that, it was proclaimed that Mandalika Lombok was used as the main destination from the Indonesia government. That brings a lot of tourists both overseas and locals” (Lecturer of Mataram Tourism School)*

The answers below explain about the experiences they obtain from continuing disasters (earthquakes and covid-19) and how they deal with them in their daily lives.

*“The first thing we built was a culinary stall with bamboo. As soon as it was about to be made, this earthquake came which then made us immediately vacuum. And recently we are recovering*

*because we don't have the power to restore yesterday's bamboo market. After all, it was all destroyed. The reason we vacuum is we can't build anymore at that time. Then we experienced such long worries for 6 months from August 2018 to the beginning of 2019. So we started moving again in March 2019 but then after several month pandemic arrived” (Manager of Tunak Mountain Nature Tourism Park)*

*“Then after the arrival of covid, for the first three months, we were completely vacuumed--memberswe stayed at home, all according to government regulations or that. However, after 3 months, we think we will 'die' if we continue to stay at home” (Tour Guide).*

Despite the circumstances of the ongoing disaster that befell them, the informants tried to survive by relying on what they had and came up with ideas amidst the limitations caused by this pandemic.

*“I could say that half of the managers who work in the Bonjeruk Tourism Village were fired tourism worker. So our members are 26, so half of them maybe 12 or 13 of them have been worked in tourism sector before. They were restaurant managers or workers a guidance before, so we put them in Canteen 21 and the Bonjeruk Bamboo Market” (Bon Jeruk Tourism Village Manager)*

*“We had no difficulty raising their capacity because they already had basic knowledge” (Manager of Tunak Mountain Nature Tourism Park).*

Despite the fact that they already possess fundamental knowledge and are familiar with the procedures that must be followed when providing services to tourists, these service providers continue to engage in activities to improve the quality of their services by learning from tourism schools in Mataram, despite the worrying conditions caused by the epidemic,

*“The Tourism village collaborate for non-physical or more for capacity building with educational institutions, including Poltekpar, STP, UNISAR and UNRAM. It was intense enough to increase their capacity. Then for trainings that are in the direction of making tourism products, the government and us often help them” (Destination Manager of Central Lombok).*

*“For example, in our village there are people who are good at making herbal medicine but they haven't packaged it yet, just for their daily needs. Then we pack it into anti-corona herbal medicine MSME products. Likewise with coffee. In the past, people made their own at home. After Covid we make the packaging. All of our MSME products are packaged so that's what we sell during the pandemic as our way to survive in this tourist village” (Bon Jeruk Tourism Village Manager).*

This type of pandemic situation ultimately affects their target market, as they are compelled to transition from international visitors to domestic tourists as a result of the government closing the borders to foreign tourists.

*“Our vision of the target market has slightly changed. Initially we used to target foreigners because of my position working in a foreign company and that made it easier for me to 'shoot' the overseas market” (tour leader)*

*“After this pandemic we tried to discuss with local friends, this is our closest market, so Lombok people are our closest market. During this pandemic, we target the local market first. Later, if there is already entry from the archipelago and abroad, we will return to directing it to foreign markets” (Manager of Tunak Mountain Nature Tourism Park).*

Disasters that come continuously make tourism stakeholders better prepared to deal with potential disasters that will come in the future. This is a valuable lesson for them. This is reflected in the following answer.

*“When we talk about being ready, we will never know what will happen in front of us. So what we do is more of an experience that has already happened. The experience of yesterday's earthquake, the experience of Today's pandemic, is our capital to go forward to face the disasters that we face in the future. Of course, at this time we learn a lot, and things that we haven't learned before, we start to prepare. Later if it happens again, we won't be panic” (Head of regional Disaster of Central Lombok)*

### **Conclusion**

Every crisis provides opportunities for change. The months-long inactivity that the COVID-19 public health contingency has caused is making social community-based tourism enterprises of the Lombok Island rethink the way they carry out their activities. As we have shown in this study in Lombok Island, many of them are revaluing their services, and it will be difficult for them to focus again on tourism hyper-specialization. It is believed this represents an excellent opportunity to accompany social enterprises in the process of envisioning new tourism configurations that are better articulated with their rural means and ways of life. The crisis also provides the conditions to shifting their target markets from international to domestic tourists or even more local people who willing to travel.

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# A SOCIO-CULTURAL IMPACT OF COASTAL TOURISM DEVELOPMENT: THE CASE OF PANTAI WATU KARUNG, EAST JAVA, INDONESIA

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## Abstract

The development of the tourism industry in several regions has started to be seen in recent years. It was caused by stakeholders' awareness, including the government, private sector, and community, of the received impact of these activities. Not only in the economic sector but social and cultural impacts around tourism destinations can also be seen the distinction. In addition to having a positive result, the negative impact could appear in the tourism development, although insignificantly perceived. Preventive efforts need to be executed to minimize the impact that occurs. Specifically, this study aims to identify the socio-cultural dynamics in the Pantai Watu Karung, Pacitan Regency. The data of this research was collected through a qualitative exploratory method approach. The impacts that appear on the community social life caused by tourism development in the Watu Karung Coastal Area are the transferal of land ownership, the changing of land use, the changing in people's social perspectives, as well as some changes that are less significant but need preventive measures so that these changes do not give a negative impact on the Local Society. Community empowerment is one of the strategic actions to reduce the negative impacts of tourism activities on Pantai Watu Karung, Pacitan Regency.

**Keywords:** Socio-Cultural Impact, Life Change, Coastal Development, Pantai Watu Karung, Pacitan Regency

## Introduction

### Background

The tourism sector in Indonesia can contribute to the country's foreign exchange of US\$ 19.29 billion that is currently ranked second after the export industry of palm oil/CPO (Crude Palm Oil) (detik.com, 2019). One of the contributions received from the tourism sector comes from spending made by foreign and domestic tourists who visit a tourism destination. In addition to driving the economy of a region, spending made on a micro basis can also impact people's incomes, both directly and indirectly related to tourist activities (Agfianto & Rahman, 2020). Knowing the growth of tourism shows a positive trend, the Province of East Java is capturing this opportunity. Tourism in East Java Province becomes the fifth-largest contributor of foreign tourist visits through the gate of Juanda International Airport, Surabaya. There are 2.02% or 320,529 foreign tourists who visit the Airport (Kemenpar, 2019).

Pacitan is one of the regencies in East Java Province where the tourism sector is currently increasing. This regency has various tourist attractions, such as beach tourism destinations. The characteristics of beaches that have high waves are one of the motivations for foreign tourists to visit. Tourism facilities can support the tourism activities to provide tourist comfort and satisfaction so that it specifically affects the growth of tourist visits (Marcelina, 2018).

The growth of foreign and domestic tourist visits in the Pacitan Regency is average 37.11% and 11.88% (BPS Pacitan Regency, 2019). In addition to providing a positive impact in increasing the effectiveness of a job, this modernization phenomenon has several impacts, such as an increasingly individualistic society, the fading culture of cooperation, social inequality, and lifestyle changes (Irwansyah, 2015). Djoh (2018: 332) stated that modernization is a process of transformation from

traditional society to modern society because modernization can increase the effectiveness of a community's work. However, this tourist growth can also have a negative socio-cultural impact.

Watu Karung Beach is one of the destinations favored by foreign tourists because it has a huge wave with above-average wind speed suitable for surfing. Various facilities such as villas and restaurants began to be built. This resulted in the conversion of land functions for tourist needs, especially for foreigners. The Pacitan government has not noticed the increase in land sales to foreign tourists. Socio-cultural changes in society need to be considered so that cultural degradation can be minimized. Then this research will focus on observing socio-cultural changes that have occurred due to modernization and providing academic recommendations to maintain the values that exist in the Watu Karung Beach tourism environment, Pacitan Regency.

### **Research Objectives**

This research aims to identify socio-cultural changes in Watu Karung Beach Tourist Attractions caused by the growth of tourism activities in the area and formulate academic recommendations to minimize socio-cultural degradation in Watu Karung Beach's tourism environment. Therefore, this research argues that tourism in destination areas should be sustainable. Sustainable tourism development, in this case, is not only advocating a tourism sector that is economically viable and environmentally friendly, but that is also sensitive to socio-cultural aspects in destination areas such as Watu Karung Beach.

### **Literature Review**

Culture mainly consists of ideals, norms, values, and assumptions about life extensively shared among people who guide a specific way of life and behavior for a specific society. Clifford Geertz (1983) states that culture is an incorporated system of meanings using which the nature of reality is recognized and maintained. She explains that authenticity plays an important role in culture.

According to Glasson, Godfrey, and Goodey (1995) that socio-cultural impacts are the “people impact” of tourism, with a focus on changes in the day-to-day quality of life of residents in tourist destinations, and cultural impacts concerned with changes in traditional ideas and values, norms and identities resulting from tourism. Gillin and Gillin in Soekanto (2013) explain that social change is a variation of accepted ways of life, which are caused by changes in geographical conditions, material culture, population composition, ideology, or because of diffusion or discoveries in society.

Hardy (2012) states that many coastal environments are being intensely modified and degraded as a result of urban growth and associated port activity and marina development, coastal tourism, flood control, invasive species, and industrial development from the indirect and cumulative effects of agricultural and horticultural intensification and rural land-use.

### **Methodology**

This research uses a descriptive qualitative analysis method with data collection through literature review. The search of theoretical references and published data is one of the references in this research. According to Creswell (2014; 40), a summary literature review of relevant sources for presenting theory and information is organized. Descriptive analysis is used to describe phenomena that are then followed by analysis, which is described and provides sufficient understanding and explanation.

## **Results and Discussion**

### **Development of Watu Karung Beach Facilities**

The Government of Pacitan Regency Regulation about Tourism Planning set 9 leading destinations. One of the destinations is Watukarung Beach Area, famous for its beach attractions, the Limasan tourist village, an international standard surfing area, and the karst rock area Gunung Sewu protected by UNESCO Geopark. The sustainable development approach to planning tourism is important because most tourism development involving stakeholders such as tourists, tourist businesses, and community residents depends on attractions and activities related to the natural environment, heritage, and culture (Ahn et al., in Okech 2020). Based on the results of Nawangsari (2018) analysis, Watu Karung Beach is ranked fifth out of the twelve beaches analyzed, so that Karung Beach is included in the category of potential beaches. With the potential of Watu Karung Beach, it is certainly able to become a source of economic income for the welfare of the community. Tourism has a direct or indirect impact on the local economy. With tourism, the economic sector of the surrounding community will be better. To create tourism objects and ideal tourist attractions that can serve various interests, including the community, the private sector, and the government, an optimal arrangement and development effort is needed by the carrying capacity, capacity, and most important tourist attraction. Therefore it is necessary to study from several aspects, especially the public health aspect.

Having extraordinary natural potential makes Watu Karung beach an opportunity to become an international tourism destination. The beauty of the beach that is rarely found in other locations and has very large waves suitable for surfing activities makes this place visited by many foreign tourists. Foreign tourists come to enjoy the surfing tour. Some of these tourists choose to stay in Watu Karung Village for many reasons. Many tourists also stay because they want to build a business related to tourism in that location. At least until 2018, there were 24 homestays, with six of them being owned by immigrants. The conversion of agricultural land into tourism land is seen from the increasing number of homestays and other tourism facilities every year.

To support tourism activities, especially in Watu Karung Village, the government has begun to give its role in terms of accessibility development. Watu Karung Beach is a beach located in Watu Karung Village, Pringkuku District, about 50 minutes from the city or about 25 km. The path that is passed is still rarely passed by public transportation, so that accessibility at that time was not very concerned. However, in the last five years, accessibility has begun to change in the form of road widening by local governments. In addition, repairs to damaged roads have also begun. It is hoped that the need for accessibility to a tourism destination can be met. Street lighting is also one of the concerns made to provide comfort for tourists who return to travel in the afternoon or evening.

With this lighting, it can minimize the occurrence of accidents at night. Another infrastructure supporting tourism activities that tourists need is a communication network. The communication network is one of the important things in travel needs. Several telecommunications service providers have been properly installed at Watu Karung Beach. BPS data (2020) states that at least three cellular networks have entered and have good conditions for use. This telecommunications service provider provides comfort for tourists who carry out tourist activities or spend the night in the village.

### **Transfer of Coastal Land in Watu Karung Beach Area**

The effects of the flow of seawater and ocean waves impact community activities because most of the village people make a living as fishermen. The currents and waves, which are quite large due to the influence of the Indian Ocean, do not prevent the people of Watukarung Village from going to sea because there is a sloping place that makes it easier to land the boat. The potential for fisheries and tourism needs to be promoted. For this reason, it is necessary to cooperate with relevant agencies in providing facilities, skills training, and mental development to be obtained by the community. This is

expected to reduce the urbanization of the community because, in the village, there are already jobs that can meet the needs of the family.

Before tourism developed at Watu Karung Beach, the community worked as farmers. Agricultural land is one of the main sources of income for the surrounding community, and fishers are looking for fish with simple tools. The development of the tourism industry in the area triggers land changes to meet the needs of tourism activities. Utomo et al. in (Dipayaan, 2015) said that land conversion or land conversion could be interpreted as a change in the function of a part or all of the land area from its original function (as planned) to another function that has a negative impact (problem) on the environment and the potential of the land. Alone. Based on data obtained from BPS (2010-2014) the conversion of agricultural land has decreased by around 30-40 ha, and this figure is still increasing from year to year considering the massive tourism development in the village.

The development of amenities in homestays, villas, restaurants, and other tourism supporting facilities is increasingly rapidly seeing the development of tourism in Watu Karung Village. The massive growth was built on an area that was originally a farming area. The changing function of this agricultural area shows that tourism has a major impact on the community and impacts the socio-cultural life of the community. Elements of society are very closely influenced by tourism activities that are in direct contact with social processes.

Burker (2003) says the term social change is seen as an ambiguous term. The changes in question are in both social structure and broadly in organization, economy, and culture. The real impact on tourism activities on Watu Karung Beach provides evidence that tourism activities are more dominated by quantity and development goals as much as possible. This can be seen from what happened where tourism activities have converted agricultural land into tourism supporting facilities. Some of the effects that can be seen from the change in land function include the reduction of land for farming work carried out by the local community for generations. This will have an impact on the income received by the surrounding community. If this continues, the unemployment rate will increase, considering that the skills possessed by the community are still limited. Changes in the livelihoods of the surrounding community need special attention to overcome the existing socio-cultural impacts.

The next problem that occurs is that before the entry of immigrants to Watu Karung Village, the sense of kinship between local communities is very strong. The strength of the family is established because of a high sense of ownership of the area. Along with the influx of newcomers, it is feared that they will be able to trigger existing social problems in the community, considering that migrants need adaptation to new places that may bring customs from their respective regions. Qonita (2018) said that cultural diversity impacts familiarity between foreign immigrants and the local community in Watu Karung Village. The familiarity between foreigners and the local community is identified through prejudice, stereotypes, conflict, and discrimination.

### **Natural environment problems in Watu Karung**

A common problem in Watukarung Village is clean water during summer in 5 hamlets other than Ketrol and Gumulharjo. The water from the Barong Candi source that flows to the five hamlets through pipes sometimes has a small water discharge during the dry season, making water availability insufficient for the community. Watukarung village has a source of clean water originating from one source (cokel; Indonesia), which has prepared water pipes leading to reservoirs and residents' houses, especially the Ketrol and Gumulharjo hamlets. The other five hamlets are waiting for development from the Regional Government. In addition, the source of clean water is obtained from 196 units dug wells with 196 families of users, 17 units of public hydrants with 240 families of users, and one unit of PAM pipes from Barong sources in Candi Village with 307 families of users, all of which are in good condition. Freshwater sources in Watukarung are also obtained from a river that empties into the beach. In addition, almost every hamlet has public toilets that the community can use.

Watukarung village, which is directly adjacent to the coast and is part of a volcanic plate, makes an area with the potential for earthquakes and tsunamis. The existence of the Coastal Forest, which the Forestry and Plantation Service initiated, has not shown good results, so it needs reclamation. Areas that have been affected by disasters will leave feelings of sadness for people who experience real events for themselves, and these feelings can cause emotional impressions. These emotions can trigger disaster-affected communities to feel more careful and more concerned with nature and its mitigation. The addition of evacuation routes and SAR training to the community must always be carried out routinely so that whenever there is a disaster and climate change has an impact on the community, it can be more responsive, and the impact of disasters is reduced. According to White, Gilbert F (1974), sustainable communities can reduce disaster risk by having a social foundation that minimizes the impact of disasters, respects cultural diversity, and pays attention to the needs of future generations. Such risk reduction must be linked and reciprocal to linkages and convergence and the integration of hazard studies into a broader awareness of sustainability and disaster prevention.

### **The Problem Between Residents and Foreign Tourists**

The noble values that are still cultivated by Watukarung Village, as well as villages in Pacitan Regency, are the spirit of gotong royong. Another thing is that the cleaning of the hamlet is also a culture that is still being preserved where each hamlet has its schedule for its implementation. Another culture that is still preserved is the musical art in Ketro Hamlet. With traditional and simple equipment but still able to perform and amaze the audience in several events, especially official visits or community celebrations. The Watukarung Village community still upholds the spirit of kinship in dealing with problems that need to be developed so that security is always maintained. The attitude of cooperation in completing a job needs to be fostered and preserved so that village p is easily resolved to achieve village prosperity. Cultural diversity impacts the existence of social distance between foreign immigrants and residents' problem in Watukarung Village. The social distance between foreigners and locals is identified through prejudice, stereotypes, conflicts, and discrimination.

Discrimination in Watukarung Village occurs in various forms. The stereotype that develops is that foreigners are considered rich by residents, resulting in differences in treatment. One form of discrimination of residents against foreigners is the difference in levies or monthly fees. Every foreign resident who owns a homestay is charged more fees than residents. In addition, through certain regulations, the residents have a policy that requires foreigners to mingle and socialize with residents. Foreigners tend to be individual. Through this regulation, it has an impact on conflicts that occur in Japanese foreigners who leave their homes ready for habitation in Watukarung. In addition, foreigners consider residents are not on time. This is related to the difference in perception of time between foreigners and residents. Where foreigners are more time disciplined while residents judge time from magical or spiritual elements. The social distance between foreigners who often interact with residents based on certain contexts and interests is narrower.

On the other hand, ineffective communication and minimal intensity of interaction between foreigners and residents can widen the social distance between the two. However, some residents think that foreign residents who own upscale homestays are not close to residence, likewise with guests staying at the upscale homestay. The infrequent intensity of communication between upper-class foreigners and locals affects their closeness and social distance.

Social distancing in Watukarung occurs not only because of prejudice, stereotypes, conflicts, and discrimination. Social distance can be formed and shown through communication patterns between foreigners and residents. Communication can narrow or widen the social distance. Someone who often interacts and communicates will further narrow the social distance between the two parties. Social distance and communication patterns between foreigners and residents are depicted in the following figure 1

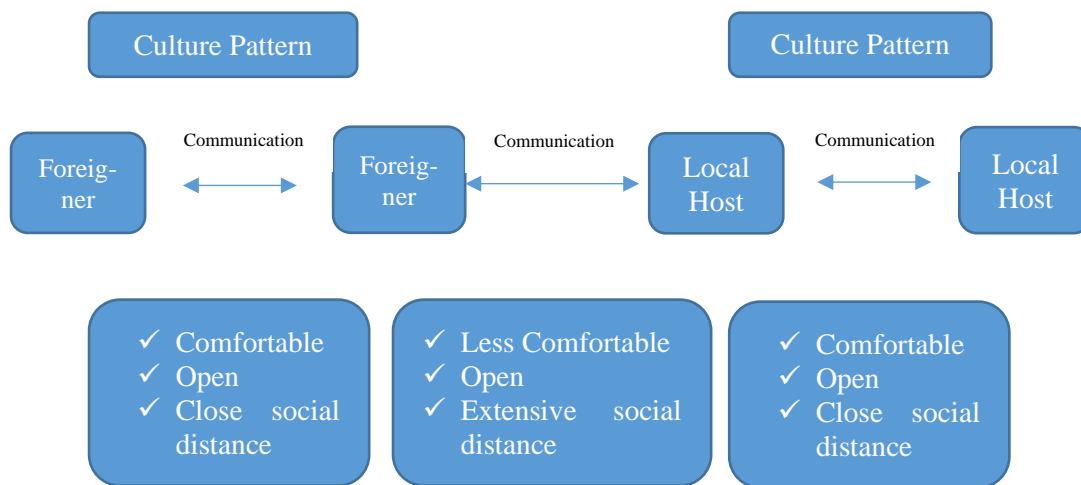


Figure 1. Social distance and communication between residents and foreigners

The picture above shows that the relationship between foreigners and foreigners who have the same cultural pattern, then both feel comfortable so that the communication that occurs is open. The same thing also happens to residents with residents who have the same cultural pattern. Then when foreigners and residents who have different cultural patterns communicate, they both feel less comfortable and not open. The communication process for foreigners and residents has reached the stage of a dynamic communication pattern. Residents can understand and want to learn about the culture in their new environment, namely Watukarung Village. Some foreigners have mingled and integrated with residents as an adaptation process. Based on the results, foreigners are close to residents based on certain contexts and interests.

### Local Community Empowerment

The development of community-based tourism can be an alternative to socio-cultural problems that arise. Through this empowerment, the community can take a role in the formulation, planning, management, and evaluation. All permits that lead to tourism development must go through a local community forum before obtaining further approval from the local government. It is hoped that the community will get space and involvement in development. Pantiyasa (2011) said that community-based tourism management could benefit the economy, leisure time, environmental cleanliness and security, the emergence of business creativity, nature, and culture preservation.

In addition, training in the community is also needed in good management. Community empowerment through effective skills training based on tourism potential and local wisdom can be a good way to get a competent and competitive quality community to manage tourist villages. Communities are encouraged to have local skills to provide food and beverages appropriate to tourists, and managing homestays and other lodging are one of the keys to the area's success. This makes people who initially do not understand the management finally able to manage their business. Good communication training also needs to be emphasized to welcome guests. Good communication in the form of highlighting the typical hospitality of the Indonesian people needs to be emphasized to receive foreign guests who will spend time/live in Watu Karung Village to enjoy the beauty of the area.

## Conclusion

The tourism development of an area certainly provides great benefits if it can be managed properly. Land conversion due to tourism development cannot be stopped absolutely but can be suppressed by developing nature-based tourism by following the standardization of ecotourism-based development. In addition, community empowerment is also very necessary to be able to involve the community as actors in these tourist attractions. Empowerment is in the form of awareness socialization of tourism, good communication methods and tourism management. This is needed so that the community can be actively involved in tourism development. Through this empowerment, it can suppress socio-cultural problems that arise from tourism activities at Watu Karung Beach.

## Acknowledgement

My gratitude goes to each of us who have tried to do this research as well as possible so this research can provide benefits to those in need and our readers. This research would not be possible without the generous funding from Kementrian Pendidikan Kebudayaan Riset dan Teknologi Indonesia. We are also grateful for support from tourism stakeholders for their time, expertise and energy to support this research.

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# **THE SUPPORTING FACTORS OPENING A BUSINESS FOR LAID – OFF TOURISM WORKERS DURING THE COVID – 19 PANDEMIC**

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## **Abstract**

As a result of Covid-19, many countries have closed international airports, this of course has a huge impact on the tourism sector in Bali. Since April 2020, nearly 96 percent of hotels in Bali have closed and laid off their workers. The status of these workers was laid off (taking unpaid leave). Tourism workers who lost their jobs did not just give up, they do everything to make money. Many of the laid-off tourism workers have switched professions to become new seller who use their cars and selling on the side of the main road in Denpasar City. This study aims 1) to find supporting factors in opening a business for laid-off tourism workers during the Covid – 19 pandemic, 2) to find out the most dominant factor which is a supporting factor in opening a business for laid-off tourism workers during the Covid-19 pandemic. Research location in Denpasar City. This study used 100 respondents with accidental sampling technique. The data will be analyzed using quantitative descriptive analysis and factor analysis. Based on the results of calculations using factor analysis, there are 12 variables grouped into 3 factors, namely business relations and business management factors, internal and external factors, and self-motivation factors which are supporting factors in opening a business for laid-off tourism workers during the Covid-19 pandemic. Of the three factors, business relations and business management are the most dominant. Conclusions from this research need to be hold entrepreneurship training activities for laid-off tourism workers so that they have entrepreneurial skills that are very useful for develop their business.

**Keywords:** supporting, factors, business, laid-off, tourism, workers.

## **Introduction**

### **Background**

As a result of Covid-19, many countries have closed international airports, this of course has a huge impact on the tourism sector in Bali. Since April 2020, nearly 96 percent of hotels in Bali have closed and laid off their workers. The status of these workers was laid off (taking unpaid leave). Tourism workers who lost their jobs did not just give up, they do everything to make money. Many of the laid-off tourism workers have switched professions to become new seller who use their cars and selling on the side of the main road in Denpasar City. Significances of this study is can be a reference for related parties in handling laid-off workers so that it can be used as a long-term consideration for the government to help laid-off workers.

### **Research Objectives**

The aim of this research is to find supporting factors in opening a business for laid-off tourism workers during the Covid – 19 pandemic and to find out the most dominant factor which is a supporting factor in opening a business for laid-off tourism workers during the Covid-19 pandemic.

## Literature Review

### Overview of Entrepreneurship

According to Zimmerer in Kasmir (2007: 17) that entrepreneurship is a process of applying creativity and innovation in solving problems and finding opportunities to improve life (business). Meanwhile, Kristanto (2009) argues that entrepreneurship is the science, art and behavior, traits, characteristics and character of a person who has the ability to creatively realize innovative ideas into the real world. Based on the above definition, there are general characteristics that are always present in an entrepreneur, namely the ability to change something for the better or create something completely new and take risks.

### Laid-off Tourism Workers

Based on the Government Regulation of the Republic of Indonesia No. 52 of 2012 concerning Competency Certification and Business Certification in the Tourism Sector, what is meant by Labor in the Tourism Sector is anyone who is able to do work to produce goods and/or services in the tourism business, both to meet their own needs and for the community. Tourism Entrepreneur is a person or group of people who carry out tourism business activities.

With the current condition of the Covid 19 pandemic, many tourism entrepreneurs have laid off their workers. Tourism Entrepreneurs take this action based on the Manpower Act No. 13 of 2003, Article 93 paragraph (1), namely Wages are not paid if the worker/labourer does not do the work. PP Wage No. 78 of 2015, Article paragraph (1) Wages are not paid if they do not come to work and/or do not do work.

### The Covid-19 Pandemic

The Coronavirus pandemic 2019–2020 or known as the COVID-19 pandemic is a worldwide phenomenon of the spread of coronavirus disease 2019 (coronavirus disease 2019, abbreviated as COVID-19). This disease is caused by a new type of corona virus named SARS-CoV-2. The COVID-19 outbreak was first detected in Wuhan City, Hubei Province, China in December 2019, and was designated a pandemic by the World Health Organization (WHO) on March 11, 2020.

Quoted from the LIPI website, the Corona virus has one RNA chain so it is often called an RNA virus. This type of virus mutates faster than DNA by up to a million times. A Virus Expert from Yale School of Public Health, Nathan Grubaugh said that although the SARS-Cov-2 corona virus mutated, he considered it not dangerous. This is because mutations are a natural feature of viruses. There are specific factors that can increase the likelihood of your symptoms being related to COVID-19.

Very elderly patients, health care workers, and people with chronic conditions are more likely to experience it than the rest of the population - even if the risk is low, elderly, pregnant, or immunosuppressed patients are patients with a decreased immune system that can be caused by a variety of causes. things, such as pneumonia or kidney failure, are susceptible to being infected with the coronavirus.

The efforts to prevent the spread of the virus include travel restrictions, quarantine, imposition of curfews, postponement and cancellation of events, and closure of facilities. various national border closings or restrictions on incoming passengers, screening at airports and train stations, and travel information regarding areas with local transmission. Schools and universities have closed either nationally or locally in more than 124 countries and affected more than 1.2 billion students. This pandemic has caused global socioeconomic disruption, postponement or cancellation of sporting and cultural events.

## Methodology

This study uses a quantitative approach with data collection techniques through in-depth interviews and distributing questionnaires. The data analysis technique used is quantitative descriptive, Likert scale, and factor analysis. Research location in Denpasar City.

## Results and Discussion

### .Characteristics of Research Respondents

In this study the authors used 100 respondents, namely respondents who were laid - off tourism workers in Denpasar City. Female respondents were 63 people with a percentage of 63% and male respondents were 37 people with a percentage of 37%. the largest number of respondents were in the age group of 21-25 years, which amounted to 36 people with a percentage of 36%. The largest number of respondents are respondents who have the latest education bachelor as many as 48 people with a percentage of 48%. Respondents who previously worked in hotels were 57% and the work of tourism workers before being laid off were 69 people or 69% as workers in hotel operations.

### Supporting Factors Opening Business for Laid – Off Tourism Workers in Denpasar City

From the results of the analysis of the number of factors based on the Principle Component Analysis (PCA) of the 12 variables studied, 3 factors were formed.

Table 1. Factor Rotation with Varimax Method

No	Factor	Variable	Loading Factor
1	1	good relations with suppliers and distributors	0,899
2		good administrative	0,772
3		good planning	0,739
4		good financial	0,648
5		good business organization structure	0,572
6	2	strategic location	0,827
7		government regulations, politics, social, economy and local culture that develop entrepreneurship	0,821
8		good product quality	0,44
9		good business record	0,406
10	3	determination and hard work	0,809
11		opportunities	0,767
12		strong ability	0,607

Source: data processing results, 2021

The first factor that ranks highest in the supporting factors for opening a business for laid-off tourism workers in Denpasar City is the factor of business relations and business management. This factor has the largest eigenvalue of 5.387 and is able to explain the variability (variance) of the observed variables of 44,895%. The highest variable in supporting this factor is the variable of good relations with suppliers and distributors with a loading factor of 0,899. The business management factor is supported by good administrative variables with a loading factor of 0,772, a good planning variable with a loading factor of 0,739, a good financial variable with a loading factor of 0.648, and a good business organization structure with a loading factor of 0,572.

The second factor which is a supporting factors for opening a business for laid-off tourism workers in Denpasar City is an internal factor and an external factor. This factor has an eigenvalue of 1,497 and is able to explain the diversity (variance) of the observed variables of 12,144%. Internal factors are a strategic location with a loading factor of 0,827, good product quality with a loading factor of 0,440, and a good business record with a loading factor of 0,406. External factors are government regulations, politics, social, economy and local culture that develop entrepreneurship with a loading factor of 0,821.

The third factor in supporting factors for opening a business for laid-off tourism workers is self-motivation. This factor has an eigenvalue of 1,090 and is able to explain the diversity (variance) of the observed variables of 9,084 %. The variables that support this factor are the variables of determination and hard work, opportunities, and strong ability and will with a loading factor of 0,809; 0,767; and 0,607.

### **Conclusion**

Based on the results of calculations using factor analysis, there are 12 variables grouped into 3 factors, namely business relations and business management factors, internal and external factors, and self-motivation factors which are supporting factors in opening a business for laid off tourism workers in Denpasar City. Of the three factors, business relations and business management are the most dominant supporting factors in opening a business. Suggestions that can be given are that it is necessary to hold entrepreneurship training activities for laid-off tourism workers so that they have entrepreneurial skills that are very useful for running a business.

### **Acknowledgement**

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# A MANAGING MODEL OF TOURISM AREA BASED ON TOURIST MOTIVATION AND PERCEPTION: A STUDY FROM BATU CITY

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## Abstract

The development of a tourism destination needs to implement the concept of facing supply and demand. Tourist needs are one of the demands that should be the main focus in the management. Furthermore, meeting consumer needs for the availability of 3A (Attractions, Amenities, Accessibility) when visiting a tourism destination are the elements that tourism stakeholders should consider. This availability can be one of the reasons why tourists visit the area. In addition, the fulfillment of tourist needs can create a good image and perception. As a popular tourism destination, developing tourist areas in Batu City based on motivation and perception is exciting to discuss. Therefore, this article tries to analyze and formulate how to manage tourism destinations based on the motivations and perceptions of tourists who have visited Batu City. This research was prepared using a quantitative approach and presented descriptively in order to obtain maximum results. Sampling was carried out in this study using a random sampling technique where every tourist encountered was entitled to be used as a research sample. However, this research focuses on domestic tourists considering that regional and national movements dominate tourist visits. The finding shows that the motivation of tourists visiting Batu City is to take recreation and other visiting activities. Meanwhile, tourists' perceptions of tourism facilities have an excellent average rating. Nevertheless, the government still needs to improve comprehensive planning related to tourism development in Batu City. This activity is needed to attract more tourists to visit Batu City and enlarge the length of stay of tourists.

**Keywords:** Tourist Motivation, Tourist Perception, Tourism Destination Model, Batu City,

## Introduction

### Background

In the last few decades, tourism has played a very important role and continues to grow rapidly, so that the industry, better known as the smokeless industry, has become the center of world attention. At the global level, for example, the development of tourism can be seen from the various success factors that have made it a prima donna service industry. This phenomenon is certainly reinforced by evidence that the number of international tourist arrivals continues to increase from year to year. For example, in 2013, the world recorded the movement of more than 1 billion international tourists with the amount of money spent amounting to 1.4 billion (UNWTO, 2014). In addition, one of the world's tourism organizations - the United Nation World Tourism Organization (UNWTO) has predicted that the number of world tourist movements in 2020 will reach 1.6 billion, of which the largest part, 1.2 billion, comes from regional tourists and as many as 1.2 billion. 378 million who are long-distance tourists.

The prospect of such global tourism development provides new hope and great opportunities for many countries that have a wealth of natural and cultural resources to be developed into tourism destinations, one of which is Indonesia. The Indonesian state, which is identical to this archipelagic country, turns out to have diverse and quite large natural and cultural resources and become the basic

capital in tourism development. This diversity and uniqueness of tourism resources (natural and cultural) makes many tourists interested in visiting Indonesia. The visit certainly contributed significantly to the development of the national economy and an increase in the country's foreign exchange. For example, in 2016, where tourism was recorded to be able to contribute foreign exchange of US \$ 13,568 billion, it was in second place after CPO of US \$ 15.965 billion and in 2015, it contributed to foreign exchange of US \$ 12.225 billion or was in fourth position under Oil and Gas of US \$ 18.574 billion, CPO US\$ 16,427 billion, and coal US\$ 14.717 billion. This growth and development is in line with the movement of foreign tourists visiting Indonesia, where in 2017 the Central Statistics Agency (BPS) recorded as many as 14.03 million visits, or an increase of 21.88 percent compared to the previous year, which was 11.51 million visits. This number was only able to reach 93.53 percent of the total target of foreign tourist visits in 2017 of 15 million visits. In addition, in 2019, the Central Government through the Ministry of Tourism of the Republic of Indonesia has targeted the number of foreign tourist arrivals of 20 million.

This growing Indonesian tourism has had a positive impact on tourism growth in East Java Province. The province, which is known for its religious community, in 2017 was visited by 66,314,044 tourists, consisting of 690,509 foreign tourists and 65,623,535 domestic tourists. The number of foreign tourist visits in 2017 grew by around 11.62% compared to 2016, which amounted to 618,615. Increasing tourist visits to East Java can be ascertained because this province has various tourist attractions in nature, culture, historical heritage, arts, customs, etc. Some of these attractions have become a driving factor and are supported by the availability of adequate tourism infrastructure.

The development of tourism in East Java, both in the number of foreign and domestic tourist visits and gains within a certain period, shows a positive increase. East Java as a tourism destination in Indonesia is indeed quite potential and attractive to be visited by tourists. Therefore, this development can be used as an indicator that East Java tourism can compete with other regions in Indonesia, such as Central Java, Yogyakarta Special Region, etc. Therefore, the improvement of tourism facilities and infrastructure needs to be continuously improved while maintaining the quality of services provided to tourists.

Malang Raya, which includes Malang Regency, Malang City, and Batu City, has long been known as an area or area for education, industry, tourism, agriculture. In the last two years, this area has been projected as a world-class tourism destination by the Central Government through the Ministry of Tourism of the Republic of Indonesia. The selection of this area is due to the natural and cultural resources that can continue to be developed, as well as supported by the Bromo-Tengger-Semeru National Park (BTS) and the Special Economic Zone (SEZ) for Tourism in Singosari. The two strategic areas are currently the focus and locus of tourism development, with one million tourists.

Seeing opportunities and challenges like this, Batu City, with all its tourism potential, has a strategic role in the tourism development map in Malang Raya. This is because the city of Batu has a tourist attraction that is often visited by tourists and is a tourism destination that has competitive and comparative advantages compared to other areas in East Java, especially in Malang Raya. These advantages can be seen from the diversity and uniqueness of tourist attractions designed according to tourists' desires, thus making many tourists motivated to visit, especially supported by the availability of adequate tourism facilities.

Batu City has its distinct characteristics and strengths that are always attractive to tourists as a tourism destination. Many tourists from various regions come to this city for various travel purposes. This is evidenced by the development of tourism and an increase in the number of tourist visits to Batu from year to year and is a force in preserving the uniqueness and diversity of tourist attractions that are different from other areas (product diversification) (Rahman, 2012). The uniqueness and diversity of these tourist attractions are the identity and characteristics of superior and competitive Batu City tourism that can attract tourists to visit. Some of the tourist attractions that have recently been known

among the national community, such as Jatim Park 1, Jatim Park 2, Jatim Park 3, Selecta, Batu Night Spectacular, Batu Wonderland, Eco Green Park, Kusuma Waterpark, Predator Fun Park, Angkot Museum, Alun-Alun, and so on. These tourist attractions have made many tourists visit and linger in this city, which then has a positive impact on the local revenue (PAD) of Batu City.

The development of tourist attractions in recent years cannot be separated from the phenomenon of an increase in tourist visits to the city, which then becomes an opportunity to keep tourists from staying in Batu City. It is proven by the data obtained from the Batu City Tourism Office that tourist visiting Batu City in 2018 were recorded as 6,524,300, consisting of domestic tourists as many as 6,506,189 people and foreign tourists as many as 18,111 people. The number of tourist visits is one indicator of the success of tourism development in Batu City. In the context of the development of Greater Malang, Batu City, with all its tourist attractions, will play an important role and contribute to efforts to encourage and realize Greater Malang tourism on a global scale because Batu City area has advantages that can be used as a differentiator that can attract tourists to visit.

### **Research Objectives**

Batu City is one of the tourism destinations in great demand by tourists, especially domestic tourists. So, it is necessary to develop tourism through a supply and demand approach. This approach makes the needs and desires of tourists an opportunity in tourism development. Therefore, it is necessary to understand the motivation and perception of tourists towards a tourism destination, in this case, tourists visiting Batu City. This article tries to analyze and formulate a tourism development model through a supply and demand approach where the motivation and perception of tourists is one of the components that need to be considered. This recommendation is expected to use stakeholders in Batu City to develop Batu City tourism based on visitors' expectations jointly.

### **Literature Review**

True tourism development cannot be separated from the local potential of an area. As one of the world's tourism destinations, Indonesia has extraordinary natural wealth that can be used as capital for developing the tourism industry. Sutawa (2012) states that natural wealth is one of the important resources in the tourism industry. Furthermore, Indonesia, which has geographical characteristics in islands, makes natural beauty rarely found in other countries. However, an understanding of sustainable tourism development needs to be understood so that tourism in Indonesia is not exploited massively. Angelevska-Najdeska and Rakicevik (2012) states that sustainable development is a process that allows developers to be achieved without degradation or depletion of the resources on which it is based. Massive exploitation seems to have been inconsistent with the goals of tourism development, where tourism is expected to have a positive impact now and, in the future, and not be destructive. Some of the impacts of tourism exploitation that appear in the community can lead to conflicts of interest that disrupt the smooth running of tourism activities. Yang, Ryan and Zhang (2013) stated that economic benefits had been the main subject of conflict. It is generally believed that tourism brings economic benefits to tourism destinations; however, economic benefits may not be evenly distributed across different groups.

In essence, the planning and development of tourism destinations are intended to attract tourists. However, planning and development must pay attention to and study the suitability between the supply and demand sides. This adjustment will impact tourist satisfaction, which, in the end, can create selling value and increase the competitiveness of tourism objects (Cravens, 1997). The relationship between demand and supply of tourism is described as a system of tourism functions. In the development of tourism products, the wishes of tourists must be met to generate good profits for tourists (Noviastuti and Februandari, 2017).

(Yoeti, 1996) divides tourism products or offerings into three groups: tourist attractions, facilities, and transportation. According to (Pearce, 1989), the elements of tourism supply and demand can be grouped into 5: attractions, accommodation, supporting facilities, infrastructure, and accessibility. Furthermore, according to (Medlik-Balan, 1980) 4 aspects must be considered in tourism supply and demand, namely, attractions where tourism destinations should have attractions in the form of nature or society, or culture; Accessibility to make it easier for tourists to travel to tourism destinations; Which facilities are one of the conditions that must exist in a tourism destination so that tourists feel comfortable in that place; and tourism institutions to make tourists feel safe and if they have views or criticisms can be submitted for improvement of tourism destinations.

In addition to providing supply and demand that needs to be considered in tourism development, the motivation of tourists when visiting is one thing that needs to be considered. According to Sharpley and Wahab in (Pitana, 2005) motivation is a basic thing in the study of tourists and tourism because motivation is a trigger for the travel process, although this motivation is often not realized by the tourists themselves. According to Ryan (Pitana, 2005), several push factors for a person to travel. These factors are an escape, relaxation, play, strengthening family bonds, prestige, social interaction, educational opportunity, self-reliance. Fulfillment, romance, wish fulfillment, financial security, leisure time.

## **Methodology**

This study uses a quantitative descriptive approach to answer the existing problems. According to (Rukajat, 2018) descriptive analysis is an approach to obtain an overview/description related to the conditions to be sought through respondents' answers. Through field research data collection techniques, this research was conducted by distributing a number of questionnaires to 400 tourist respondents whose criteria had been determined previously. Respondents were asked to answer a questionnaire related to their perceptions of public facilities and tourism supporting facilities in Batu City based on the Likert scale. The choices given to tourists as users of these facilities start from a scale of 1 being the worst to a scale of 5 which is the best. (Jamieson, 2004) states that the response categories on the Likert scale have levels but the distance between categories cannot be considered the same, so the Likert scale is an ordinal scale class.

To get maximum results, tourists who can fill out this questionnaire are those who have finished visiting tourism destinations and have enjoyed the public facilities and tourism support that have been provided. The location of this research was carried out in Batu City by taking data at various points of tourism destination locations. The distribution of questionnaires at tourist hotspots is carried out proportionally based on the level of the number of tourist visits.

Furthermore, the data that has been collected is validated and rehabilitated to obtain valid data. Furthermore, the data was tabulated and analyzed descriptively. Secondary data sources are needed and to support the results that have been obtained. Secondary data sources are obtained through studies and literature studies as well as the results of previous research.

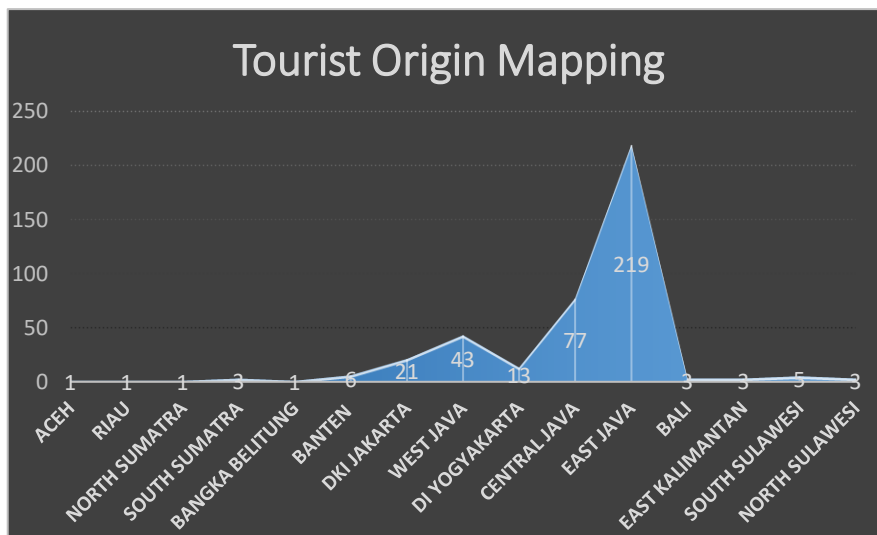
## **Results and Discussion**

### **Demography and Geography Profile of Tourist in Batu City**

Based on the results of a survey that has been conducted on respondents from domestic tourists who visited Batu City, it is known that there are as many as 400 respondents who have a balanced sex proportion, both male and female, which is 50%. Respondents of foreign tourists who visited Batu City came from various age groups with 15 to > 70 years. Based on the results of a survey that has been conducted to 400 respondents, overall, none of them is so dominant. This is because Batu City can be visited and attracted by all ages and not just some groups. The proportion of respondents' age is 36-40,

with the largest proportion although not far apart, namely: 20.25%, while the age range of 41-50 years is 20%. The smallest proportion is domestic tourists aged over 70 years, which is 0.5%, and sequentially 16% are domestic tourists aged 26-30 years, aged 31-35 years as much as 14.25%, aged 21-25 years as much as 11.75%, age 51-60 years as much as 9.75%, age 15-20 years as much as 5.5% and as much as 2% is the proportion for age 61-70. As for the distribution, the proportion of domestic tourists with high school education is the largest, 198 (49.50%), while the second-largest proportion is foreign tourists with a bachelor's degree last education, which is as many as 93 respondents (23.25%). Then the smallest proportion is foreign tourists with a doctoral education level, which is one respondent (0.25%), elementary education is 12 respondents (3%), junior high school education is 37 respondents (9.25%). Furthermore, respondents with diploma student education were 41 respondents (10.25%), and 18 respondents (4.50%) had postgraduate education.

Domestic Tourist respondents who visited Batu City had various types of work ranging from students to homemakers. However, the respondents of foreign tourists with the type of work of private employees dominate, equal to 30.75%. The smallest proportion is retirement and other types of work, namely 3.5% each. Furthermore, the work of self-employed and homemakers has the same proportion of 18.5% each. The proportion of 14.25% is the type of work PNS/TNI/Polri, then 11.00% are students. By the proportion of occupations of foreign tourists who come to Batu City, it can be seen that the amount of income/income with the largest proportion in 1 month is Rp. 2,000,001 – 3,000,000 (24%), and 18% earn Rp. 1,000,001 - 2,000,000. While the smallest proportion is foreign tourists with an income of less than Rp. 1,000,000 (12%). Tourist with a total income of Rp. 3,000,001 - 4,000,000 has a proportion of 17%, a proportion of 15% earning Rp. 4,000,001-5,000,000 and earning more than 5,000,000 by 14%.



Sources. Author's calculation, 2019

Figure 1. Tourist Origin Mapping

Geographically, tourists visiting Batu City are still dominated by East Java tourists, with the highest proportion. The detailed distribution of tourists can be seen in Figure 1.

Based on the survey results in the field, information is obtained as shown in Figure 1 that domestic tourists who come to Batu City are still dominated by domestic tourists from East Java, as many as 219 respondents

from domestic tourists. In comparison, the second-largest proportion is domestic tourists from Central Java, equal to 77 respondents. The smallest proportion is domestic tourists from outside Java, namely one respondent, who comes from Aceh, Riau, North Sumatra, Bangka Belitung. Furthermore, the profile of domestic tourists from DKI Jakarta is as many as 21 respondents, and those from West Java are 43 respondents.

### Tourist Motivation

Motivation is an encouragement or reason for domestic tourists to travel to tourism destinations. Batu City is one of the tourism destinations known by domestic and foreign tourists. The motivation of

domestic tourists to visit Batu City is dominated by vacation purposes, which is 90%. In comparison, the smallest proportion is domestic tourists who have culinary tourism motivation, which is 1%. Then 2% is domestic tourists for services/tasks, 3% for conventions/seminars and 4% for visiting relatives. This is by the vision of the Batu City Government, which places tourism as one of the leading sectors so that many tourists come to visit Batu City for a vacation.

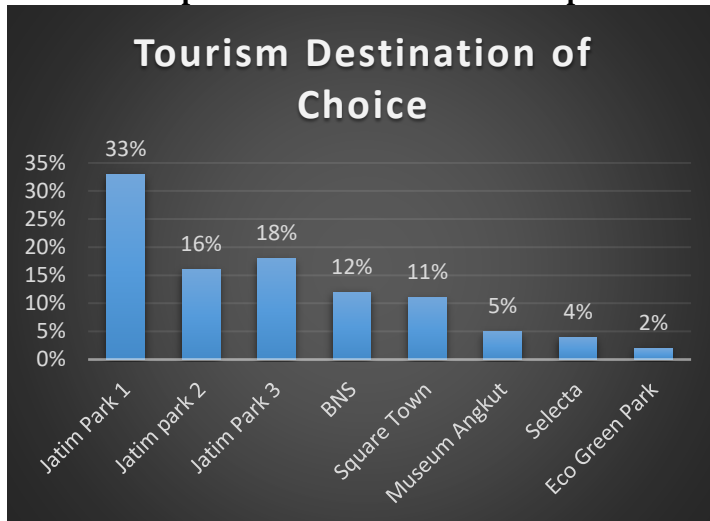
The main mode of transportation is a means of transportation used by domestic tourists from the area of origin or previous destination to Batu City. Based on the survey of respondents, it was found that the main mode of transportation used by domestic tourists visiting Batu City is by private transportation in the form of a car, which is 58.25%, while the second-largest proportion is 16.75%, namely motorbike transportation. Then the mode of transportation with the smallest proportion is other transportation (0.75%). The proportion of airplane transportation is 8.75%, then the proportion of 8% are domestic tourists using the bus/tourism elf transportation mode, and 7.5% are domestic tourists using trains.

In addition to the main modes of transportation used by respondents of domestic tourists to Batu City from their area of origin, domestic tourists also need local transportation modes that can facilitate the movement of domestic tourists while in Batu City to go from one destination to another. The proportion of domestic tourists who use local transportation modes is dominated by domestic tourists using private cars, which is 61%, the second-largest proportion is Bus/Elf Tourism at 16%. The smallest proportion is 6%, namely domestic tourists who use taxi transportation. Then the domestic tourists who use motorized transportation modes by 10% and by 7% are domestic tourists who use other modes of transportation.

One indicator of the success of a tourism destination can be seen from the frequency of tourist visits to a tourism destination. As one of the tourism destinations in East Java Province, Batu City has been able to build a good image in the eyes of domestic tourists. This is evident from the results of a survey in the field that domestic tourist who come to Batu City are loyal guests/tourists who come to Batu City many times and more than once. Although there were still 22% of new domestic tourists who came for the first time, 78% of domestic tourists answered that they were not new tourists. In detail, 27.75% are domestic tourists who come more than five times, then 20.5% are domestic tourists who come three times. Then the domestic tourists who came two times were 18.25% and those who came 4 and 5 times respectively were 4.25% and 7.25%.

Before traveling, domestic tourists usually find out about the tourist destinations they visit. From the survey results conducted, it was found that as many as 54.25% of domestic tourists received information from friends or relatives. Meanwhile, 41.5% of domestic tourists get information from online media or the internet/social media. Furthermore, TV media were chosen by domestic tourists as a source of information as much as 3%, BPW/APW as much as 1%, and brochures/leaflets as much as 0.25%.

## Tourist Perception for Batu Tourism Development



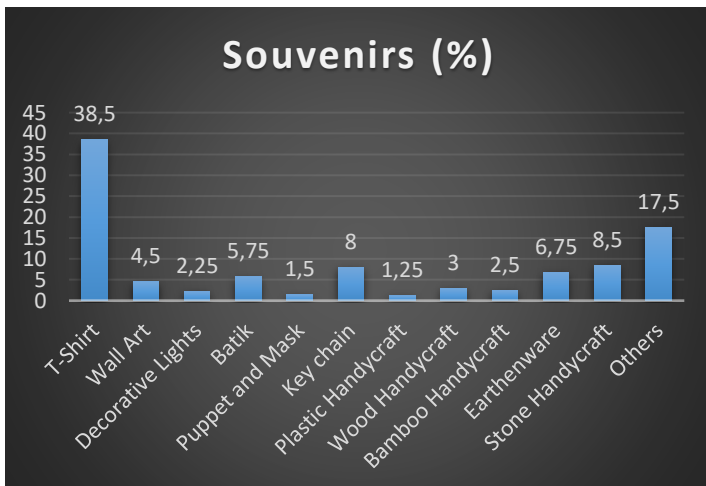
Sources. Author's calculation, 2019

Figure 2. Tourist Destination of Choice

Based on the results of the survey in the field, information was obtained that there were eight tourist attractions that domestic tourist respondents most preferred, namely: the attraction of Jatim Park 1 as the first choice, as much as 33%, the second choice of tourist attraction was Jatim Park 3 as many as 18 %, the third choice of tourist attraction is Jatim Park 3 as much as 16%, the fourth choice is the tourist attraction of BNS as much as 12%, the fifth choice is the tourist attraction of Batu City Square as much as 11%, the sixth choice is the tourist attraction of Museum Angkut as much as 2%, and the

choice of destination is Selecta as much as 4% and Eco Green as the eighth choice as much as 2%.

One of the efforts to create SAPTA PESONA values, especially the last value in memories, tourism business actors must create souvenirs/souvenirs that domestic tourists can bring home to their home areas. The distribution of souvenirs that tourists are interested in is as follows:

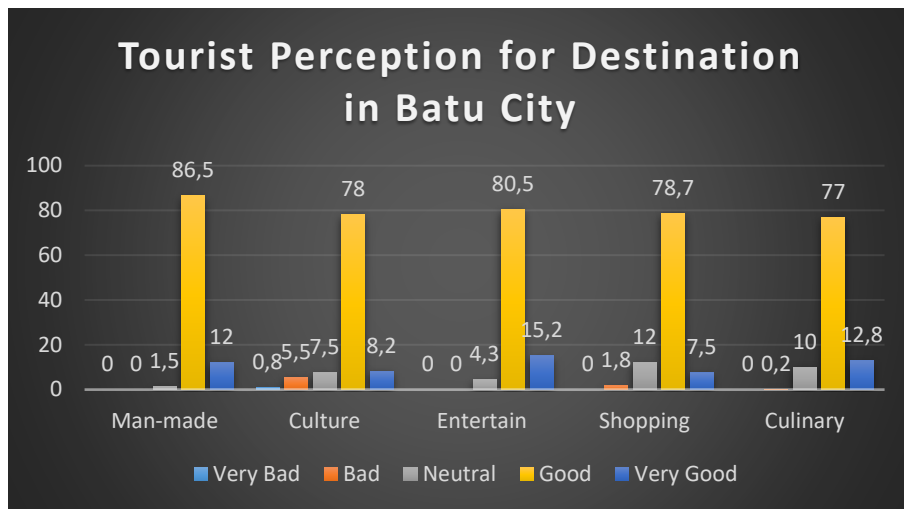


Sources. Author's calculation, 2019

Figure 3. Souvenirs

Based on the survey results in the field, the answer was that the souvenirs of the largest choice of domestic tourists were t-shirts at 38.5%. Meanwhile, 17.5% chose other souvenirs. Then evenly, domestic tourists choose various souvenirs including stone crafts as much as 8.5%, key chains as much as 8%, pottery crafts as much as 6.75%, batik as much as 5.75%, wall decorations as much as 4.5%, wood crafts as much as 3%, decorative lights and bamboo crafts each 2.5%, puppets and masks as much as 1.5% and 1.25% are domestic tourists who choose crafts made of plastic.

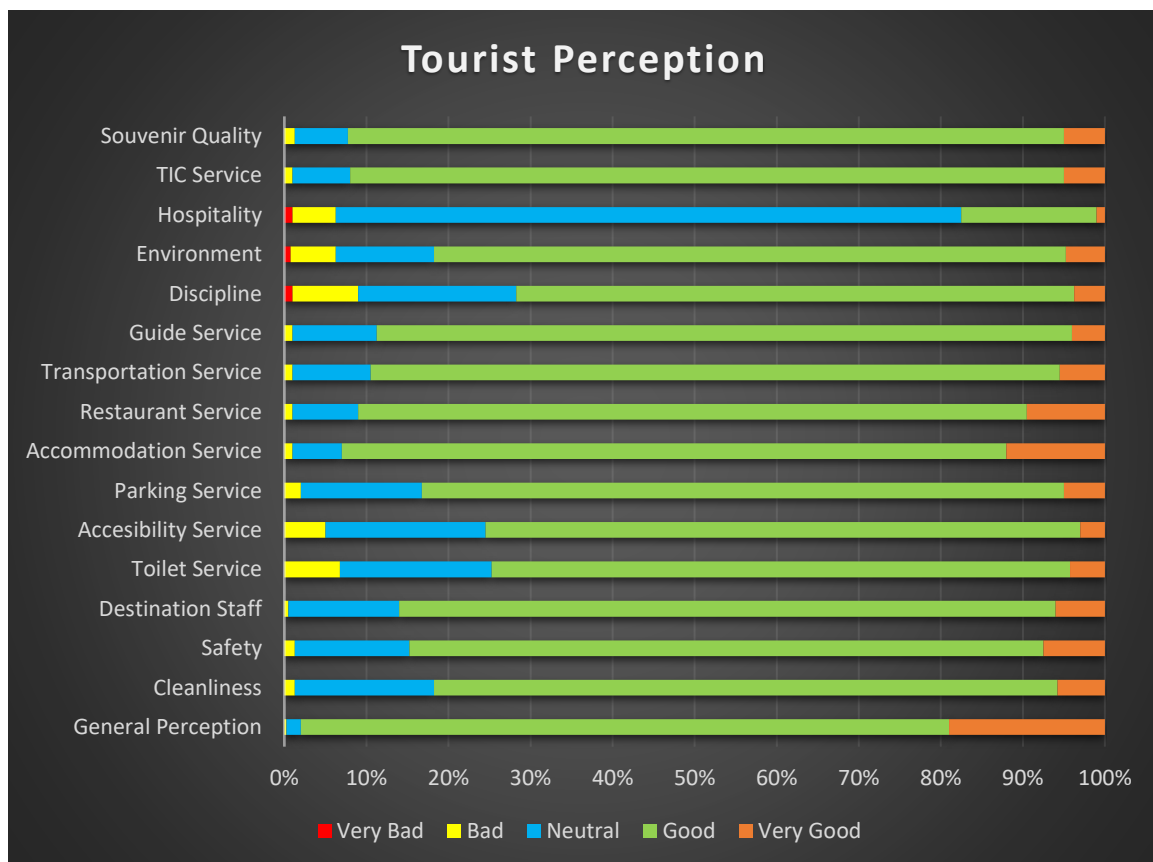
Batu City has several shopping centers in malls, traditional markets, and others as a tourism destination. This shopping center is also a shopping tourist attraction. Based on the survey results in the field, it was found that the respondents' assessment of domestic tourists on this tourist attraction was good as much as 78.7% and as much as 7.5% rated it very well. Although according to some respondents, it was still considered bad, namely 1.8% and 12% considered it sufficient. Meanwhile, culinary tourism attractions (meatballs, Soto, satay, cwimie, rujak cingur, sticky rice, serabi, nasi pecel, etc.), both centralized in the city center and scattered at several points in Batu City are rated good at 77% and 12,8% rate very good. Meanwhile, the respondents of domestic tourists who rated it bad were 0.2% and as many as 10% considered it sufficient.



Sources. Author's calculation, 2019

Figure 4. Tourist Perception for Destination in Batu City

Cleanliness is one of the important elements in SAPTA PESONA and will be one of the



Sources. Author's calculation, 2019

Figure 5. Tourist Perception for Facilities in Batu City

assessments of domestic tourists to come to the place. Based on the results of the survey in the field, it was found that 76% of respondents considered it good, and 6% considered it very good, although there were still 1% who rated it bad and 17% considered it sufficient. Security and comfort at tourist attraction locations is an absolute thing that tourism managers must maintain because the security and comfort of domestic tourists are an indicator of satisfaction for domestic tourists. Based on the results of a survey to respondents from domestic tourists, it was found that 77% of safety and comfort were considered good and as many as 8% rated it very good, although there were still 1% of domestic tourists who rated it bad and 14% considered it sufficient.

Every domestic tourist who visits the location of a tourist attraction wants good service from the officers. From the survey results obtained as many as 80% rate good and as much as 6% rate very good although there is still as many as 1% rates bad and as many as 13% rates enough for the services provided by officers at tourist attraction locations. Availability and cleanliness of toilets at tourist attraction locations are very important to support tourist activities while at tourist attraction locations. In general, the availability and cleanliness of toilets at tourist attraction locations are good. This can be seen from as many as 71% of respondents from domestic tourists who rate it with a good answer, and as many as 4% rate it very well, but there are still 7% who rate it bad and 18% rate it enough.

Accessibility, one of which is the road, is one of the considerations for tourists to come to the location of a tourist attraction. Based on the survey results, it was found that the answers from domestic tourist respondents as much as 5% considered bad and 19% considered sufficient, but the quality of roads in Batu City can be said to be in good condition. This is by the assessment of domestic tourist respondents as much as 73% answered well, and 3% rated it very well. One of the facilities that must be available at the location of a tourist attraction is a parking area, especially for domestic tourists who bring private cars. With an adequate parking area, tourists will feel comfortable and safe in placing their vehicles. Based on the survey results, as many as 2% of respondents from domestic tourists considered that the availability of parking spaces at tourist attraction locations was still poor, and 15% considered it sufficient.

Service and accommodation facilities, both star and non-star hotels in Batu City, are in good category. This can be seen from the answers of respondents from domestic tourists where as much as 1% and 7% answered bad and enough, then the remaining 93% answered good at 81%, and 12% answered very well. The basic needs of domestic tourists and lodging (accommodation) as a temporary place to stay while traveling, also the availability of restaurant and restaurant facilities are needed while in tourism destinations. Based on the survey results, 81% of respondents from domestic tourists considered that the services and facilities of restaurants and restaurants in Batu City were good and 10% considered very good, although as many as 8% considered sufficient and 1% considered bad.

Local transportation services affect the comfort of tourists in carrying out tourist activities, especially in connecting one tourist attraction to another, especially for domestic tourists who do not bring personal transportation. In general, local transportation services in Batu City are in good condition. This can be seen from respondents' answers from domestic tourists as much as 84% rated it good, and 6% rated it very good. However, there are still 1% who rate it bad, and 9% rate it enough.

Local tour guides are tasked with explaining the tourist attractions found in tourism destinations. A local tour guide is a spearhead because it brings the image of a tourism destination. According to the assessment of domestic tourist respondents, as many as 85% answered well to the services of local tour guides in Batu City, and as many as 4% were very good. However, there are still 10% who rate enough and 1% who rate it bad.

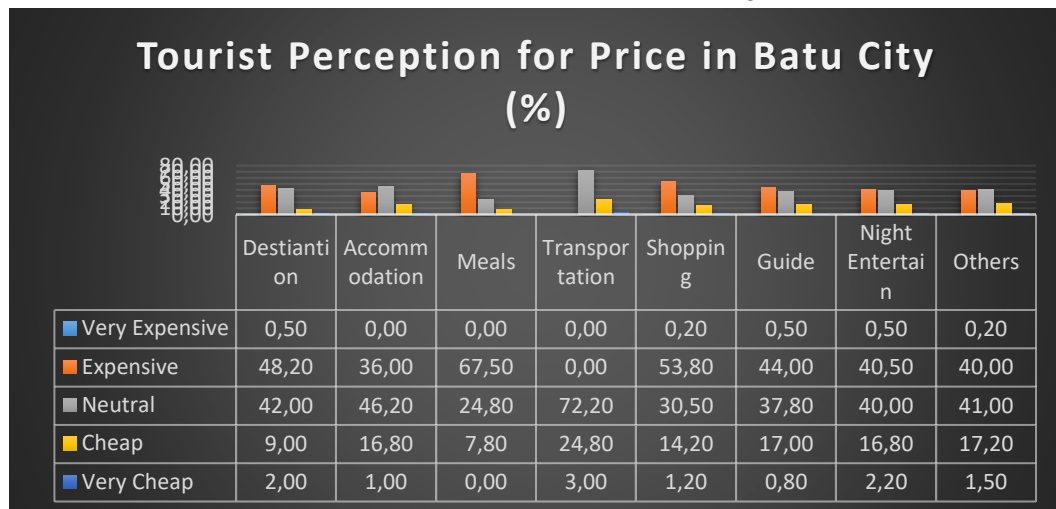
Security and order in tourism destinations will affect the comfort of domestic tourists visiting tourism destinations. The more safe and orderly tourism destinations are in traffic, street vendors, parking, and buskers, the domestic tourists will feel more comfortable. Based on answers from domestic tourist respondents regarding security and order (traffic, street vendors, parking, buskers, etc.) there

were 68% rated good, and 4% rated very good, although there were still 1% rated very bad, 8% rated bad and 19 % rated enough. Based on the assessment of domestic tourist respondents to the environmental conditions in Batu City, 77% rated it good, and 5% rated it very good. Although there are still domestic tourist respondents, as much as 12% considered it sufficient, 5% rated it bad, and 1% rated it very bad.

The friendliness of the local community as hosts is the basic capital to receive visits from domestic tourists. Therefore, people must have a spirit of hospitality in receiving guests and treating guests who come. According to the answers of respondents from domestic tourists who came to Batu City, there were as many as 77% answered enough, and only 16% answered good and 1% very good while 5% rated it bad and 1% rated it very bad. The Tourism Information Center (TIC) service is very important in providing tourism information to domestic tourists who come and need tourism information. In Batu City itself, there is one Tourism Information Center managed by the Batu City Tourism Office, located in the City Square. As one of the tourism facilities that play an important role in providing information, Batu City TIC services are considered good by domestic tourist respondents (87%) and rated very good at 5%, although there are still 7% who rate it as sufficient and 1% as bad.

Quality and unique souvenirs must be available in creating a memory for every domestic tourist who visits Batu City. According to the assessment of respondents from domestic tourists on the quality and uniqueness of souvenirs/souvenirs, 87% rated it good, and 5% rated it very good. Nevertheless, there are enough domestic tourists as much as 7% and 1% rated it bad.

In addition to providing unique and distinctive products to create satisfaction and memories for domestic tourists, souvenir centers are required to provide good services and facilities for visiting domestic tourists. Based on the survey results, it was found that 89% of respondents from domestic tourists rated the services and facilities of souvenir shops in Batu City very good, and 3% rated it very good. However, there are still 2% who answered bad and 6% enough.



Sources. Author's calculation, 2019

Figure 5. Tourist Perception for Price in Batu City

Price is one of the important indicators and considerations for domestic tourists to buy. Based on respondents' assessment of domestic tourists who visited Batu City, 48.2% considered it expensive, and 0.5% considered it very expensive for entrance tickets. Furthermore, 42% of respondents rate it neutral, and 9% and 2% rate it cheap and very cheap. Then the accommodation price is considered neutral by domestic tourists as much as 46.2%, and 36% consider it expensive. However, there are 16.8% who think it is cheap and 1% think it is very cheap.

Meanwhile, the price of food and beverages is in the expensive category because 67.5% of domestic tourist respondents rate it expensive, 46.2% rate it as neutral, and 7.8% rate it as cheap. For

the price of local transportation, it is the cheapest assessment by domestic tourist respondents because of the eight price categories; 24.8% (the highest number of voters) consider it cheap. However, there are 72.2% rate it neutral and 3% very cheap. In the shopping price category, 30% of domestic tourist respondents rated it neutral, even 53.8% considered it expensive and 0.2% very expensive, although there were 14.2% rated cheap and 1.2% very cheap. In terms of the price of a tour guide in Batu City, respondents from domestic tourists rated it neutral as 37.8% and 44% and 0.5% rated it as expensive and very expensive. However, 17% think it is cheap, and 0.8% of respondents think that it is very cheap. In the category of night entertainment prices, domestic tourist respondents did not differ much from other categories; namely, 40.5% of domestic tourist respondents rated it expensive and 0.5% very expensive, and 40% rated it neutral. Furthermore, respondents from domestic tourists answered cheap as much as 16.8%, and only 2.2% answered very cheap. As for the last category, namely the price of services in the form of (spa, rental, etc.), 41% of domestic tourist respondents rated neutral, 40% considered expensive, 0.2% very expensive, 17.2% considered cheap, and 1.5% rate very cheap.

### **A Development Model for Batu Tourism Destination**

Based on the study of the motivation and perceptions of tourists who come to Batu City, Batu City tourism marketing in the future needs to be carried out while still referring to tourism development policies in East Java and tourism policies and related to the Batu City Government. The policy directions and strategies for developing Batu City tourism marketing that can be used as future references.

Batu City as the Main Tourism Destination in East Java that relies on Artificial, Natural, and Agricultural Tourist Attractions. Develop and improve the quality of Batu City tourism through Tourism Image & Identity Promotion. Batu City is an administrative area with enormous natural and agricultural potential and is supported by a cool climate. This potential has long been used as a tourist attraction that can attract tourists from various regions or countries to visit. Some of the diversity of tourist attractions in Batu City, especially those related to nature and agriculture and supported by the development of artificial tourist attractions, requires a progressive attitude and strong commitment from tourism stakeholders in developing and improving the quality of Batu City tourism through Tourism image & Identity Promotion which is then adjusted to the tourist attraction which is the core and supporting attraction that provides differentiating values as well as being competitive with other regions.

Strengthening tourism positioning to attract tourists to visit. Intense competition between regions, especially East Java, makes Batu City need to carry out creative and innovative marketing strategies. For this reason, a strong strategic effort is needed in marketing Batu City tourism so that it can compete with other regions. Positioning in Batu City tourism development is an important aspect that needs to be done because positioning is one of the important aspects in attracting tourists and placing tourism products in the minds of the market, which in turn will shape the image of Batu City tourism. By the tourism potential of Batu City, which is dominated by natural and artificial as the main attraction for visiting tourists, especially domestic tourists, Batu City needs to continue to strengthen this potential as a core tourist attraction by consistently developing market-oriented and tourism products. Develop tourism product differentiation in Batu City to provide choices for tourists. As one of the tourism destinations in East Java, Batu City has various tourist attractions and can be offered to tourists in the form of nature, agriculture, culture, art, and so on. The diversity of tourist attractions needs to be developed and differentiated so that tourism products can become a choice for tourists visiting Batu City. The development of tourism product differentiation needs to be packaged in thematic form. Then, the themes of tourism products are classified is promoted and offered to tourists directly or through the intermediary of the Travel Bureau or tourism applications designed for marketing and promotion of tourism in Batu City.

Increase the capacity and capability of human resources in supporting tourism marketing. To realize Batu City as a major tourism destination in East and National Java on a city-wide scale will not be realized without the support of the readiness of human resources (HR) who have the capacity and capability in tourism marketing. The human resources in question are those who work in tourism, both within the Batu City Government, the tourism industry, and the community that manages tourism. Increasing human resources in tourism marketing is directed at mastering the concepts, models, and techniques of tourism marketing in Batu City by utilizing the development of information technology by upholding the principles of responsible tourism marketing.

### Conclusion

This study tries to determine the assessment of tourist perceptions of Batu City in general. Currently, tourism development in Batu City has shown good results. This can be seen from the tourists' assessment of tourism conditions in Batu City with an average of good and very good. Nevertheless, there is still a need for improvement in several sectors so that the image of Batu City can improve both among domestic and international tourists. Other than that. Several policies need to be carried out by the local government in collaboration with tourism stakeholders in Batu City. Developing Batu City as a major tourism destination in East Java that relies on Artificial, Natural, and Agricultural Tourist Attractions can be a superior program that can be implemented in the future so that the characteristics of tourism in Batu City can be seen. In the future, it is necessary to have a Segmenting, Targeting, and Positioning analysis program that can be done so that the target market targeted by Batu City tourism can be directed.

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# **THE STRATEGY OF THE CITY GOVERNMENT OF SURAKARTA TO INCREASE THE NUMBER OF FOREIGN TOURISTS THROUGH THE RAMAYANA BALEKAMBANG BALLET PERFORMANCE IN THE ERA OF TOURISM 4.0**

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## **Abstract**

Tourism is a sector that contributes to the country's economic growth. Currently, the City Government of Surakarta has made various efforts in developing its tourism sector. This research aims to provide an overview of how the efforts of public diplomacy and digital diplomacy done by the City Government of Surakarta in promoting its tourist attractions, especially the Ramayana Balekambang Ballet Performance, in the era of tourism 4.0. This article used a qualitative approach with data collection techniques in the form of interviews and literature study. To answer the question of how the City Government of Surakarta's efforts to increase the flow of foreign tourist arrivals to Surakarta City, the authors used the conceptual framework of public diplomacy by Joseph Nye and digital diplomacy by Corneliu Bjola. The results show that the City Government of Surakarta has made various efforts in promoting its tourist attractions to increase the flow of domestic and foreign tourist arrivals to Surakarta City. The government has also used digital media to achieve its interests. The government realized that social media has an important role in attracting domestic and international tourists to visit Surakarta and to watch the Ramayana Balekambang Ballet Performance. Hence, the authors analyzed the effectiveness of using social media to promote the performance done by the City Government of Surakarta. At the end of this article, the authors concluded that the City Government of Surakarta has pursued various strategies quite effectively in promoting the Ramayana Balekambang Ballet Performance to the public, even though the effectiveness of using social media is still not optimal.

**Keywords:** Cultural Tourism, Public Diplomacy, Digital Diplomacy, City Government of Surakarta, Ramayana Ballet

## **Introduction**

### **Background**

Tourist arrivals and spending from tourism provide economic benefits to the country. Indonesia's natural wealth and cultural diversity can be potential to attract foreign tourists. Surakarta is one of the tourism destinations in Indonesia which has experienced positive developments in the Indonesian tourism sector. Cultural attractions and cultural events in Surakarta can be a potential instrument in attracting tourists to travel to Surakarta. One of the cultural attractions in Surakarta is the Ramayana Balekambang Ballet performance, whose storyline is taken from the story of puppetry. Ramayana Balekambang Ballet is a dance drama show that tells the love story of Rama and Sinta. This show is played in the form of a series of the dancers who become actors in the show accompanied by gamelan, Javanese traditional music.

In this modern era, there is a new term in diplomacy practice, named digital diplomacy. Conceptually, digital diplomacy is diplomacy that utilizes the use of the internet and social media. And in the current era of tourism competition, digital connectivity is one of the most important indicators in increasing tourism competitiveness. This is because people often access all information via the internet and even determine

tourist destination preferences. The Indonesian Ministry of Tourism then introduced a new term of a new era in tourism, namely tourism 4.0 which is aimed at millennial tourists with multiple growth targets (Suharjo, 2019). This digital transformation in the tourism sector aims to minimize the cost structure to make it more effective and efficient because the promotion of tourist destinations can be done through social media. This shows that the internet and social media have a very large influence in the tourism sector. The emergence of the term Tourism 4.0 itself is because of digital transformation in the tourism sector which has provided significant changes to the tourism ecosystem, especially in the millennial generation (Hakim, 2018).

In synergizing the tourism 4.0 era, promoting the Ramayana Balekambang Ballet Performance as one of the tourist attractions in Surakarta is very important in the era of tourism 4.0. Therefore, it is necessary for the City Government of Surakarta to utilize digital media to promote the Ramayana Balekambang Ballet Performance to increase the number of domestic and foreign tourist arrivals in the era of tourism 4.0.

### **Research Objective**

In this study, we aim to explain the implementation of digital diplomacy by the Surakarta City Government in the context of increasing the foreign tourist arrivals to Surakarta City.

### **Literature Review**

Tourist arrivals and spending from tourism propel economic growth for the country. And tourism 4.0 has been noted in many recent studies. Imam Nur Hakim (2019) explained the phenomenon of cyber and visual culture shift in the Indonesian tourism sector and the response how The Ministry of Tourism faced the era of Tourism 4.0. The term of tourism 4.0 itself emerged because the digital transformation in which it affects the society, especially the millennial generation, to make decisions when traveling. Social media gives a huge influence in providing information for the millennial generation in determining travel destinations where millennial tourists tend to visit a destination that is visually pleasing and has aesthetic value with the aim of capturing the moment by taking a picture to be published on a social media platform. In other words, it is an instagramable destination.

Then, the Ministry of Tourism as a policy maker issued two policy innovations including: first, forming a community consisting of millennials who have an interest in Indonesian tourism regardless of their profession (bloggers, vloggers, photographers, videographers, travelers, journalists), reporters, and influencers), named *Generasi Pesona Indonesia (GENPI)* to create Indonesian tourism content through various social media platforms; second, developing the concept of digital destinations, where a tourism destination is developed and packaged through a contemporary marketing strategy approach. The development of this digital tourist destination means that the destination has an aesthetic value in every spot or is instagramable to be published on social media. Therefore, in developing digital tourist destinations, the relevant stakeholders need to collaborate with another actors, including academics, entrepreneurs, community, government, and media.

In acknowledgement of the role of digital media in the tourism sector, we implemented the comparison on more than a single region. We adopted a digital diplomacy concept thought to explain the effectiveness of the use of social media in promoting tourism in our analysis. Appropriately, our approach is consistent with Nguyen Thai Hoang Hanh (2018) about digital public diplomacy as an instrument in promoting

Taiwan tourism branding. Digital diplomacy is a term for a new diplomacy practice. Internet plays a big role in promoting Taiwan tourism branding because of the abundance of information related to Taiwan that can be easily accessed by tourists. The author explained the monologue and dialogue of digital public diplomacy conducted by the Taiwan Government. Monologue is a one-way communication activity carried out by the Taiwan Government by providing information on the Taiwan Tourism Bureau's official website (<https://eng.taiwan.net.tw/>). On the website, various information about Taiwan is available in ten different languages including Chinese, English, Japanese, Korean, Vietnamese, Indonesian, Thai, Malaysian, French, German, and Spanish. While dialogue is a two-way communication using social media platforms to build direct communication with the public. In this case, there is the Taiwan Ministry of Tourism's official Facebook social media page, namely "旅行" which is mostly written in Chinese with more than 200,000 people who follow the page and the Tour Taiwan Fanpage page which is still frequently updated and is also available in English language.

In addition, our study follows previous studies about promoting tourism through digital diplomacy. Faturachman, Wa Ode, and Fera (2020) discussed how the Wakatobi Government conducts digital diplomacy in promoting Wakatobi tourism in international level. In this context, the policy makers has utilized digital media as an instrument of digital diplomacy. The use of social media is also a tool for local government in promoting tourism in the Wakatobi area, such as using the Facebook, Instagram and Twitter platforms under the name @visitwakatobi. The government also has created an official website that can be accessed via <http://wakatobitourism.com/> and is available in two languages, English and Indonesian. Both the social media and the website provide a lot of information about Wakatobi, be it its tourism potential, access to Wakatobi, accommodation and tourist destinations, and tourism events in the form of photos and videos.

## **Methodology**

The method used in this research is a qualitative research method. Qualitative research methods with descriptive analysis are considered to be used in answering the question of how the efforts of public diplomacy and digital diplomacy done by the City Government of Surakarta in promoting its tourist attractions in the era of tourism 4.0. The authors conducted research on this subject by field observations, interviews with relevant stakeholder, and literature studies obtained from written publications related to the research topic. The primary data is obtained through interview with the Head of the Tourism Cooperation and Facilities Department of the Surakarta Tourism Office. And the other data were obtained through the official report of the Surakarta Tourism Office, literature from journal articles, books, web site, and mass media.

## **Results and Discussion**

### **City Government of Surakarta Public Diplomacy Efforts in Promoting Its Tourism Potential**

Various efforts in promoting the tourism sector in Surakarta has been done by The City Government of Surakarta. Referring to Nye's theory of public diplomacy, there are three-dimensional framework in public diplomacy (Nye, 2008). The first one is Daily Communication. This explains that a country takes advantage of the role of the media to convey a policy to local and international communities. The media

used in implementing public diplomacy include print media, such as newspapers and magazines, electronic media such as television, and digital media that provide information about events/activities, so that it can be known by local and international communities extensively. In this case, public opinion of the international community becomes the target of public diplomacy which will shape a positive image of a country. The City Government of Surakarta has implemented several promotional strategies in promoting its tourist attractions and destinations, including Ramayana Balekambang Ballet Performance. In promoting Ramayana Balekambang Ballet Performance, the government has made promotional efforts with leaflets and billboards posted at tourist sites, Balekambang Park (Wibowo, 2020). In addition, the government also uses electronic media, such as making advertisements on national television to promote Surakarta City tourism within 30 seconds video.

The Surakarta Tourism Office has also utilized digital media in promoting Ramayana Balekambang Ballet Performance. This can be accessed through the official website of the Surakarta Tourism Office, [pariwisatasolo.surakarta.go.id](http://pariwisatasolo.surakarta.go.id) or [solocity.travel](http://solocity.travel). Nowadays, the City Government of Surakarta has also been active in social media. The government realizes that in this competitive era of tourism, social media has a very strong influence in promoting the tourist attractions of Surakarta. Therefore, the government created an account on Instagram and Twitter platforms with the name @pariwisatasolo which provides information and events held in Surakarta. The government also created a YouTube platform with the name "Pariwisata Solo" to promote Surakarta and to conduct live streaming of some performances, such as the Ramayana Balekambang Ballet Performance. Not only through the official account of the Surakarta Tourism Office, but the City Government of Surakarta also embraces various accounts that publish information about Surakarta with a greater number of followers than the official account of the Surakarta Tourism Office, such as @agendasolo @soloinfo, @event.solo, @mlampahsolo. The content uploaded by the official account of the Surakarta Tourism Office will be re-uploaded by those accounts so that the information can reach wider audiences. The use of digital media is one of the strategies in the implementation of public diplomacy by the City Government of Surakarta in promoting its tourism sector. Therefore, the media plays a very important role in the implementation of daily communication between the government and the community, so that information can be distributed massively to a wider audience. Thus, Surakarta will have a positive impression from the local and international community because the public can access any kind information about Surakarta through those media. Based on the tourism market analysis conducted by the Surakarta Tourism Office, the most accessed promotional media by tourists is digital media.

The second dimension is Strategic Communication. This dimension explains a country's public diplomacy strategy by shaping the country's image through promotions with the aim to get a positive impression from the local and international community. The government can also cooperate with other actors in conveying the message. In this case, the City Government of Surakarta has a familiarization trip strategy to promote Surakarta tourism. According to The Ministry of Tourism and Creative Economy Regulation Number 5/2014, Familiarization Trip is an activity to bring a person or group of people to visit tourist attractions with the purpose of introducing and at the same time promoting tourism attractions and destinations. The participants of this familiarization trip are; 1. opinion makers, including journalists, public figures, and the social media community; 2. business providers, which include travel agents and tour operator. The participants of the familiarization trip program will be invited by the City Government of Surakarta to create content and write articles about tourist attractions and destinations in the city of Surakarta which will be published on the internet.

In this familiarization trip program, domestic and foreign media have an important role as opinion makers. This is because the media will shape public opinion through their articles based on their experiences during their visit. The media will publish their articles on various platforms such as social media, newspapers and websites. The positive news will form a good image of Indonesia and at the same time it can help the government to achieve nation's interest. Thus, the implementation of this familiarization trip program is expected to contribute in increasing foreign tourist visits to Indonesia, especially to Surakarta. This program is also considered to be able to reduce high regional expenditures for promotional costs through advertisements. Therefore, the familiarization trip program is a solution for the government as a promotional strategy with efficient cost, so that other promotional activities can also be done well.

The City Government of Surakarta has implemented this familiarization trip strategy for several times. Based on the Ministry of Tourism and Creative Economy's policy, which currently prioritizes the Joglosemar area as a National Tourism Strategic Area, the central government synchronizes with local governments to advance tourist destinations in these cities and bring in local and foreign tourists with Borobudur Temple as the main tourist attraction of Joglosemar. This is because Borobudur Temple has been inaugurated as a World Heritage Site by UNESCO and is included in the five National Tourism Strategic Area Super Priorities along with Labuan Bajo (NTT), Lake Toba (North Sumatra), Mandalika (NTB), and Manado-Likupang-Bitung (North Sulawesi). The policy of the National Tourism Strategic Area in the Joglosemar region, stakeholders must manage the tourism development in the Borobudur Tourism Area, so that the domestic and foreign tourists who come to Borobudur will be interested to visit other tourist destinations and find different experiences in other locations (Fitriana, 2019).

In 2019, the Ministry of Tourism arranged a familiarization trip to the Joglosemar area which was attended by various tourism industry actors from Thailand. The familiarization trip program named "Historical Thailand 2019" was held on May 8-13 2019 and was attended by 12 tourism industry actors including 10 tourist agents / tourist operators, 1 media, and a Visit Indonesia Tourism Officer (VITO) who come from Bangkok, Thailand, to the cities of Semarang, Yogyakarta, Magelang, and Solo to explore the best tourist destinations offered by the government (IDN Times, 2019). Deputy for Marketing Development I of the Ministry of Tourism, Rizki Handayani, assessed that Thailand is an important market for Indonesian tourism. Through the "Historical Thailand 2019" familiarization trip program, it is expected that the tourism potential of Joglosemar will be recognized by both local and foreign communities, and tourist agents / tourist operators who participate in the familiarization trip program can arrange a best offer of tour packages for the Thailand's public based on their trip experience they have participated in.

In 2019, the Surakarta Tourism Office has also arranged a familiarization trip program named "Solo City Familiarization Trip Flashpacker" which involved 20 tourism industry actors including media, bloggers, and influencers from Surakarta, Semarang, Yogyakarta, Jakarta, Surabaya, Kuala Lumpur and Singapore. Then, the Surakarta Tourism Office also held a familiarization trip named "Solo City Travel Writer Familiarization Trip 2019" which was attended by media and influencers from Yogyakarta, Jakarta, Kuala Lumpur and Singapore. By inviting several bloggers, influencers and media from abroad, it is expected that they can influence public opinion in their home countries in determining travel decisions to have a similar experience in Surakarta through the content they publish.

The third dimension is the Development of Long Term Relationship. Basically, this dimension describes an actor who builds relationships with other actors to achieve long-term interests. The long-term relationship that has been built by the City Government of Surakarta can be seen from the cooperation

between the City Government of Surakarta and the other governments in the Surakarta Residency. The Surakarta Tourism Office initiated a collaboration with the Solo Raya Tourism Forum which consists of the City of Surakarta and 6 regencies, which are Boyolali, Sukoharjo, Karanganyar, Wonogiri, Sragen, and Klaten (SUBOSUKAWONOSRATEN). This Solo Raya Tourism Forum is a forum for stakeholders and businessmen in the tourism sector to work together in developing and promoting tourism potential in Solo Raya.

The City Government of Surakarta also builds relationships with Malaysia in developing the tourism sector in Surakarta. This can be seen from the opening of a direct flight route from Surakarta to Kuala Lumpur, Malaysia with Malaysia Airlines. The direct flight route Surakarta-Kuala Lumpur was inaugurated through Adi Soemarmo International Airport on September 18, 2019. With the opening of this route, it is expected that it will be able to open up international flight route opportunities for other airlines to increase the number of foreign tourist arrivals to Surakarta. The City Government of Surakarta and Malaysia also held a dialogue when the Malaysian Embassy visited Semarang, Surakarta and Yogyakarta to promote Visit Malaysia agenda known by the name "Visit Malaysia 2020: Roadshow to Semarang-Solo-Yogyakarta" which was held on 20- 26 September 2019 (Wibowo, 2019). During the Malaysian Embassy visit to Surakarta, the Malaysian Ambassador for Indonesia, Zainal Abidin Bakar, explained that the "Visit Malaysia 2020" program is Malaysia's national agenda to increase Indonesian tourists to Malaysia. Ambassador Zainal also supported the opening of the Surakarta-Kuala Lumpur direct flight route and hoped that with the opening of this route the travel agent business of Central Java and Malaysia would be connected while providing benefits for the economic development of both parties in the tourism sector. However, the Visit Malaysia agenda does not only focus on dialogue in the tourism sector, but also discusses cooperative dialogue in other fields, such as health, education, trade and employment. Therefore, Ambassador Zainal also brought a number of agencies from Malaysia including Tourism Malaysia, Education Malaysia, Matrade, Consular and Labor, Malaysia Healthcare Travel Council, and Malaysia My Second Home.

This relationship at the regional, national, and international levels can provide benefits for the City Government of Surakarta. These benefits can be in the form of convenience in the bureaucracy, improving tourism facilities and infrastructure in Surakarta, as well as providing support for the City Government of Surakarta to promote Surakarta tourism. Thus, the government's goal in increasing the flow of domestic and foreign tourist arrivals to Surakarta City will be easier to achieve.

### **The Effectiveness of Social Media Use in the Digital Diplomacy Efforts of the City Government of Surakarta in Promoting Its Tourism Potential, especially the Ramayana Balekambang Ballet Performance**

Nowadays, the advancement of information technology and the internet presents a new practice in diplomacy, namely digital diplomacy. Basically, the internet and social media are used as instruments of digital diplomacy in achieving a national interest. The ease of access to information through the internet today makes that diplomatic activities can be done by anyone, anytime, and anywhere. This digital diplomacy activity is considered capable to achieve the national interests, one of them is the tourism sector which is aim to attract tourists to increase the country's economic growth. In the era of tourism 4.0, the City Government of Surakarta has used digital media in promoting its tourism attractions, such as the official tourism office website, Instagram, Twitter, Facebook, and YouTube. According to Bjola, the effectiveness

of using social media in public diplomacy is seen from three dimensions, namely digital agenda setting, presence expansion, and conversation generating (Bjola & Holmes, 2015).

Digital agenda setting is the ability of social media to disseminate information to the public which enable the government to set the agenda of discussion with their target audience (Bjola & Jiang, 2015). Social media is used as an instrument by digital diplomacy actors to attract the audience and to influence public opinion with the aim of making them to decide to travel to Surakarta. The digital agenda setting can be seen from the content published by the City Government of Surakarta on their social media. Tourists can access the official website of the Surakarta Tourism Office to find out various information about activities and events in Surakarta, Surakarta's top tourist destinations, cultural events, etc. This will make it easier for tourists to find the place they want to visit. This website is available in Indonesian language which can be accessed through [pariwisatasolo.surakarta.go.id](http://pariwisatasolo.surakarta.go.id) and in English language which can be accessed through [solocity.travel](http://solocity.travel). The City Government of Surakarta has also used this website to promote the Ramayana Balekambang Ballet performance. The digital agenda setting is seen from how the government communicates the message to the audience to attend and watch the performance at Balekambang Park or via online through live streaming on their YouTube channel, BALKAM TV, Pariwisata Solo, and GIBRAN TV, Gibran Rakabumingraka's official YouTube channel. In addition, the website also explains the procedure of how the audience can get free entry tickets through the link provided.

Not only through the website, the government has also created and been active in several social media platforms, such as Instagram, Twitter, and Facebook in promoting the Ramayana Balekambang Ballet performance. Based on the Instagram content regarding the Ramayana Balekambang Ballet show, the information listed in the description column is the same as on the official website. In the description, information is written about the venue and date of the show, and a brief synopsis of the story that will be presented during the show. In addition, the government also writes relevant hashtags to make it easier for social media users to find information about the Ramayana Balekambang Ballet and other tourist attractions in Surakarta. However, the only social media which is available in English language for foreign tourists to access is their official website. Based on their Instagram, Twitter, and Facebook accounts, the description of information on tourist attractions and events are only available in Indonesian language.

The effectiveness of the use of social media in promoting tourism attractions is also seen from the second dimension, which is presence expansion. According to Bjola, presence expansion is the ability of social media to expand the reach of the target audience when diplomatic actors use social media as an instrument to promote their tourist attractions. This can be assessed from the frequency of Instagram social media uploads. When the government consistently uploads contents to promote tourist attractions on Instagram, it will increase the audience engagement, signaling for Instagram algorithm to present the Surakarta Tourism Office's official instagram's posts in the main feed of their followers. Not only uploading content on Instagram, the government has also consistently uploaded content on Facebook (Info Tourism Solo), Twitter (@pariwisatasolo), and their official website.

The City Government of Surakarta also works with third-party on the Instagram platform. They collaborated with the government to promote events in Surakarta to their followers by re-uploading content uploaded by the official social media of the Surakarta Tourism Office. The accounts are such as; @eventsolo, @eventjateng, @agendasolo, @solonyaman, @kabarsolo, and @agendaevent.solo. The government considers this effort is quite effective in reaching wider audience and able to bring more audiences as those supporting accounts have more followers than the government's official account. The

current Mayor of Surakarta, Gibran Rakabuming Raka, also supports this agenda by uploading contents to promote the event to his followers through his personal Instagram, @gibran\_rakabuming. The efforts made by the government regarding the effectiveness of using social media in presence expansion are effective enough to bring more audiences to the Ramayana Balekambang Ballet performance. The show can also be accessed online on YouTube channels. Hence, it makes it easier for the people of Surakarta who do not get offline tickets and people from outside Surakarta to watch the show.

In addition, the efforts of the City Government of Surakarta in expanding the audience to bring tourists to travel to Surakarta is to arrange familiarization trip program. The purpose of the familiarization trip program is to introduce tourist destinations in Surakarta by inviting tourist agents / tourist operators, media, journalists, bloggers, influencers, etc to visit various tourist destinations in Surakarta. The media and influencers who participate in the famtrip program arranged by the City Government of Surakarta have an important role in posting information and promoting Surakarta tourism based on their experience during their visit to Surakarta on their social media.

The effectiveness of the use of social media is also seen from the third dimension, which is conversation generating. Conversation generating is related to the engagement of digital diplomacy actors with their audience and the two-way dialogue between digital diplomacy actors and the public (Bjola & Jiang, 2015). Conversation generating can be assessed from the responses through the comment section on all social media platforms. However, based on the City Government of Surakarta's social media platforms, the two-way dialogue between the Government and the audience is still lacking, especially with the foreign public. The responses in the comment section on each social media, be it Instagram or YouTube, are only responded by local people. This shows that the conversation generating has not yet been implemented because there has not been an effective communication between the government and the public. Nonetheless, based on the analysis of the tourist market conducted by the tourism office shows that the most accessed tourism promotion media by tourists, both foreign and domestic tourists, is social media, which is 51.7% of domestic tourists and 48.9% of foreign tourists (Dinas Pariwisata Kota Surakarta, 2020). Therefore, the use of social media for promoting tourism becomes very important in increasing tourist arrivals to Surakarta and at the same time it introduces Surakarta internationally.

## **Conclusion**

The City Government of Surakarta has made various efforts to promote Ramayana Balekambang Ballet Performance. The media used as promotional media are printed media (newspapers and magazines), electronic media (television) and social media. The social media have become very important media in promoting tourist attractions to the public. The government also arranged a familiarization trip program, a trip organized by the government with the purpose of introducing about their tourism and promoting them to the participants who are involved in this program, such as tourist agents or tourist operators, journalists, bloggers and influencers. Through this famtrip program, the media will publish their articles on various platforms such as newspapers, social media and websites.

The City Government of Surakarta has also utilized digital media in promoting its tourist attractions to the public. However, the effectiveness of using social media in digital diplomacy by the City Government of Surakarta still remains not optimal. Based on digital diplomacy theory, there is one of three indicators that has not been done by the government. According to the Surakarta Tourism Office's social media

platforms, there is still no two-way communication between the government and the foreign public. Then, the use of bilingual language has not yet been optimal on several social media platforms.

Basically, the use of the internet and digital media as instruments for implementing public diplomacy in this digital era becomes important in the tourism sector. Moreover, tourist arrivals and spending from tourism provide economic benefits to the country. Understanding that social media has a huge influence for the traveler community in travel decision making, the policy makers need to consider the aspects of digital media as a promotional tool by presenting a variety of content about the tourist attractions, especially Ramayana Balekambang Ballet Performance, to attract more foreign tourists to come and watch the show.

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# ASSESSMENT ANALYSIS OF THE LGBTQ+ COMMUNITY IN SURAKARTA ON THE “GO THAI BE FREE” TOURISM CAMPAIGN

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## **Abstract**

Thailand is a country in Southeast Asia that has a reputation as a Lesbian, Gay, Bisexual, Trans, Queer / Questioning (LGBTQ+) friendly country. One form of openness is shown through the launch of the “Go Thai Be Free” tourism campaign, a tourism campaign targeted at LGBTQ+ tourists. This campaign was launched by the Government of Thailand through the Tourism Authority of Thailand (TAT) on January 23, 2019. Through this campaign, the Government of Thailand seeks to market Thailand as a tourist destination that respects differences and accepts the LGBTQ+ community with open arms. The tourism sector is one of the sectors that provides a large profit on Thailand's GDP income every year. By targeting tourists from the LGBTQ+ community as the main target of marketing for the Go Thai Be Free campaign, it marks the start of the Thai Government's steps in pink capitalism. To assess the success of the launch of this campaign, a direct assessment of the LGBTQ+ community as the main target is needed. This study analyzes how the LGBTQ+ community in Surakarta City evaluates the Go Thai Be Free campaign. This research was conducted with a qualitative method using a non-probability data collection technique, namely the snowball technique. There are five LGBTQ+ respondents who live in Surakarta City participated in this study. The assessment was carried out by means of interviews, where the researcher showed the promotional media for the "Go Thai Be Free" campaign in the form of social media and official web sites. Based on the results of the interview, it was found that the tourism campaign "Go Thai Be Free" received a positive assessment from the LGBTQ+ community in Surakarta City.

**Keywords:** Thailand tourism; LGBTQ+ tourism; Tourism Campaign; Go Thai Be Free; Pink Capitalism

## **Introduction**

### **Background**

Thailand is a country in Southeast Asia that is seen as the most open country to the lesbian, gay, bisexual, trans, and queer community or commonly known as LGBTQ+. Although Thailand is a country where the majority of the people adhere to conservative Buddhist beliefs, Thailand has managed to build a reputation as a country that has good openness and tolerance for gender diversity and sexual orientation. Thailand's openness to the LGBTQ+ community is also seen in its industry. In addition to the film industry, which tends to be mostly done by private companies, the Thai government has also begun to pay attention to the pink money-oriented industry. Pink money, also known as the pink economy or pink market, is a term to describe the purchasing power of the LGBTQ+ community as consumers. The pink money phenomenon is a socio-economic phenomenon that provides many changes in various fields of the economy, including marketing, advertising, and the company's business model (Rio, 2021). The rise of the pink money phenomenon in various industries has become the driving force for the emergence of a new phenomenon, namely rainbow capitalism. Rainbow capitalism or also known as pink capitalism is the incorporation of the LGBTQ+ movement and pinkwashing into capitalism, consumerism, gentrification, and the market economy seen through a critical lens (Drucker, 2015).

Thailand is one of the countries that has participated in pink capitalism. After several private companies in the film industry did pink capitalism, the Thai government began to show its commitment to pink capitalism in the tourism sector. On 23 January 2019, the Tourism Authority of Thailand (TAT) launched a progressive campaign titled “Go Thai Be Free” (Howell, 2019). This campaign is part of Thailand's nation branding titled “Amazing Thailand”. The main objective of launching the Go Thai Be Free campaign is to promote Thailand as a friendly tourist destination for the LGBTQ+ community. In this study, the author will analyze the assessment of the Go Thai Be Free tourism campaign by the LGBTQ+ community in Surakarta City. How the LGBTQ+ community in Surakarta City, which is the main target category of the Go Thai Be Free campaign, evaluates the campaign, and whether the campaign can influence their decision to travel to Thailand. In this study, the author will limit the analysis of the problem only to the scope of Thai tourism, LGBTQ+ tourism in Thailand and LGBTQ+ tourists. The subject of the research is the LGBTQ+ community who live in Surakarta City and have an interest in traveling and already have a fixed income. The research will focus on how the LGBTQ+ community in Surakarta City evaluates the Go Thai Be Free tourism campaign launched in 2019 and the analysis obtained from this assessment. There are two theories used in this study, namely the theory of public diplomacy and the theory of nation branding

### **Research Objectives**

Through this assessment, it will be observing whether the launch of the Go Thai Be Free campaign was successfully carried out by TAT or not. Then if successful, what are the factors that influence the positive assessment of the LGBTQ+ community in Surakarta City towards the Go Thai Be Free campaign. This research also aims to provide knowledge about LGBTQ+ tourism and pink capitalism in general.

### **Literature Review**

In this study, the author conducted a literature review on several scientific articles that have topics that are similar to the topics raised in this research. “*Marketing communication for LGBT in Thailand Tourism Industry: A preliminary Findings*” written by Supitcha Pornsuksawat and Jantima Kheokao in 2019 stated that there are several factors that can affect marketing communication, one of which is socio-cultural factors. Today, the LGBT community has become a big attraction for various industry players and businesses in Thailand, one of which is the tourism industry. Their high purchasing power plays a major role in the interest of business people to create a market that is specifically targeted at customers from the LGBT community. Like tourists in general, tourists who come from the LGBT community have their own standards in finding and determining tourist destinations. The comfort and friendliness of the residents of tourist destinations are some of the factors that determine their decisions in the selection of tourist destinations. Discrimination against homosexual and homophobic couples which is still normalized in the majority of society also plays a big role in the selection of tourist destinations for LGBT tourists. Of course, LGBT tourists don't want to visit tourist destinations where local people discriminate against their community. Thailand, the country in Southeast Asia that is the most open and receptive to the existence of the LGBT community, has its own advantages in the eyes of LGBT tourists. They considered that many Thai travel agents had good services and offered attractive entertainment packages for LGBT tourists. However, this still does not guarantee the disappearance of discrimination against the LGBT community as a whole in society. To overcome this, various Thai travel agents are trying to improve their marketing strategies and serve all their needs by implementing the right marketing communications. Although this research journal focuses more on marketing

strategies and marketing communications in LGBT tourism in Thailand, this literature provides new knowledge for authors about how travel agents in Thailand, who are also the main actors in promoting LGBT tourism, seek to attract tourists from abroad. LGBT community to make Thailand their tourist destination and use their services. Given the LGBT community which is currently an attraction for most business people in Thailand and the large purchasing power of LGBT tourists, the tourism market specifically for LGBT tourists has great potential to develop on a large scale.

Meanwhile, in their journal entitled “*Argentina World Friendly, The International Promotion of LGBT Tourism Product*” from the “*Second Global Report on LGBT Tourism*,” Pablo de Luca and Pablo Singerman explained how the Government of Argentina promotes the country's LGBTQ+. The author begins his explanation by explaining how LGBTQ+ tourism has become a major segment that is able to increase tourism revenues in various destinations around the world. As a promising segment, collaboration between the various sectors involved and strong commitment is also needed. Thanks to the high profit potential, various countries have begun to expand into the LGBT tourism segment, one of which is Argentina. For 10 years, Argentina has demonstrated its commitment to the LGBTQ+ community thereby placing Argentina as a leader in the promotion of the country as a friendly country to the local and international LGBTQ+ community. From this scientific paper, researchers get an overview of the efforts made by the Argentine Government in promoting the LGBTQ+ tourism segment. One of them is the commitment of the Argentina Government in making Argentina an inclusive country and respecting the LGBTQ+ community. Not only using the “LGBTQ+ friendly” appendage and solely making the LGBTQ+ community a mere profit site, but also contributing significantly in providing equality and inclusivity to the local LGBTQ+ community. In addition, the government's efforts to improve tourism services in order to increase the satisfaction level of LGBTQ+ tourists are also part of the efforts to promote Argentina's LGBTQ+ tourism. All of these commitments and efforts have subsequently given Argentina international recognition as a mecca in the LGBTQ+ tourism segment in the Latin American region. This paper is used by the author to see efforts to promote LGBTQ+ tourism in countries other than Thailand and as a comparison.

The research paper “*The Benefits of an LGBT-inclusive Tourist Destination*” written by Yael Ram et al in 2019, gives the author more explanation about benefits of LGBTQ+ friendly destination as well as comparison with the topic studied by the author. This research paper examines the relationship between the gay-friendliness factor of a tourist destination and the preferences of tourists with varying levels of affiliation with the LGBTQ+ community. Tel Aviv, Israel is the city studied as a tourist destination in this study. There are two surveys in two different periods conducted in this research; during the LGBT Pride event and two months after the LGBT Pride event. It should be noted that this research was carried out after the terror attack in Israel in 2019. Therefore, the perception of security when traveling before and after the occurrence of terror was also tested in this study. The data collection process in this study was carried out by distributing questionnaires to foreign tourists who were vacationing in Tel Aviv. Questionnaires were distributed through employees working in the Tel Aviv City tourism agency. A total of 168 foreign tourists participated in the survey during the LGBT Pride event and 117 foreign tourists in the survey conducted two months after the LGBT Pride event. The results of the analysis of the responses of foreign tourists who participated in this survey show that Tel Aviv City's inclusive policies and openness to local residents towards the LGBTQ+ community increase satisfaction and reap positive reviews from foreign tourists regardless of their affiliation with LGBTQ+. This is also supported by the inclusiveness of tourist destinations and public facilities in Tel Aviv so that LGBTQ+ tourists do not feel discriminated against. Through the results of the analysis of this study also found the effect of mitigating unexpected risks caused by the gay-friendliness of Tel Aviv City. Even though there had been domestic terror in 2019, foreign tourists who came still felt safe and

comfortable while traveling because of the inclusive and open city atmosphere. After getting the results of the analysis of the responses of foreign tourists to the survey, the author concludes that gay-friendliness and inclusive policies are important assets in the process of building an effective urban tourism destination, even in areas with unstable geo-political conditions. From this research, authors get an overview of the influence of inclusiveness and the openness factor of a tourist destination on the assessment and satisfaction level of foreign tourists. Through this research, researchers can learn how the inclusive policies implemented in Tel Aviv and the more open mindset of the people have received positive reviews from foreign tourists visiting Tel Aviv. The survey results show that regardless of whether the tourist is part of the LGBTQ+ community or not, an inclusive tourist destination environment can provide a sense of comfort and security to every foreign tourist who visits. The researcher chose this scientific paper entitled "The Benefits of an LGBT-inclusive Tourist Destination" because it has several points that are similar to what was studied in this study, namely how the inclusiveness and openness of tourist destinations to the LGBTQ+ community affect the assessment of foreign tourists.

### **Methodology**

In this research, authors use qualitative research methods. Moleong defines qualitative research methods as research conducted to examine the behavior, perceptions, attitudes, and motivations of the research object (Moleong, 2006). John W. Creswell in his book entitled "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches" defines qualitative research as research conducted to examine social phenomena. The research was conducted by taking data in the field which would then be analyzed. The results of the analysis will then be reported and described in detail in the study (Cresswel, 2014). There are two sources of data from this research, namely primary data and secondary data. Primary data is raw data obtained directly by researchers without intermediaries. In this study, researchers obtained primary data through respondents from the LGBTQ+ community in Surakarta City by conducting interviews. There are approximately five people from the LGBTQ+ community in Surakarta City who will be respondents in this study. Secondary data is data obtained through intermediary media, including books, journals, scientific articles, and supporting websites related to research. Secondary data for this study was obtained through journals, news articles, and websites that discuss both Go Thai Be Free and LGBT Tourism in Thailand in general.

The data collection technique that will be used in this research is one of the non-probability techniques, namely the snowball technique. According to Sugiyono, non-probability techniques are techniques that do not provide equal opportunities or opportunities for each element or member of the population to be selected as samples (Sugiyono, 2015). There are several types of non-probability techniques, one of which is the snowball sampling technique. The snowball sampling technique is a gradual data collection technique, similar to the snowball analogy. The researcher will determine who will be the research sample and what are the criteria for the sample. After meeting with the main informant, the researcher will receive information about other informants that meet the sample criteria, so that the number of informants will increase (Morse, 2000; Shaheen, 2018). This technique was chosen because it fits the purpose of the study, which is to examine how the LGBTQ+ community in Surakarta City evaluates the Go Thai Be Free campaign.

## Results and Discussion

### The Result of the Assessment of the Surakarta City LGBTQ+ Community Against the “Go Thai Be Free” Campaign

The Go Thai Be Free tourism campaign launched by TAT in 2019 is a tourism campaign whose main target is tourists from the LGBTQ+ community around the world. Therefore, to find out whether the launch of the campaign was successful or not, a direct assessment from the LGBTQ+ community is needed. In this study, researchers interviewed five LGBTQ+ community people from Surakarta City who like to travel to find out their assessment of the Go Thai Be Free campaign. The interview activity was carried out on Saturday, July 3, 2021 at 15.28 until 16.10 with the first respondent to the fourth respondent, then continued on Sunday, July 4, 2021 at 15.19 until 15.40. It should be noted that, prior to conducting interviews, all respondents did not have knowledge of the Go Thai Be Free campaign. The five respondents made an assessment based on what they saw from promotional videos, social media Instagram, and the Go Thai Be Free web site. Given that this study uses a non-probability technique, the results of this study are not representative of all LGBTQ+ individuals in Surakarta City.

The first respondent is a 39-year-old man who lives in Surakarta City. The first respondent is a man who identifies himself as gay and works as a private employee. He said in the interview that, as a part of LGBTQ+ and judging from what he saw through the promotional media, Go Thai Be Free is an interesting tourism campaign. The openness of the Thai community to the LGBTQ+ community is the main reason why the First Respondents considered Go Thai Be Free as a positive campaign and became attracted to Thailand. Previously, First Respondents already knew Thailand as a country that was more open to the LGBTQ+ community compared to Indonesia. In addition, the First Respondents also know Thailand as a country that is famous for its sex tourism. Through the Go Thai Be Free campaign, First Respondents got a broader picture of what LGBTQ+ tourism is like in Thailand, thus creating a desire to make Thailand a tourist destination. The second respondent is a 34-year-old man who identifies himself as bisexual. The second respondent is domiciled in Surakarta City and works as an entrepreneur. He considered the Go Thai Be Free campaign as an interesting campaign. From the promotional video for Go Thai Be Free, the second respondent got the impression that in Thailand, the LGBTQ+ community can express themselves freely without fear of discrimination. Usually when traveling with a partner, the Second Respondent must be more secretive when in public. However, after seeing the promotional video for the Go Thai Be Free campaign, the Second Respondent felt that he or she as part of the LGBTQ+ group could express themselves more freely in Thailand. This reason is the main reason for the Second Respondent to be interested in traveling to Thailand after seeing the Go Thai Be Free campaign.

The third respondent is a 30-year-old gay man who lives in Surakarta City and works as an entrepreneur. After seeing the Go Thai Be Free campaign, he said that Go Thai Be Free is a really interesting campaign. Not much different from the previous two respondents, the Third Respondent is also interested in traveling to Thailand because Thailand is a country that is free and open to the LGBTQ+ community. The third respondent gets the impression that Thailand is a free country and is open to the LGBTQ+ community through the various promotional media for the Go Thai Be Free campaign shown. In addition, the third respondent is interested in various kinds of tourist destinations shown through the promotional media for Go Thai Be Free and expressed his interest in traveling to Thailand someday. The fourth respondent is a 35-year-old gay man who lives in Surakarta City. The fourth respondent works as a private employee and is the only respondent who has traveled to Thailand before. Before giving his assessment on the Go Thai Be Free campaign, the Fourth Respondent briefly recounted the experience of traveling in Thailand. The Fourth Respondent visited Thailand in 2019 for

a culinary education visit as well as a vacation. During five days in Thailand, the Fourth Respondent spent the first two days on educational visits, then the remaining three days spent on vacations. The fourth respondent said that while on vacation in Thailand, he spent a lot of time at night tourist destinations. The cabaret show, which is a transgender art performance that has become well-known among tourists who want to travel to Thailand, left a deep impression on the fourth respondent. In addition, the fourth respondent also talked about how the Thai locals are friendly and respect themselves as an LGBTQ+ person. The locals who are friendly and welcome LGBTQ+ tourists with open arms are one of the main factors that the fourth respondent really enjoys their vacation time in Thailand. When asked about his assessment of the Go Thai Be Free campaign, the Fourth Respondent considered the Go Thai Be Free campaign to be an interesting campaign. Respondent Fourth said that LGBTQ+ tourism campaigns such as Go Thai Be Free need to be launched by the government to increase the acceptance of LGBTQ+ in the general public and provide access to safe and enjoyable holidays for tourists from the LGBTQ+ community. The fourth respondent also claimed to be interested in traveling back to Thailand after seeing the Go Thai Be Free campaign.

The fifth respondent is a 38-year-old trans woman who lives in Surakarta City. The fifth respondent works as an entrepreneur in the field of beauty. After seeing the promotional videos, social media, and the content of the Go Thai Be Free campaign web site, she said that the Go Thai Be Free campaign was a very interesting campaign. The Fifth Respondent had a desire to go to Thailand after seeing the Go Thai Be Free campaign. The fifth respondent also added that from what she saw in the promotional media for Go Thai Be Free, especially videos, Thailand's tourist destinations looked much more attractive than tourist destinations in Indonesia that had been visited before. Nature tourism and Thai local wisdom tourism offered in the Go Thai Be Free campaign became the two tour packages that most attracted the attention of the Fifth Respondent. In addition, the Thai society which is very open and the LGBTQ+ community there which tends to be more vulgar, is the main attraction for her.

### **Analysis of the Assessment of the Surakarta City LGBTQ+ Community Against the Go Thai Be Free Campaign**

In general, the results of the Surakarta City LGBTQ+ community assessment conducted by five respondents on the Go Thai Be Free campaign showed positive results. All respondents claimed to be interested in traveling to Thailand after seeing the Go Thai Be Free campaign. If you look at the results of interviews with the five respondents, the main factor that sparks interest in the LGBTQ+ community in Surakarta City to travel to Thailand after seeing the Go Thai Be Free campaign is the image of Thailand as an LGBTQ+ friendly country. Through various promotional media for the Go Thai Be Free campaign, the five respondents got the impression that in Thailand, those who are part of the LGBTQ+ community, can express themselves more freely without fear of discrimination. Their presence can be fully accepted by the local Thai community and as LGBTQ+ tourists, their arrival is welcomed with open arms so that LGBTQ+ tourists can spend a pleasant and safe holiday.

The image of Thailand as an LGBTQ+ friendly country is already well known to the international public. One of the factors that has given Thailand a reputation as an LGBTQ+ friendly country internationally is the number of attractive tourist destinations that cater to the LGBTQ+ community. Bangkok, the capital of Thailand, is one of the most popular cities in the world for LGBTQ+ tourists and has a reputation for being open to the LGBTQ+ community. One of the most famous destinations is Silom, a street or sub-district in Bang Rak, Bangkok, on Silom Soi 4. The sub-district, which is more familiarly known as Bangkok's Gay Street, is a haven for LGBTQ+ tourists because there are various gay bars, nightclubs, hotels, and cabaret shows whose target market is the LGBTQ+ community. In 2017, Bangkok was ranked as the second most open city to the LGBTQ+

community in Asia in a survey conducted by Nestpick (Coconut Bangkok, 2017). Each city is judged on its dating scene, openness, nightlife, and safety for the LGBTQ+ community. Not only Bangkok, other cities such as Phuket, Pattaya, and Krabi are also popular among LGBTQ+ tourists for their tourist destinations that are not only attractive, but also welcome LGBTQ+ tourists with open arms. Therefore, Thailand has earned the nickname “Gay Paradise” among international tourists.

During the interview, Respondent Fourth, who had traveled to Thailand before in 2019, said that the main reason he enjoyed his vacation time in Thailand was because the local people were friendly and accepted the LGBTQ+ community with open arms. This is very different from the condition of society in Indonesia, especially Surakarta City, which has a relatively low level of tolerance for the LGBTQ+ community. Likewise, the other four respondents said that the main attraction of Thailand is its inclusiveness and openness. As time goes by, Thailand shows progress in accepting LGBTQ+, both in terms of legal aspects from the government and aspects of the general public. Since 2015, the awareness of the government and the public about the importance of equal rights and inclusiveness has increased. On 9 September 2015, the Gender Equality Act was passed in Thailand. In 2020, the Government of Thailand took a major step in the process of making Thailand an inclusive country. On July 8, 2020, the Thai Government Cabinet approved a bill that would later legally give LGBTQ+ couples the same rights as heterosexual couples (Regan, Olarn, & CNN, 2020). Although it does not legalize same-sex marriage, this draft law will later provide rights for same-sex couples, including adopting children, claiming inheritance rights, and managing joint property assets (Regan, Olarn, & CNN, 2020). The bill was drafted by an official from the Thai Ministry of Justice who is part of the LGBTQ+ community, Kerdchoke Kasamwongjit. During the process of its struggle to provide equal rights to life for Thai LGBTQ+ couples, the mentality and mindset of the Thai public towards the LGBTQ+ community has been more open and developed in a better direction. It was proven in 2019 through a poll conducted by the Thai Development Administration Institute, 90% of Thais accepted their LGBTQ+ relatives and 87% of Thais accepted their family members if they came out as LGBTQ+ (Thanthong-Knight, 2021). The increase looks quite significant when compared to 2015, where there were 79.92% of Thais who were willing to accept their LGBTQ+ family members. If later this bill is approved by parliament, Thailand will be the first country in Southeast Asia to legalize same-sex couples, and the second country in Asia after Taiwan to legalize same-sex marriage in 2019. Seeing how the Thai Government continues to strive to make Thailand as an inclusive country and supported by the mindset of the Thai people who are increasingly open-minded, it shows that the social culture in Thailand is much more inclusive and open to the LGBTQ+ community when compared to all other countries in Southeast Asia, including Indonesia.

When referring to the nation branding theory, an inclusive social culture and attractive tourist destinations are the advantages possessed by Thailand. Hlynur Gudjonsson in his journal entitled "Nation Branding, Place Branding" defines nation branding as a situation when the government of a country or private company uses the strengths and advantages they have to shape the image of the country. Gudjonsson also wrote that nation branding is about influencing and creating a positive platform and an effective environment for nation's brands to compete in the market (Gudjonsson, 2005). The Thai government has shaped the image of the Thai state by taking advantage of its two advantages, namely a social culture that is fairly open-minded towards the LGBTQ+ community and the many tourist destinations that are attractive to LGBTQ+ tourists. The Thai Government's efforts to make Thailand an inclusive country through legal aspects are also part of Thailand's advantages. All of these advantages are used by the government to shape Thailand's image as an LGBTQ+ friendly country to attract LGBTQ+ tourists around the world. The Thai government has begun to venture into the

international tourism competition market by launching the Go Thai Be Free campaign through TAT in 2019.

TAT's steps in launching the Go Thai Be Free campaign are included in the public diplomacy steps taken by the Thai Government. Public diplomacy is all efforts made by the government to achieve its interests and needs by building good relations with state and non-state actors. Hans N. Tuch in his book entitled "Communicating with the World" defines public diplomacy as a process of government communication to the international public to provide an understanding of the needs, policies, culture, and institutions of the country (Tuch, 1990). When referring to the definition of public diplomacy by Hans N. Tuch, the launch of the Go Thai Be Free campaign is a form of communication by the Thai Government to the international public to provide an understanding of its needs and interests. The intended interest is developing the tourism sector and increasing GDP revenue from the tourism sector, while the international public targeted are tourists from the LGBTQ+ community around the world. As mentioned in the background section, the tourism sector is one of the sectors that brings the largest GDP income for Thailand. Until 2019, the tourism sector managed to contribute to GDP by 20%, and the Thai Government has plans to develop the tourism sector so that it can bring GDP gains of 30% by 2030.

Mark Leonard stated that there are several objectives of public diplomacy, namely increasing public appreciation of a country by building a positive image in the public and attracting public attention by providing an understanding of the country's values and advantages (Leonard, 2002). When viewed from the results of interviews with five respondents from the LGBTQ+ community in Surakarta City, the Thai government has been successful in attracting the attention of the LGBTQ+ community in Surakarta City. All respondents gave a positive assessment of the Go Thai Be Free campaign and showed their interest in traveling to Thailand. The strategy for launching the Go Thai Be Free campaign has succeeded in forming a positive image of Thailand in the LGBTQ+ community in Surakarta City, that Thailand is an inclusive country and is the right choice to be a tourist destination for LGBTQ+ tourists. The success of the process of forming opinions and a positive image of Thailand in the LGBTQ+ community has created a desire for the LGBTQ+ community in Surakarta City to travel to Thailand.

## **Conclusions**

Based on the research that has been done, it can be concluded that the Go Thai Be Free tourism campaign launched by TAT in 2019 received a good assessment from the LGBTQ+ community in Surakarta City. The five respondents who are part of the LGBTQ+ community domiciled in Surakarta City consider the Go Thai Be Free campaign to be an interesting campaign. Every respondent wanted to travel to Thailand after seeing the Go Thai Be Free campaign. Based on the results of the interview, the main factor that sparked the respondents' interest in visiting Thailand was how the Go Thai Be Free campaign introduced Thailand as a tourist destination that was open to the LGBTQ+ community.

There are two theories used to help answer the formulation of the problem in this study, namely the theory of nation branding and the theory of public diplomacy. In accordance with the nation branding theory used in this study, it can be concluded that the Thai government utilizes the country's image as an LGBTQ+ friendly country and its inclusive social culture to launch the Go Thai Be Free campaign. Apart from the fact that there are many LGBTQ+ friendly tourist destinations in various cities in Thailand, the Thai Government is also trying to make Thailand an inclusive country through

the approval of a bill granting equal rights to life for LGBTQ+ couples. All of these aspects are used by the Thai government to shape the image of Thailand as an LGBTQ+ friendly tourist destination and make it happen by launching the Go Thai Be Free campaign, where LGBTQ+ tourists are the main target. Based on the theory of public diplomacy, the launch of the Go Thai Be Free campaign is a form of public diplomacy for the Thai government to achieve its interests, namely to increase GDP income in the tourism sector and develop the tourism sector. The summary above has answered the formulation of the problem in this study, namely how to analyze the assessment of the LGBTQ+ community in Surakarta City on the Go Thai Be Free campaign.

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# VISITOR'S SATISFACTION ON THE MELUKAT RITUAL AS ALTERNATIVE WELLNESS TOURISM

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## Abstract

Satisfaction is one of the main indicators to determine visitor's behavior of the melukat ritual. The development of the melukat ritual as an alternative health and wellness tourism has a positive impact to visitors both in terms of benefits and management of spiritual tourist destination in Bali. The feeling of satisfaction obtained by visitors in the melukat ritual can be the most dominant benchmark for evaluating the development of alternative wellness tourism activities toward a sustainability. This study uses a quantitative and qualitative descriptive approach through distributing questionnaires to 100 respondents and interviews with management and visitors at Genah Melukat Sebatu, Tirta Empul Temple, Tirta Sudamala Temple and Pancoran Solas. The results showed that visitor satisfaction on melukat ritual was due to 1) the benefits of the melukat ritual, 2) the visitors' belief in the efficacy of the melukat ritual as an alternative healing, 3) the provision of supporting facilities in spiritual tourism objects and 4) satisfaction with the atmosphere at the melukat ritual location. One of the efforts that need to be considered in maintaining visitor's satisfaction related to improving the maintenance of visitor facilities and regulating the procedures for carrying out the melukat ritual so that the values and philosophy of the melukat ritual can be preserved.

**Keywords:** spiritual, satisfaction, visitor, melukat.

## Introduction

### Background

Wellness tourism is a relatively new concept and is starting to be predicted as a future prediction and picture regarding alternative post-pandemic tourism models. Activities related to the wellness tourism model and included in existing assets for health and wellness tourism are spiritual traditions.

The tourism model began to develop around 2006, where spiritual healing service providers in Ubud began to be seen with the services offered including tours to several places to do healing, melukat (water healing) to people/holy places, and looking for Balinese astrology. to be used for mental and spiritual healing. So far, around 37 sites have been found for tours to traditional healers, yoga courses, melukat (healing with holy water), and other types of healing (Sutarya, 2016).

Based on the development of the concept of health tourism based on spiritual traditions has resulted in aspects of religion and spirituality, which were previously Balinese culture, have begun to be explored in the direction of commercial tourism. Visitors who previously only watched, have begun to want to try the lifestyle of the local Balinese people, especially in terms of building a balance of physical, mental, and soul which is starting to become a lifestyle (life style).

The attraction of Balinese tradition and culture is also closely related to the ritual system with values that are meaningful in everyday life. Today, one of the Balinese rituals that is believed to be part of health and fitness and is growing the fastest as an attraction for domestic and international visitors is the melukat ritual. Carrying out the melukat ritual aims to clean oneself or purify oneself for safety and

health. According to Artana (2018) from health praxis, melukat itself has several meanings, such as: melukat is considered to cleanse the soul and body, melukat is also considered a modern lifestyle and melukat is considered an alternative to healing in medical practice.

The development of the melukat ritual is influenced by the satisfaction of visitors to obtain physical and spiritual health and fitness. The purpose of visitors is a very important factor in the selection of tourist destinations (Chen and Tsai, 2007), satisfaction will arise when the needs of visitors are in line with expectations or expectations. The process of satisfaction in traveling consists of various factors, for example determining the local community (host), quality of service, accommodation and facilities, culture of consumption behavior, and price, (Hasan, 2015).

### Research Objectives

The satisfaction of the end becomes the long-term existence of the melukat ritual. This study describes visitor satisfaction from various aspects, especially from the benefits of carrying out the melukat ritual, the availability of facilities and atmosphere at the melukat ritual location which are the most dominant benchmarks for evaluating the development of alternative wellness tourism activities in a sustainability.

## Literature Review

### Consumer Behavior

Consumer behavior is a person's activity in using goods and services. Which starts from the preparation and determination of activities to the decision-making process (Dharmesta and Handoko 2016, 10). Consumer behavior is usually influenced by personal factors, psychological factors, socio-cultural factors, and economic factors (Kotler and Keller 2016; Kotler, 2017).

### Visitor Satisfaction

Oliver (2014) satisfaction can be defined as an assessment of a product or service that offers a level of pleasure in meeting needs. Hasan (2015:371) satisfaction in traveling consists of various factors such as tourism products, evaluation instruments, results received from products and services.

### Methodology

This research is descriptive research using quantitative and qualitative descriptive approaches through distributing questionnaires to 100 respondents and interviews with managers and visitors at Genah Melukat Sebatu, Tirta Empul Temple, Tirta Sudamala Temple and Pancoran Solas. The sampling technique in this study was purposive sampling and analyzed using descriptive statistical techniques with a likert scale rating standard to describe the average calculation of the level of visitor satisfaction.

Table 1. Likert Scale Rating Standards

Category	Score
Strongly Agree (SA)	Score 5
Agree (A)	Score 4
Netral (N)	Score 3
Disagree (D)	Score 2
Strongly Disagree (SD)	Score 1

## Results and Discussion

Satisfaction is formed by four statement indicators. Which is consists of 1) Satisfied with the benefits obtained from the melukat ritual, 2) Satisfied because the melukat ritual is believed to be an alternative healing, 3) Satisfied with the availability of supporting facilities (shops, restaurants, changing rooms, lockers) at the location of the melukat ritual, 4) Satisfied with the atmosphere at the location of the comfortable melukat ritual. The average value of the level of visitor satisfaction in carrying out the melukat ritual is 4.53.

The highest average score of the indicator is 4.64 contained in the statement "Satisfied with the availability of supporting facilities (shops, restaurants, changing rooms, lockers) at the melukat ritual location". Nearly 64 % of visitors stated that they strongly agree that the atmosphere of the facilities at the melukat ritual location provides comfort both in terms of providing facilities and a cool environment. While the lowest average value is 4.36 with the statement "Satisfied with the atmosphere at the comfortable melukat ritual location". Almost 53% of visitors strongly agree that the melukat ritual provides benefits and about 61% of visitors believe that the melukat ritual is an alternative healing.

Table 2. Description of Visitors 's Satisfaction

Indicators	Statement	Analysis					Average
		SA	A	N	D	DS	
SAT 1	Satisfied with the benefits obtained from the melukat ritual	0	0	3	44	53	4,5
SAT 2	Satisfied because the melukat ritual is believed to be an alternative healing	0	0	1	38	61	4,6
SAT 3	Satisfied with the availability of supporting facilities (shops, restaurants, changing rooms, lockers) at the location of the melukat ritual	0	0	0	36	64	4,64
SAT 4	Satisfied with the atmosphere at the location of the comfortable melukat ritual	0	3	9	37	51	4,36
<b>Total Average</b>							<b>4,53</b>

Source: Primary Data (processed), 2021

Based on its purpose, the benefits of the melukat ritual can provide satisfaction through cleansing and purification for safety and health. In other words, through the realization of the source of holy water, it is felt that it can neutralize and at the same time cleanse the negative energy in a person (Meranggi, 2018). Almost all sources found in Genah Melukat Sebatu, Tirta Empul Temple, Tirta Sudamala Temple, and Pancoran Solas can clean the negative dirt (mala) in oneself. This statement is reinforced in accordance with an interview quote with one of the melukat ritual guides at Tirta Empul Temple , which explains:

"The source of the spring (pengelukatan) at Tirta Empul Temple is believed to be able to clean negative energy in self-character such as: kata ala (hate, greed, envy) and upa drawing sor (bad words, karma, oaths or promises)" (I Ketut Candra, Melukat Tour Guide at Tirta Empul Temple, Interview on 12 May 2021)

Visitors' satisfaction with the benefits obtained during carrying out the melukat ritual. These results are also supported by excerpts from visitor statements which state that:

"The benefits obtained after performing the melukat ritual are peace of mind and body. In addition, by performing the ritual of melukat, the body feels relaxed and the mind is calmer and more positive" (Gede Aprianto, visitor to Genah Melukat Sebatu, interview on May 5, 2021).

In addition to visitors, the manager also stated that there are benefits obtained during carrying out the melukat ritual in addition to relaxation, alternative healing of disease and also cleansing the soul and body. Melukat is also believed to provide positive benefits for fluency in gaining knowledge. In this regard, the manager of the melukat ritual location in Pancoran Solas, Badung explained:

"Many students or students also feel confident that the introduction of Pancoran Solas Taman Mumbul can provide fluency to gain knowledge, because of the existence of Pancoran Dewi Saraswati, who is believed to be the Goddess of Science" (Agung, Head of Pancoran Solas Management, interview on 7 June 2021)

One of the media on the internet also revealed that visitors' satisfaction in carrying out the melukat ritual because the ritual is a tradition that is believed to be an alternative in curing disease. As the author describes when melukat at Genah Melukat Sebatu, Gianyar in the statement below:

"The benefits of genah melukat waterfalls and watering at Dalem Pingit and Kusti Sebatu Temples are not only able to remove the magical influence of the power of black magic, but there are also people who believe that married couples who have not had children can also melukat here. believe it or not, some of the evidence already exists, so it has become the talk of many residents and this religious tourist spot has become popular until now" (www.balitoursclub.net, quoted on June 4, 2021).

Not only that, the benefits of carrying out melukat at Tirta Sudamala Temple, Bangli can get healing. This is also described in the following statement:

"Visitors who need alternative medicine to cure diseases caused by negative forces and mala (impurities) in the body can visit here" (www.balitoursclub.net, quoted on June 4, 2021).

Satisfaction with the benefits, the availability of facilities and the comfort of the atmosphere at the melukat ritual location, have not had an overall impact on the behavior of visitors during the melukat ritual. Although it has the highest average, with 64 percent of visitors saying they are very satisfied with the availability of supporting facilities (shops, restaurants, changing rooms, lockers) at the melukat ritual location, this has not been fully able to meet visitor expectations from external factors and differences. each level of comfort. Some visitors also argue that there are still things that need to be reconsidered, especially related to facilities. Quoted during the data collection process, visitors who carried out the melukat ritual at Genah Melukat Sebatu were of the opinion to "expand the changing

room and improve other facilities". This suggestion was conveyed by Kadek Sri Wahyuni and Made Sita. Visitors who carry out the melukat ritual at Tirta Empul Temple also have an opinion related to cleanliness and unpleasant odors in the changing rooms and storage areas, the statement was conveyed by I Gusti Ayu Made DIMITA Dwi Anggraini. The same thing also happened at Tirta Sudamala Temple, where visitors argued:

"The atmosphere of the ritual is very beautiful, cool, but access is quite far to the worship location by foot and bathroom and changing room facilities need to be improved" (Wayan Judi, visitor to Tirta Sudamala Temple, interview on 8 May 2021)

In contrast to the supporting facilities for the melukat ritual at Pancoran Solas which is complete with adequate parking facilities, a large hall for holding several events and the cool atmosphere and not too crowded conditions certainly add value to visitors' satisfaction.

### **Conclusion**

Visitor's satisfaction in carrying out the melukat ritual is influenced by several factors such as:

1. Benefits obtained by visitors during carrying out melukat
2. Belief in the efficacy of the melukat ritual as an alternative healing.
3. Provision of supporting facilities in spiritual tourism objects as well as
4. The purpose of the atmosphere at the location of the melukat ritual.

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# THE EFFORTS OF SAFEGUARDING WAYANG KULIT AS AN INTANGIBLE CULTURAL HERITAGE IN SURAKARTA

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## Abstract

Intangible cultural heritage can provide benefits to the community if it can be managed properly. Beside the benefits of intangible cultural heritage that can be obtained from its value contained, it can provide economic benefits by being managed as a commodity of the tourism sector. Surakarta is one of the members of the World Heritage City in Indonesia because it has cultural heritages, one of which is wayang kulit (shadow puppet). Wayang kulit is one of the intangible cultural heritages that exists and well-known in Surakarta. Wayang kulit can provide two aspects of benefit, that is for guidance of life and entertainment. This study discusses the efforts to safeguard wayang kulit in Surakarta. It is important to safeguard wayang kulit so that the value aspects contained in wayang kulit can be implemented and transmitted properly to the community. The Surakarta Local Government has an important role in safeguarding the wayang kulit. As a main stakeholder who has the responsibility to safeguard wayang kulit, the Local Government has made efforts through its policies to be carried out. This study using qualitative research methods with primary data sources through interviews with stakeholders such as local governments, puppeteers' community, and puppeteers. It finds Surakarta Local Government is less than optimal in preserving wayang kulit. This is related to the unfulfilled indicators set by UNESCO such as the absence of an inventory of wayang, especially wayang kulit in Surakarta.

**Keywords:** Wayang Kulit, Intangible Cultural Heritage, Surakarta Local Government.

## Introduction

### Background

The presence of the United Nations Educational Scientific and Cultural Organization (UNESCO) on the international political stage is to provide cultural understanding to the international community and to make efforts to protect the existence of an intangible cultural heritage. The existence of UNESCO had an impact on the emergence of international agreements or conventions agreed upon by member countries in order to achieve UNESCO's mission in the field of culture. Several conventions issued by UNESCO, one of which is the Convention for The Safeguarding of The Intangible Cultural Heritage established by UNESCO in 2003 to safeguard the intangible cultural heritage and to ensure respect for the intangible cultural heritage of the peoples, groups and individuals concerned (Indonesia 2007). This 2003 UNESCO Convention has a role in helping to ensure that the preservation of the intangible cultural heritage of a country can be passed on from generation to generation (UNESCO n.d.).

The Convention for the Protection of Intangible Cultural Heritage recognizes the importance of intangible cultural heritage not only as a mainspring of cultural diversity but also as a guarantee of sustainable development. This is of course based on the benefits obtained if an intangible cultural heritage has an existence among the community. Existence can be realized by safeguarding the intangible cultural heritage itself. An intangible cultural heritage can provide various benefits, one of which is economic. The economic benefit obtained is that an intangible cultural heritage is able to

provide an innovation for the community to develop creative industries. In addition, intangible cultural heritage also has an impact on the development of the tourism industry through the discovery of the diversity of traditions, festive events, performing arts, skills related to traditional crafts and other areas of intangible cultural heritage is a powerful lever for attracting tourists at national, regional and international levels.

The Indonesian government itself has ratified the Convention for the Safeguarding of the Intangible Cultural Heritage by integrating it into Presidential Regulation Number 78 of 2007 concerning Ratification of the Convention for the Protection of Intangible Cultural Heritage. Indonesia itself has a variety of intangible cultural heritage, one of which is the art of wayang performances. The art of wayang performance itself has been recognized by the United Nations Educational Scientific Cultural Organization (UNESCO) as an intangible cultural heritage in 2003. The art of wayang performance recognized by UNESCO has two types of characteristics, namely three-dimensional wooden puppets (wayang klitik and wayang golek) and two-dimensional wayang or shadow puppets (wayang kulit) (UNESCO n.d.).

The art of wayang performance is a popular performance that has developed in Indonesia, especially on the islands of Java and Bali. Poensen said that wayang performances were a religious activity for the community (Mulyono 1982, p 44). So that the early development of wayang was a propaganda medium carried out by religious leaders. On the other hand, as a show that contains guiding values, the art of wayang kulit performance is also a spectacle for the community. Therefore, because the art of wayang performance is designated as an amazing cultural work in the field of narrative stories and beautiful and very valuable heritage (Masterpiece of Oral and Intangible Heritage of Humanity).

So far, one of the efforts made by the Government of Indonesia as an effort to preserve wayang is through inventory activities. Inventory itself is the recording and determination of an intangible cultural heritage. Inventory activities themselves have been carried out by the Government of Indonesia since 2010, which until 2019 the Government of Indonesia succeeded in establishing 1,086 intangible cultural heritages (Direktorat Jenderal Kebudayaan 2019, p 24-25). As is the case with wayang performing arts, where the Indonesian government says that in Indonesia alone there are approximately 100 types that have developed and 60 types of wayang have been established (Wiyono 2021).

In this study, we will be more specific in discussing the art of wayang kulit performances. This is because wayang kulit is one of the performing arts that has developed in the people of Surakarta. During the reign of the Keraton in Surakarta, the art of wayang kulit performance became a medium of guidance and spectacle for all levels of society. Until now, the art of wayang kulit performances is still popular with the community, this is shown by the demand for shadow puppet shows by the community at various events such as village clean-ups, thanksgiving, anniversary celebrations, and so on.

Although it is still a show favored by the public, the art of wayang kulit performance is faced with problems caused by the development of modern technology-based entertainment such as video, television, or karaoke (UNESCO n.d.). This is what makes the art of wayang kulit performance at this time more concerned with the entertainment or spectacle aspect, rather than the guidance aspect. So that a shadow puppet show that prioritizes the spectacle aspect prioritizes the commercial side which results in the values or guiding aspects in the art of wayang kulit performance being less highlighted. This problem is a reason for the need for conservation efforts to protect the art of wayang kulit performance so that it continues to exist in society by maintaining the values contained in the art of wayang kulit performance.

The importance of preserving the art of wayang kulit performance is that the values contained in this wayang kulit performance can still be transmitted from generation to generation. This is related to the existence of the 2003 UNESCO Convention which can assist in the preservation of this shadow puppet. The protection of intangible cultural heritage is a shared responsibility that requires collaborative action from various actors, both government and society at large. The art of wayang kulit performance is an intangible cultural heritage asset that developed in Surakarta. Although the government is not the only actor, the role of Surakarta Local Government is very important because it acts as the coordinator of the ongoing efforts to preserve intangible cultural heritage, especially the art of wayang kulit performances.

Furthermore, in the context of efforts to protect intangible cultural heritage at the local or domestic level, to obtain optimal results, it is necessary to carry out conservation efforts in accordance with the framework of the Convention for The Safeguarding of The Intangible Cultural Heritage. Therefore, a research effort is needed to find out the extent to which the norms of the Convention for The Safeguarding of The Intangible Cultural Heritage are applied as a form of effort to preserve intangible cultural heritage in this case is wayang kulit in the Surakarta area. Based on the background presented earlier, it can be concluded to form a problem formulation, that is "How are the efforts to safeguarding wayang kulit as intangible cultural heritage in Surakarta?"

### **Research Objectives**

In accordance with the background and problem formulation that have been described previously, this research has several research objectives to be achieved. The research objectives are as follows:

- a) To describe the indicators of the 2003 UNESCO Intangible Cultural Heritage Convention on the protection of wayang kulit in Surakarta.
- b) To find out the extent of the Surakarta local Government's efforts in fulfilling the indicators of the 2003 UNESCO Intangible Cultural Heritage Convention on the protection of wayang kulit in Surakarta.
- c) To find out how the role of the Surakarta Local Government in preserving wayang kulit.

### **Literature Review**

Tripamungkas (2016) conducted research on sustainable development with the case of Borobudur project. He explained about a work program initiated by UNESCO on sustainable development in Borobudur. In his journal article, Tripamungkas revealed that the work program carried out by UNESCO is a work program to improve the quality of life of the community in responding to the challenges of globalization. So Tripamungkas tried to observe about how the strategies implemented by UNESCO for the program. In his journal article, Tripamungkas uses the concept of global governance or the concept of global governance. This concept is a concept that is used to answer the challenges of globalization. The concept used by Tripamungkas is the same concept that will be used by the author. This article by Tripamungkas provides an overview of UNESCO's efforts to revitalize Borobudur. The difference is that Tripamungkas uses the concept to describe a sustainable development program initiated by UNESCO, while the author uses the concept to analyze how an international convention is implemented at the domestic level. So, the actors emphasized here are also different.

Tripamungkas focuses more on UNESCO as the main actor in his research, while the author focuses more on domestic actors, that is local governments.

The study of the protection of a cultural heritage in France carried out by Hottie and Grenet (2012). They discussed the role of the French Government through the French Ministry of Culture in implementing the 2003 UNESCO Convention. In their research, Hottin and Sylvie also discuss the French community's response to the 2003 UNESCO Convention. It was conveyed that a large number of ICH practitioners were satisfied find a system of recognition and legitimacy although it is also recognized that the 2003 Convention operates within the framework of international relations between states, and the extent to which communities, groups and individuals are involved. This research also reveals about the role of the French government in protecting intangible cultural heritage. The research conducted by Hottin and Grenet has similarities with the research that will be conducted by the author. However, the research conducted by Hottin and Grenet does not show any norms in the 2003 UNESCO Convention applied by the French Government. In addition, Hottin and Grenet highlight the role of the Central Government in implementing the 2003 UNESCO Convention. This is of course different from the research the author will do. The author will explain the norms in the UNESCO Convention that will be implemented by the Regional Government. So that in the author's research, the local government is the main actor that is the focus of the author's research.

The research conducted by Zulkifli (2018) through his dissertation focusing on legal issues that exist in Indonesia especially in South Sulawesi about protection on the traditional cultural expression has a goal to know and understand (1) the nature of the protection of traditional cultural expressions in Indonesia; (2) regulation of the protection of traditional cultural expressions in Indonesia; and (3) the role of the state in protecting traditional cultural expressions in Indonesia. Zulkifli's dissertation issues has similarities with the author's research especially talking about intangible cultural heritage. However, there are some differences, namely: (1) the concepts and theories used are different from the concepts and theories used by Zulkifli, this shows that there is a difference in point of view between the author's research and Zulkifli's research; (2) Zulkifli is more focused on discussing the law, while the author is more comprehensive which is not only about law but also implementation and community involvement in accordance with the 2003 UNESCO Convention; (3) the research that will be carried out by the author has a certain object, namely wayang kulit. So that Zulkifli's research has differences with the author's research. On the other hand, Zulkifli's research has provided an overview for the author regarding the influence of legal policies regarding a traditional cultural expression.

### **Methodology**

In the study entitled "The Efforts to Safeguarding Wayang Kulit as Intangible Cultural Heritage in Surakarta" this type of qualitative descriptive research will be used in analyzing the topic of the problem. The type of data that will be collected by the author in this study is qualitative data. The qualitative data in this study was obtained through interviews with 3 (three) sources, namely Mr. Diwasa Diranagara S.Sn. (Representative of Surakarta Local Government (Surakarta Culture Office)); Mr. Halintar Tjokro Padnobo (Representative of Paguyuban Dalang Muda Amarta); Mr. Amar Pradopo Zeda (Representative of Surakarta youth puppeteer and Slenk Group). The author also obtained data from documents and publications that were officially published by the Government of Indonesia and the Surakarta Local Government as agencies that have relevance to the topic of the problems discussed by the author. While other qualitative data were obtained from national and international journal articles, books, web site, mass media, and others who have credibility as sources of valid research data.

## Result and Discussion

### Safeguarding of intangible cultural heritage at the domestic level

In 2007, the Government of Indonesia has ratified the Convention on the Safeguarding of Intangible Cultural Heritage which was initiated by UNESCO in 2003 through the ratification of Presidential Decree No. 78 of 2007 concerning Ratification of the Convention for The Safeguarding of The Intangible Cultural Heritage (Convention for the Protection of Intangible Cultural Heritage). The Convention on Intangible Cultural Heritage regulates the role of state parties in protecting the intangible cultural heritage in the domestic and international scope. On the other hand, the Convention on the protection of intangible cultural heritage is very comprehensive because it involves various actors such as the government, NGOs, communities, and individuals. Therefore, to explain in more detail there are several policies set by the Government of Indonesia which are a convergence of policies from the Convention on Intangible Cultural Heritage. It can be said that there is a convergence of policies because these policies have the values contained in the Convention on the Protection of the Intangible Cultural Heritage which has been ratified.

So far, there are several policies set by the Government of Indonesia that contain the values of safeguarding intangible cultural heritage. The policies that have been established are:

- 1) Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 106 of 2013 concerning Indonesian Intangible Cultural Heritage.
- 2) Law of the Republic of Indonesia Number 5 of 2017 concerning the Promotion of Culture.
- 3) Law of the Republic of Indonesia Number 28 of 2014 concerning Copyright.

In the effort to protect intangible cultural heritage, the existence of government regulations is not the only factor in the safeguarding effort. Applicative policies are needed, which refers to the existence of concrete actions from the Government of Indonesia towards the safeguarding of an intangible cultural heritage. So far, the steps taken by the Government of Indonesia as an effort to safeguard intangible cultural heritage are through an inventory program or determination of an intangible cultural heritage. The determination made by the Government of Indonesia is to encourage local governments to register intangible cultural heritage in their area. In addition to determining the intangible cultural heritage, the Government of Indonesia also has programs aimed at increasing the existence of an intangible cultural heritage such as the National Cultural Week (PKN), Cultural Caravans, Revitalization of Traditional Villages, and Cultural Community Funding.

The Indonesian government is aware that there is a need for a mechanism to be implemented to maintain the values of an intangible cultural heritage that has been determined. The Government of Indonesia establishes the Cultural Development Index (CDI) which is used to measure the achievement of cultural development performance that can provide a more holistic picture of cultural development, which covers 7 (seven) dimensions, namely the dimensions of education, socio-cultural resilience, cultural heritage, cultural expression, cultural literacy, gender equality, and cultural economy (Kementerian Pendidikan dan Kebudayaan 2020). The existence of this CDI can help map out how to develop culture in each province in Indonesia.

The purpose of this CDI is to find out how cultural governance exists in Indonesia through collaborative steps applied by the government and society. The Indonesian government combines two types of cultural heritage, namely objects and intangibles, into one dimension. However, the indicators implemented by the Government of Indonesia are still not comprehensive. In the intangible cultural heritage, the indicator that is assessed is the number of intangible cultural heritages that have been

determined. This shows that intangible cultural heritage is only recognized. The Indonesian government is still emphasizing efforts to protect an intangible cultural heritage through an inventory. However, it does not follow up on how efforts must be made after an intangible cultural heritage has been successfully inventoried.

On the other hand, the role of the Government of Indonesia in conducting an inventory is also not optimal. This is shown based on the measurement of the Cultural Development Index (CDI) conducted in 2018, where in the determination of intangible cultural heritage the achievement index is 9.29% while the target set is 50% (Ayuningtyas, et.al 2018). The achievement of the intangible cultural heritage inventory carried out by the Government of Indonesia is still far from the set target, this is certainly an evaluation material that must be carried out by the Government of Indonesia. Like the inventory of wayang performing arts in Indonesia. The Indonesian government says that in Indonesia there are approximately 100 types of wayang that have developed, but currently only 60 types of wayang have been established (Wiyono 2021).

There needs to be an evaluation by the Government of Indonesia on the inventory mechanism for intangible cultural heritage. This case of inventorying wayang performing arts in Indonesia shows that there are irregularities in the inventory mechanism. This is based on the fact that the Government of Indonesia knows that there are approximately 100 types of wayang, but only 60 types of wayang are recorded. In addition, PEPADI's statement said that there were approximately 75 types of wayang in Indonesia experiencing extinction. This shows the inability of the Indonesian government to preserve the art of wayang performances in Indonesia. In addition, currently the types of puppets recognized by UNESCO are only limited to wayang golek, wayang klithik, and wayang kulit. There has been no effort made by the Government of Indonesia to renew it. This attitude of the Government of Indonesia shows that the Government of Indonesia is not serious in preserving the intangible cultural heritage.

At the national level, an effort to protect intangible cultural heritage, especially wayang, is only carried out through an inventory process. The Government of Indonesia has not yet found an effort to manage the elements contained in an intangible cultural heritage that is able to continue to exist in the midst of people's lives. This, of course, has not implemented the essence of the 2003 UNESCO Convention. It is a big challenge for the Indonesian government to transmit an intangible cultural heritage not only through performance programs, but also educational actions are needed to be able to guarantee the values that contained in an intangible cultural heritage that still exists in society.

There are no inclusive community empowerment actions to be involved in efforts to protect intangible cultural heritage. The Indonesian government can collaborate with local stakeholders. Moreover, the presence of this CDI is to map cultural development in each region, but there are no indicators that examine the role of the regional government in cultural development. This can be an evaluation for the Government of Indonesia to pay more attention to the role of the Regional Government. Because it is not possible for the central government to do it themselves without the intervention of the local government. So that the coordination and monitoring carried out by the Government of Indonesia can result in more equitable cultural development in each region.

The role of regional governments in efforts to protect intangible cultural heritage is indeed very important. Local governments have the responsibility to follow up on policies set at the national level to be able to be implemented at the regional level. However, the approach taken by the Central Government to the Regional Government has not been found, especially in providing guidance and conducting comprehensive monitoring of the performance of the Regional Government. This is related so that regional governments have knowledge and descriptions of what actions need to be taken in cultural development efforts, especially those related to the protection of intangible cultural heritage. In

addition, this is also to overcome the challenges of the Central Government related to equitable distribution of cultural development at the regional level.

### **Safeguarding of intangible cultural heritage at the regional level**

Central Java Province is one of the provinces that has the potential to develop intangible cultural heritage. However, until now there has not been found any specific efforts made by the Central Java Regional Government in protecting an intangible cultural heritage. Even the author has not found any policies that have been formulated or implemented for the protection of intangible cultural heritage. So far, the efforts made are through the recording of an intangible cultural heritage. This is related to the Central Government program which encourages the role of the Regional Government to record the intangible cultural heritage in their area. However, there was no official publication from the Central Java Regional Government related to the inventory of intangible cultural heritage and other measures to protect an intangible cultural heritage. This shows that there is no awareness from the Central Java Regional Government about the importance of safeguarding intangible cultural heritage.

The role of the Regional Government is very important in efforts to protect intangible cultural heritage. This is because in an effort to safeguard intangible cultural heritage, collaborative steps are needed among stakeholders. The Regional Government acts as a bridge between the Central Government and the Local Government. Although there are regional autonomy regulations, the role of the Regional Government is very important to transmit policies from the Central Government to the Local Government or vice versa. In addition, the Regional Government can assist the central government in monitoring conditions at the local level.

The absence of the Central Java Regional Government's policy on the protection of intangible cultural heritage can affect the performance of the Local Governments in Central Java in safeguarding the intangible cultural heritage. This is able to influence the local government's awareness not to safeguard intangible cultural heritage. In addition, the role of the Government is very central in efforts to protect intangible cultural heritage. The government is in control of the driving force in efforts to protect intangible cultural heritage involving various actors. If the actor in charge of the mover does not do their job properly, of course this will affect the performance of the other actors.

Limited access to information on efforts to safeguarding the intangible cultural heritage in Central Java Region can also affect community involvement in protecting intangible cultural heritage. This relates to the importance of information conveyed to the public to increase public awareness. The absence of programs provided by the Central Java Regional Government to involve the community in an inclusive manner in making efforts to protect intangible cultural heritage is able to create problems with the absence of community involvement. Society is the main subject in the protection of intangible cultural heritage. If people are not aware of the importance of the presence of an intangible cultural heritage, then it can make an intangible cultural heritage not exist in society.

So far, no seriousness and willingness from the Central Java Regional Government has been found in protecting intangible cultural heritage. Given the many intangible cultural heritages in Central Java. So that Central Java Regional Government can coordinate with Local Governments in Central Java to not only carry out an inventory but also the need for programs to protect intangible cultural heritage by involving the community in an inclusive manner. Connectivity between the Central Government, Regional Government, Local Government, and the community must be built to achieve the goal of protecting intangible cultural heritage.

## Safeguarding of the wayang kulit as intangible cultural heritage in Surakarta

Differential actor is a must in safeguarding intangible cultural heritage. Thomas G. Weiss and Annelies Z. Kamran (2009, p 70) in their article entitled "Global Governance as International Organization" which stated that global governance is a form of collaborative problem solving that can be formal in the form of laws or useful institutions. to manage affairs collectively through various actors such as state authorities, IGOs, NGOs, private sector entities, other civil society actors, and individuals. As is the case in the concept of global governance where a comprehensive involvement of actors is required who will be able to solve a problem collaboratively and achieve a common goal. In the shadow puppet show in Surakarta itself, there are various actors who have a role in it. Based on the results of research related to efforts to safeguard wayang kulit in Surakarta, so far the roles that have been carried out by several actors involved are as follows:

Table 1. The Role of Actors in Surakarta in Safeguarding Wayang Kulit.

Actor	Action
Government (Surakarta Local Government)	<ol style="list-style-type: none"> <li>1) Making the preservation of intangible cultural heritage a strategic issue in the Surakarta City development plan (RPJPD and RPJMD)</li> <li>2) Ratify the Local Regulation concerning the Promotion of Intangible Cultural Heritage.</li> <li>3) Making puppetry material as local content in formal education.</li> <li>4) Procurement of cooperation with PEPADI Surakarta, SMKI Surakarta, ISI Surakarta, PADHASUKA, PDMN.</li> <li>5) Organizing the Youth Puppeteers Festival.</li> <li>6) Organizing Puppet Routine Performances.</li> <li>7) Organizing Youth Puppeteers Performances.</li> <li>8) Implementation of the Puppet Entering School program.</li> <li>9) Organizing workshop.</li> <li>10) Providing financial assistance.</li> </ol>
Community Organization (Paguyuban Dalang Muda Amarta and PEPADI)	<ol style="list-style-type: none"> <li>1. Paguyuban Dalang Muda Amarta               <ol style="list-style-type: none"> <li>1) Organizing wayang kulit performances (wayang kulit purwa and wayang kulit madya).</li> <li>2) Exploring values in wayang kulit.</li> <li>3) Accommodate the puppeteers in Solo Raya.</li> <li>4) Procurement of cooperation with RRI Surakarta, PEPADI Solo Raya, SMKI Surakarta, ISI Surakarta, Radya Pustaka Museum.</li> </ol> </li> </ol>

	<p>5) Development of creative ideas for wayang kulit performances.</p> <p>2. PEPADI Surakarta</p> <p>1) Cooperating with the Surakarta Cultural Department by holding a shadow puppet show every month.</p>
<p>Society (Amar Pradopo Zeda (Slenk Group))</p>	<p>1) Development of creative ideas for wayang kulit performances. (The addition of modern wayang characters such as super heroes, merging diatonic and pentatonic instruments, combining elements of art other than wayang kulit such as wayang golek and dance, incorporating elements of modern music, giving digital elements to the performance as well as giving LEDs to background).</p> <p>2) Held performances at home to provide opportunities for other puppeteers.</p> <p>3) Create a You Tube account to stream performances and provide education about wayang kulit.</p> <p>2) 4) The process of making the Slenk Group Foundation.</p>

Source: Kusuma 2021

The first indicator relates to the cultural policy in which the policy is implemented in order to safeguard the intangible cultural heritage. In policy indicators related to culture, there are 4 (four) value factors that must be met to be able to know that a policy can be said to meet policy indicators in the field of culture that can be used as an effort to safeguard intangible cultural heritage. The four factors are:

1. Cultural policies and/or legal and administrative measures that integrate ICH and its safeguards, and reflect their diversity, have been established or revised and are being implemented.
2. A national or sub-national strategy and/or action plan for ICH safeguards is established or revised and is being implemented, including safeguard plans for certain elements, whether written or not.
3. Public financial and/or technical support for safeguarding ICH elements, whether written or not, is provided on an equitable basis, in relation to overall support for culture and heritage in general, while keeping in mind priorities for those identified as in safeguarding needs urgent.
4. Cultural policies and/or legal and administrative measures that integrate ICH and its safeguards are informed by the active participation of communities, groups and individuals (UNESCO 2018).

Based on the four value factors above, the policies in the field of culture in Surakarta City can be said to have not been fulfilled. The author will integrate these four value factors into the preservation of intangible cultural heritage, namely shadow puppets in the city of Surakarta. The first point has been fulfilled by the Surakarta Local Regulation Number 4 of 2018 concerning the Promotion of Intangible Cultural Heritage. The second point is fulfilled by the Strategic Plan of the Surakarta Cultural

Department. The third point has been fulfilled with the support of the Surakarta Government through the Department of Culture through organizing events, funding, and training. In the fourth point the author has not found that there are facts in the field related to indicator point number 4.

On the other hand, efforts to safeguard wayang kulit in Surakarta are still found to be lacking based on the implementation of policy indicators in the field of culture in Surakarta City. This can be seen in the inventory aspect that does not occur in efforts to protect wayang kulit in Surakarta City. In the Strategic Plan of the Surakarta Cultural Department itself, the inventory is more aimed at preserving cultural heritage and there is no mention of an inventory for intangible cultural heritage. So that the actualization of the inventory on intangible cultural heritage in Surakarta City should be further improved. Considering that inventory is an important aspect in protecting an intangible cultural heritage in an area. So if the inventory is not carried out, it will affect other policies, especially those concerning increasing public awareness.

The second indicator is related to the Surakarta Government's policy in the field of education. In policy indicators related to education there are 3 (three) value factors that must be met to be able to know that a policy can be said to meet policy indicators in the field of education that can be used as an effort to protect intangible cultural heritage. The three value factors are:

1. Policies and/or legal and administrative measures for education are established or revised and implemented to ensure the recognition, respect and promotion of the intangible cultural heritage.
2. Policies and/or legal and administrative measures for education are established or revised and implemented to strengthen ICH transmission and practice.
3. Policies and/or legal and administrative actions promoting mother tongue teaching and multilingual education (UNESCO 2018).

Based on the three value factors above, it can be seen that Article 5 of the Surakarta Local Regulation Number 4 of 2018 concerning the Promotion of Intangible Cultural Heritage is clearly stated that mainstreaming in the promotion of culture is through education (Surakarta 2018). This shows that in the first point the value factor of policy indicators in the field of education has been in the policies implemented by the Surakarta Government. Another policy is the Surakarta Local Regulation Number 12 of 2017 concerning the Implementation of Education, the presence of this regional regulation has shown the implementation of the second and third points of value factors in policy indicators in the education sector. This is because the regulation requires the procurement of local content that supports the development of culture and art. In addition, the regional regulation also supports the implementation of non-formal education in order to maximize the existence of cultural heritage which is the basis of local wisdom in Surakarta. On the other hand, the Surakarta Local Regulation Number 12 of 2017 also includes the obligation of formal education in the pursuit of Indonesian, Javanese, and foreign languages.

The efforts to protect wayang kulit in the city of Surakarta in the field of education have been proven by the policies that have been set by the Surakarta City Government, namely the Regional Regulation Number 12 of 2017 concerning the Implementation of Education and the Surakarta City Regional Regulation Number 4 of 2018 concerning the Promotion of Intangible Cultural Heritage. Giving knowledge about wayang kulit in the world of education is indeed very appropriate. This is because, so that people can know more about wayang kulit from an early age. However, at the level of formal education the introduction of wayang kulit performing arts through local arts lessons only occurs at the Junior High School (JHS) level. In non-formal education, it would be better if the Surakarta City

Government in providing guidance to art studios or wayang kulit hermitages provide an education about the importance of the existence of wayang other than wayang purwa.

The third indicator is related to the Surakarta Government's policies in fields other than culture and education that are relevant to the protection of intangible cultural heritage. This indicator focuses on the policies implemented by the government in addition to policies related to culture or education. This indicator provides benefits for the government to be able to classify an opportunity for the preservation of an intangible cultural heritage in various sectors. In this indicator there are five assessments that must be met including:

1. The Ethical Principles for Preserving Intangible Cultural Heritage are respected in development plans, policies and programs.
2. Policies and/or legal and administrative measures for inclusive social development and environmental sustainability are established or revised to take into account ICH and its safeguards.
3. Policies and/or legal and administrative measures to respond to situations of natural disasters or armed conflict are established or revised to include affected ICHs and to recognize the importance of resilience of the affected population.
4. Policies and/or legal and administrative measures for inclusive economic development are established or revised to take into account the ICH and its safeguards.
5. Favorable financial or fiscal measures or incentives are established or revised to facilitate and/or encourage the practice and transmission of ICH and increase the availability of natural and other resources necessary for its practice (UNESCO 2018).

In the first point of the assessment of this indicator, it can be said that in writing the Surakarta Local Government prioritizes the preservation of intangible cultural heritage as a principle contained in the regional development of Surakarta. In addition, in this indicator the assessment points that are met are in the fourth point. Surakarta Local Regulation Number 13 of 2016 concerning the Master Plan for Local Tourism Development for 2016-2026 in article 7 concerning the direction of development includes cultural heritage conservation. In addition, there is also the Surakarta Local Regulation Number 7 of 2017 concerning the Implementation of Tourism Businesses which also includes the type of business in the art arena, namely art studios; art gallery; performing arts building; and other sub-types of business from the type of art arena business as determined by the Mayor. This is said to be appropriate because the two regional regulations are a reference for the preservation of an intangible cultural heritage through the tourism sector. On the other hand, the orientation of the tourism sector is to support regional economic development.

In the Surakarta Local Regulation Number 7 of 2017 there are regulations in Chapter VIII relating to the guidance, supervision, and awards carried out by the Surakarta Government for the implementation of tourism businesses. In this Chapter VIII regulation, it can have an impact on increasing the business of tourism implementation. Then in CHAPTER IX it is stated explicitly that the funding for the implementation of this tourism business comes from the State Revenue and Expenditure Budget; Regional Revenue and Expenditure Budget; Other legal sources of funding in accordance with the provisions of the Laws and Regulations.

Based on the assessment of this indicator, the Surakarta Government has not fulfilled it. This is because the second and third points in the assessment of this indicator are not met. In the fifth point the assessment in this indicator which relates to funding to increase resources is also not fulfilled. This is due to the absence of a policy mechanism that regulates the improvement of human resources. So far, funding related to resource development has only been through grants, which are not only specified for

human resource development. In addition, the policy of preserving intangible cultural heritage other than in the fields of culture and education is only found in policies related to tourism. Basically, in order to preserve wayang kulit, there is no urgent interest to fulfill the policies in the second and third points.

The fourth indicator is related to the Surakarta Government's policy in areas related to legal and administrative policies and actions respecting customary rights, practices, and expressions as an effort to protect wayang kulit. In the fourth indicator in the thematic area related to policies in order to protect intangible cultural heritage, there are three value factors that must be met in order for this indicator to achieve its objectives, namely to respect customary rights, practices and expressions. The three value factors include:

1. Forms of legal protection, such as intellectual property rights and privacy rights, are provided to ICH practitioners, their holders, and their communities when their ICH is exploited by others for commercial or other purposes.
2. The importance of the customary rights of communities and groups to land, marine and forest ecosystems required for the practice and transmission of ICH is recognized in policy and/or legal and administrative actions.
3. Policies and/or legal and administrative measures recognize the expressions, practices and representations of intangible cultural heritage that contribute to the prevention of disputes and the peaceful resolution of conflicts (UNESCO 2018).

Basically, the implementation of intellectual property rights in Surakarta still refers to the central government law, namely Law Number 28 of 2014 concerning Copyright. This is because in Surakarta itself there are still no regulations that specifically regulate intellectual property rights. Meanwhile, the Surakarta Local Regulation Number 4 of 2018 concerning the Promotion of Intangible Cultural Heritage in article 30 regarding the use of objects for the promotion of culture must have a permit from the government. However, this applies only to objects of cultural advancement that have been inventoried.

So basically, the first value factor regarding legal protection, such as intellectual property rights and privacy rights, is given to Intangible Cultural Heritage practitioners, their holders, and their communities when their intangible cultural heritage is exploited by others for commercial or other purposes. Surakarta City. The application of this legal protection is actually very important for the perpetrators of shadow puppet shows in order to protect them from the use of commerciality from foreign parties. In addition, the implementation of legal protection such as intellectual property rights can also have an economic effect on the wayang kulit industry players. Therefore, the granting of intellectual property law and privacy rights is not imposed on the object of the puppet, but rather on the protection of its practitioners such as in the documentation of the entire wayang show in which there is the creative idea of the puppeteer in presenting a wayang kulit show.

In addition to providing protection for shadow puppet practitioners, a policy is needed to protect an indigenous community. Indigenous peoples are the equivalent of indigenous people whose existence has an important role in the preservation of a culture. This is because indigenous peoples have a role to inherit and preserve a culture that is hereditary. Moreover, the existence of an intangible cultural heritage comes from the community to protect it through activities to pass it on to future generations.

Keraton is a traditional community that still exists in the city of Surakarta. Currently, the Keraton is a cultural heritage and a center for cultural orientation in the city of Surakarta. This causes the rights of the Keraton Surakarta indigenous people to be unfulfilled. Moreover, the existence of a land dispute between the Keraton and the Government shows that the rights of the indigenous peoples

owned by the Keraton are not being fulfilled. The dispute occurred because of the unclear implementation of the law that occurred in Surakarta. The absence of regulations regarding indigenous peoples is also a source of triggering disputes that occur. Although the Keraton in Surakarta no longer has a special territorial power, it can still be said to be an indigenous community because it fulfills the requirements written in the Constitutional Court's decision Number 31/PUU-V/2007, namely the existence of a community whose citizens have a group feeling; the existence of customary government institutions; the existence of assets and/or customary objects; the existence of customary law norms.

In the first and second points, there is an urgent need to apply. This is because this indicator aims to protect practitioners who are engaged in intangible cultural heritage, such as wayang kulit. Providing protection to the shadow puppet industry players as well as to indigenous peoples is a preventive measure against the possibility of exploitation. In addition, this protection can also provide benefits in the transmission process that occurs in the community. Therefore, it is important to implement the policies contained in this indicator for the sake of preserving an intangible cultural heritage. Meanwhile, in the third assessment point, the legality has not been found in writing at the national level, and related to the preservation of an intangible cultural heritage, especially wayang kulit at the regional level, there is no urgent interest to implement it. Nevertheless, the implementation of the third point in the assessment of this indicator must be considered. This is because an intangible cultural heritage is expected to contribute to realizing the mission of peace.

The fifth indicator is part of the thematic area that focuses on community involvement. In the indicator regarding the involvement of stakeholders in preserving intangible cultural heritage as an effort to protect wayang kulit in Surakarta City, there are three use-value factors to show that this indicator has been fulfilled, that is:

1. Communities, groups and individuals participate, as inclusively and as widely as possible, in safeguarding the ICH in general and certain elements of the ICH, whether written or not.
2. NGOs and other civil society actors participate in safeguarding the ICH in general, and certain elements of the ICH, whether written or not.
3. Private sector entities participate in safeguarding the ICH, and certain elements of the ICH, whether written or not, respecting the Ethical Principles for Safeguarding the ICH (UNESCO 2018).

The active role of various levels of society such as NGOs, communities, groups, and even individuals in the preservation of wayang kulit is in line with the goals of UNESCO itself. As it is known that UNESCO has a goal that an intangible cultural heritage is expected to exist in society, not just a document for the government in a country. The participation of various levels of society helps the government's role in developing the art of wayang kulit performances. It also indicates that there is good implementation of the policies implemented in preserving the art of wayang kulit performances.

An example of community participation is Amar Pradopo Zedha and Ki Warseno Slenk who provide a platform for senior and young dalang to be creative by holding performances at their homes. This is done in addition to the sense of kinship between the puppeteers, because Ki Warseno Slenk owns assets in the form of supporting equipment for wayang kulit performances such as wayang kulit, gamelan musical instruments, to the venue for performances. This show is used as a place to forge a relationship (srawung), as well as provide puppeteers to develop and relax. In the future, Ki Warseno Slenk and Amar Pradopo Zedha are in the process of creating the Slenk Group Foundation to accommodate the shadow puppet performance artists in Solo Raya.

Keeping the art of wayang kulit performances sustainable is a responsibility that is borne by all levels of society. The existence of anxiety that arises from the performers of wayang kulit performances regarding the existence of the shadow puppet show itself has made many efforts to be made, such as the introduction of wayang kulit itself to the public. As has been done by several puppeteers such as Ki Warseno Slenk, Ki Purbo Asmoro, and the young puppeteer Amar Pradopo Zedha who began to provide education to the public regarding wayang kulit through social media such as Youtube. Not only the role of the individual, but the community or association also plays an important role in the existence of the shadow puppet show.

The Indonesian Puppeteers Association (PEPADI) is one of the puppeteer associations that exist in the city of Surakarta. PEPADI's contribution to the advancement of the art of wayang kulit performances in Surakarta is evidenced by its involvement in many activities held by the Surakarta Government. Such as providing training to the performers of the shadow puppet performing arts, holding shadow puppet shows regularly every month, as well as other agendas. Currently, the Surakarta Government is currently providing guidance to the youth puppeteers community whose existence has not been accommodated. This community began with the closeness of the young puppeteers of Surakarta City. Because its existence has not been accommodated so that this community does not yet have a clear organizational form. On the other hand, there is a youth puppeteers association in Surakarta whose existence has been legally recognized, namely the Amarta Youth Puppeteers Association.

The Amarta Youth Puppeteers Association is an association that accommodates young puppeteers who are domiciled in Solo, so that the members who are members of this association are not all original puppeteers from the city of Surakarta. The formation of this association stems from the enthusiasm of the young puppeteers in the city of Surakarta to preserve the shadow puppets in Surakarta. Until now, this association has a legal basis as a community institution that is engaged in preserving traditional arts. The Amarta Youth Puppeteers Association not only raises shadow puppets as the main icon in each of its shows, but also raises shadow puppets in performances. This shows that there is still a community that tries to promote the existence of wayang kulit other than the purwa type. Nevertheless, the effort should be appreciated. Because nowadays it is very difficult to find middle wayang performances in the midst of society.

As it is known that the existence of a type of shadow puppet show also depends on the ruling authority. For example, Wayang gedhog which is now considered extinct, the extinction of wayang gedhog is caused by people's ignorance of this wayang performance. This is because during the reign of the Keraton, wayang gedhog was an exclusive performance that could only be held within the Keraton area. At present, the highest authority is the Government, so the Government should no longer divide the performing arts according to the level of public interest. The Surakarta Government should be more equitable in developing a traditional cultural art such as wayang kulit.

Support from the Local Government is felt to be lacking in helping the Amarta Youth Puppeteers Association. The Amarta Youth Puppeteers Association is a non-governmental organization (NGO) that has a legal entity, where the existence of this community originated from a community initiated by young puppeteers who live in Solo Raya. The the Amarta Youth Puppeteers Association whose members do not come from the same area has caused less support from the Regional Government. As with the Surakarta City Government, which pays more attention to the existence of PEPADI in Surakarta, on the other hand, the Amarta Youth Puppeteers Association is located in the Surakarta City area. Therefore, the the Amarta Youth Puppeteers Association works independently to maintain its existence.

The lack of involvement of actors in the art of wayang kulit performances in Surakarta is an evaluation for the Surakarta Government. The Surakarta government is more involved with PEPADI on various occasions in the context of preserving wayang kulit. The neglect of the Surakarta Government towards the performers of the shadow puppet performing arts outside PEPADI can cause inequality that occurs between fellow puppet performers. So, this will become a serious problem for the development of the art of shadow puppet show in Surakarta. There is a need for equality by the Surakarta City Government to every community, group, and even individual so that the promotion and preservation of wayang kulit in Surakarta can run optimally.

This indicator is an indicator that can provide an overview of how the position of the art of wayang kulit performance as an intangible cultural heritage is protected in terms of public awareness. In this indicator, the involvement of the private sector in the protection of shadow puppets in Surakarta is still not found. The role of the private sector in preserving the art of wayang kulit performance has an important role. Support from the private sector such as organizing events, providing training, and providing financial assistance can help the development of shadow puppets in Surakarta. So far, the organization of events carried out by the private sector is still limited to certain arts such as the Solo International Performing Arts (SIPA), International Mask Festival (IMF), Mangkunegaran Jazz Festival (MN Jazz), and others which are more popular. leaning towards artistic performances rather than wayang kulit. This can also be an evaluation and consideration for the Surakarta Government to be able to invite the private sector in building the art of shadow puppet shows in Surakarta.

The last indicator used in this study is related to the contribution of civil society in helping to safeguard intangible cultural heritage as an effort to protect wayang kulit in Surakarta. This indicator monitors community involvement in the implementation of the protection of intangible cultural heritage. In this indicator there are three use value factors to indicate that this indicator has been fulfilled. The three value factors are:

1. An enabling environment exists for interested communities, groups and individuals to monitor and conduct scientific, technical and artistic studies of ICH's programs and safeguards.
2. An enabling environment exists for NGOs, and other civil society bodies to monitor and conduct scientific, technical and artistic studies of ICH programs and safeguards.
3. An enabling environment exists for scholars, experts, research institutes and expertise centers to monitor and conduct scientific, technical and artistic studies of ICH programs and safeguards (UNESCO 2018).

The Surakarta Government involves the community in efforts to preserve wayang kulit in Surakarta. This is written in the Surakarta Local Regulation Number 4 of 2018 concerning the Promotion of Intangible Cultural Heritage, this is also in accordance with the UNESCO Intangible Cultural Heritage Protection Convention to involve the community in the protection of Intangible cultural heritage. The regulation is the basis that the Surakarta Government is open to community involvement in the preservation of intangible cultural heritage.

The Surakarta Government has also established the Surakarta Arts Council, which consists of artists from various cultural fields in the city of Surakarta, one of which is wayang kulit. The role of the Surakarta Arts Council is to accommodate the aspirations of the Surakarta's artists and convey them to the Surakarta Government through the Surakarta City Culture Service. The Surakarta Arts Council cannot be involved in implementing the policies of the Surakarta Government. So that the role of the Surakarta Arts Council so far has only provided consideration when the Surakarta Government will implement a policy. This shows that there is a limited role of the Surakarta Arts Council, which should be able to monitor and evaluate policies for the preservation of intangible cultural heritage.

So far, the Surakarta Arts Council has only been able to give consideration to the Surakarta Government. The Surakarta City Government through the Surakarta Cultural Department itself has a lot of cooperation with formal and non-formal institutions in Surakarta City. However, these institutions such as PEPADI Surakarta City are only involved in activities organized by the Surakarta City Government such as organizing performances or trainings. This shows that community involvement in supervising the preservation of wayang kulit in Surakarta is very limited, and vice versa, the Surakarta Government also limits community involvement in the preservation of wayang kulit in Surakarta.

Based on the three assessment factors above, it is clear that the Surakarta Government has not fulfilled the assessments contained in this indicator. This is related to the absence of broad community involvement in supervising, monitoring, and assessing the preservation of intangible cultural heritage. The Surakarta Government also has not shown its optimal role in supervising the community related to the preservation of intangible cultural heritage. Even in the field of wayang kulit, the Surakarta Government has not provided an optimal role in monitoring the development of policies applied to the actors of the shadow puppet art.

Based on the indicator measurements that have been carried out, the role of the Surakarta Government in protecting wayang kulit is still not optimal. This could be due to the lack of awareness of the Surakarta Government about the threat to the existence of the shadow puppet performance art in Surakarta. On the other hand, the policies that have been set have not run optimally. As with the implementation of regulations related to the promotion of intangible cultural heritage, in the field of wayang kulit there has been no significant implementation.

The lack of government in managing the protection of intangible cultural heritage shows that the Surakarta Government has not realized the importance of protecting intangible cultural heritage, especially wayang kulit. Local government is able to become an important actor in managing an intangible cultural heritage that has been determined or that has not been determined. The Surakarta Government as an agency that has autonomous power should be able to be self-inclusive. In a sense, the Surakarta Government must be able to protect all parties to be able to be involved in various activities organized by the Surakarta City Government. As in shadow puppet shows, the government should be able to involve not only PEPADI but other puppeteer communities or even puppeteers who are not included in a community.

In addition, the Surabaya Government must also be able to accommodate interests in terms of intangible cultural heritage. As is the case in the inventory, it is better not to inventory only the types of food but other intangible cultural heritages such as performing arts, literary works, crafts, and so on. In performing arts, the Surakarta City Government should be able to balance every performing art to be recognized and loved by the public so that not only dance and puppets, but wayang kulit, musical, literary works, and so on can also be recognized and loved by the community as well. Because an intangible cultural heritage can be said to be protected not only in terms of its existence but also from the transmission of the values contained in it, it can be accepted by the community.

## **Conclusion**

Based on a series of data that has been analyzed in the previous chapter, protection of intangible cultural heritage in Indonesia is still not optimal. This is due to the lack of protection governance efforts that occur at the central, regional, and regional levels. So far, the main indicator that has become the focus of the protection of intangible cultural heritage in Indonesia is through the recording and determination of an intangible cultural heritage. On the other hand, the challenge faced by intangible

cultural heritage is its existence in society. So that in addition to recording and stipulating, the government at the central, regional and regional levels must focus on the management of an intangible cultural heritage so that it can continue to exist in the community.

Moreover, Surakarta Local Government has not fulfilled all the assessments contained in the indicators listed in the framework of the Convention for the Safeguarding of the Intangible Cultural Heritage. The Surakarta Local Government has also not shown its optimal role in protecting the shadow puppets in Surakarta City. This is an evaluation for the Surakarta Local Government to pay more attention to the richness of local culture, not only shadow puppets. Through this study, it can be seen that the influence of the presence of the Convention for the Safeguarding of the Intangible Cultural Heritage has had an impact at the regional level. The recognition that wayang kulit is a world cultural heritage has an impact on the whole community to preserve it. Therefore, the preservation of wayang kulit is a shared responsibility of every community. The government's role is considered important because the government is the coordinator in its implementation. So, a more public approach is needed. The preservation of wayang kulit cannot run if it is carried out by only one party, but mutual cooperation is needed to make this happen.

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# IMPACT OF THE COVID-19 PANDEMIC ON BALI AND INDONESIA TOURISM\*

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## Abstract

The Covid-19 pandemic that broke out in 2020, followed by restrictions on mobility and community activities, caused foreign tourist visits to Bali and Indonesia to decline and even stagnate, causing the economies of Bali and Indonesia to contract quite deeply in 2020. The purpose of the study was to analyze the impact of the Covid-19 pandemic on tourism in Bali and Indonesia using two indicators, namely foreign tourist visits and hotel room occupancy rates. The research data uses secondary data sourced from the Central Statistics Agency for the Province of Bali and the Indonesian National Statistics Agency. The data analysis methods were descriptive statistics, before and after/during of the Covid-19 pandemic comparison, and qualitative descriptive. The results showed that (1) the Covid-19 pandemic had an impact on reducing foreign tourist visits to Bali, in 2019 as many as 6,275,210 people, in 2020 as many as 1,069,473 people or a decrease of -82.96%. The room occupancy rate (ror) for star hotels in Bali for all star classes averaged 59.97% in 2019 and 15.62% in 2020, or decreased by 44.35 points; (2) The Covid-19 pandemic has an impact on reducing foreign tourist visits to Indonesia, in 2019 as many as 16.11 million people, and in 2020 as many as 4.05 million, meaning a decline of 75% compared to 2019. Room occupancy rate (ror) for over all star hotels in Indonesia in 2019 by 54.81%, in 2020 it down to 33.79%, or decreased by 21.02 points compared to 2019. The Covid-9 pandemic has had a more severe impact on Bali's economy than Indonesia's economy, indicated by tourist arrivals and hotel room occupancy rates, and ultimately on economic growth. Bali's economy contracted as deep as -9.31%, while Indonesia's economy contracted only -2.07%.

**Keywords:** Impact, Covid-19 Pandemic, Tourist Visit, Room Occupancy Rate (ROR), Tourism.

## Introduction

### Background

In a global economic system characterized by interdependence between one country and another, trade in goods and services between countries (export-import) is a must. Each country will produce according to its comparative advantage, there will be exchange or trade between countries, so that people in a country can consume goods that are not produced in their country, and finally the welfare of the world community will be more evenly distributed. These principles are fundamental to free trade systems (see Chacholiades, 1973; Krugman and Obstfeld. 1998; Sen, 2010). However, the Covid-19 pandemic that started in December 2019 continued until October 2021, maybe even early 2022, which was followed up by the implementation of health protocols and the lock down of several countries in the world as recommended by the World Health Organization (WHO) which had an impact

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on the economy global, concerning the production of various types of goods and services, distribution and marketing, and the demand for goods and services.

The Covid-19 pandemic, also known as Corona virus pandemic, is an ongoing global pandemic of coronavirus disease 2019, caused by severe acute respiratory syndrome coronavirus 2 (SARS CoV 2). The outbreak was first identified in December 2019 in Wuhan, China. The World Health Organization (WHO) declared the outbreak an International Public Health Emergency on 30 January 2020 and a Pandemic on 11 March 2020. As of 28 August 2020, more than 24.4 million cases of Covid-19 had been reported in more than 188 countries and territories, resulted in more than 831,000 deaths; more than 16 million people have recovered (Wikipedia, 2020). The rapid spread of the Covid-19 outbreak from one country (epidemic) to many countries in the world (pandemic) has caused government panic in tackling the outbreak of the Covid-19 outbreak. The world's population is worried about contracting the Covid-19 outbreak, because this flu-like disease is deadly and people in the world are very afraid of death, so in various ways they try to avoid and avoid Covid-19 attacks.

To prevent the spread and development of Covid-19, entrepreneurs in the world have stopped their production activities by giving their employees a day off, so that the world's production of goods and services has decreased and even stopped, many types of goods in the market have become scarce, because there is no supply from producing countries. Although there are still several companies in the world carrying out production activities (raw materials, semi-finished and finished goods), countries affected by Covid-19 have reduced imports and exports of goods, especially when a country locks up or isolates its country (lockdown), so distribution goods to and from one country to another in the world will be hampered, even stopped. This will clearly affect global economic activity, regarding production and consumption.

In the midst of the Corona virus pandemic, several countries around the world have locked down to "flatten the curve" of infection. This lockdown means confining millions of citizens to their homes, closing businesses and shutting down almost all economic activity. According to the International Monetary Fund (IMF), the global economy is expected to shrink by more than 3 percent in 2020, the sharpest slowdown since the Great Depression of the 1930s. The Covid-19 pandemic has pushed the global economy into recession, meaning the economy has started to shrink and growth has stalled. In the US, Covid-19-related disruptions have caused millions of people to apply for unemployment benefits. In April alone, the figure stood at 20.5 million, and is expected to increase as the Pandemic's impact on the US labor market worsens. As Reuters reports, since March 21, more than 36 million have applied for unemployment benefits, accounting for nearly a quarter of the working age population (Top News, 2020).

The pandemic has caused global social and economic disruption, including the largest global recession since the Great Depression of 1930. Up to 100 million people have fallen into extreme poverty and global hunger affects 265 million people. This has led to the postponement or cancellation of sporting, religious, political and cultural events, widespread supply shortages exacerbated by panic buying, and reduced emissions of pollutants and greenhouse gases. Schools, universities and colleges have closed both nationally and locally in 161 countries, affecting about 98.6 percent of the world's student population. Misinformation about the virus has been circulating through social media and mass media. There are incidents of xenophobia and discrimination against Chinese people and against those who are considered to be Chinese or come from areas with high infection rates (Wikipedia, 2020).

The Covid-19 pandemic has ravaged the world economy and Indonesia, because the production of goods and services has decreased and some have even stopped because they have to implement health protocols. When the Covid-19 outbreak in 2020 was marked by a decrease in foreign tourist visits to Bali (January-March 2020), maybe in the next few months (April-June) there will be no visits and even all foreign tourists who have been in Bali leave for their country of origin, followed by a decrease in hotel room occupancy rates in several tourism destinations such as Kuta, Nusa Dua, Sanur, and several

other destinations, the start of laying off some hotel employees, and the closing of many restaurants, this means that Bali tourism is experiencing a temporary collapse or bankruptcy. The further impact is the decreasing or even non-existent demand for agricultural products and small and medium-sized industries by tourism and tourism-related sectors, as a result, the production level (on-farm) is also sluggish or suspended, so that it is called Balinese agriculture fainting (forget yourself temporarily) and small and medium industries in Bali stagger. The collapse of tourism has also reduced the purchasing power of Balinese people in general, because many Balinese people have activities related to tourism workers. However, the impact of the Covid-19 pandemic on tourism in Bali and Indonesia is not yet clearly known. Therefore, it is necessary to conduct a study "The Impact of the Covid-19 Pandemic on Bali's Economic Performance", using indicators of tourist visits and hotel room occupancy rates.

### **Research Objective**

The general objective of the research is to "analyze the impact of the Covid-19 pandemic on tourism in Bali and Indonesia". While the specific objectives, namely: (1) Analyzing the impact of Covid-19 on tourist visits to Bali and Indonesia; (2) Analyzing the impact of Covid-19 on hotel room occupancy rates in Bali and Indonesia.

## **Research Methods**

### **Research Location**

The research locations in the provinces of Bali and Indonesia, which were determined purposively, were based on several considerations, including:

- 1) Bali is one of the favorite tourist destinations in the world, before the Covid-19 pandemic was visited by many foreign tourists, in 2019 it was visited by around 6.3 million foreign tourists.
- 2) The Covid-19 pandemic that hit the world in 2020, followed by the implementation of health protocol (*prokes*) and lock down regions or countries in the world, has reduced the mobility of people to travel around the world, so that tourist visits to Bali have also decreased drastically and bankrupted Bali tourism.
- 3) Bali is the biggest contributor to Indonesian tourism, so analyzing and comparing the conditions of tourism in Bali and Indonesia will give a clear picture of the downturn of both Bali and Indonesia tourism in the Covid-19 pandemic era.

### **Type of Data**

The types of data collected are quantitative data and qualitative data. The types of quantitative data or in the form of numbers are as follows. (1) The development of tourist visits to Bali before and during the Covid-19 Pandemic (2019-2020), and (2) The development of hotel room occupancy rates in Bali before and during the Covid-19 Pandemic (2019-2020). The types of qualitative data collected are policies and programs for handling economic downturn and economic recovery by the Bali Provincial Government and policies and programs for handling adversity and economic recovery by the central government.

### **Source of Data**

Data sources are primary sources and secondary sources (Veal, 2018; Neuman, 2015). The data source of this research is a secondary source that produces secondary data, namely data in the form of documents / publications / other reports sourced from second parties or government agencies related to this research, namely BPS Bali Province, Development Planning Agency of Bali Provincial, Tourism Office, and National BPS Indonesia. Primary sources that produce primary data, namely data and information sourced from the first party or obtained directly from tourism actors.

### **Method of Collecting Data**

- 1) Documentation, namely studying documents or archives or publications or reports available in secondary sources or various government agencies, such as the Bali Provincial Central Bureau of Statistics Web, Development Planning Agency of Bali Provincial Web, and the Tourism Office Web and the Central Bureau of Statistics of Nasional-Indonesian Web.
- 2) Interviews, namely questions and answers with tourism actors such as hotel owners and travel agency owners regarding tourist visits in the Covid-19 pandemic era.

### **Methods of Data Analysis**

Descriptive analysis methods are widely used to analyze quantitative data without the need to perform statistical inferential analysis (Durbarry, 2018; Jennings, 2001; Neuman, 2015). In this research, the descriptive method used is the before and after comparison method, and qualitative analysis. Each of these analytical methods cannot be separated based on the research objectives, but these two analytical methods are used simultaneously for each research purpose. The descriptive method of before and after comparison is to compare conditions before the Covid-19 pandemic (in 2019) and after or during the Covid-19 pandemic (in 2020).

## **Result and Discussion**

### **Impact of the Covid-19 Pandemic on Tourist Visits to Bali and Indonesia Visit of Foreign Tourists to Bali**

The tourism sector is driven by tourist visits and tourist visits will encourage tourist spending. The expenditure of foreign tourists in Indonesia is increasing from year to year. In 2016, the expenditure of foreign tourists in Indonesia was recorded at 177.7 trillion rupiah, until in 2019 it was recorded at 279.3 trillion rupiah. Not only that, the total consumption of domestic tourism also showed an increase, from 1,081.6 trillion rupiah in 2016 to 1,454.9 trillion rupiah in 2019 (TSA Indonesia, 2021) (in BPS Bali, 2020a).

The role of the tourism sector is more dominant than other sectors in supporting the economy of the Bali region (Antara and Sri Sumarniasih, 2017; Antara et al., 2018). This is reflected in the structure of the Gross Regional Domestic Product of Bali Province in 2019, which was dominated by the category of providing accommodation and food and drink with a contribution of 23.26%. The contribution of the tourism sector, which is a "multiplier effect" on the Balinese economy, also contributes to job creation, business opportunities, foreign exchange earnings, to various improvements to regional infrastructure (Antara, 1999; Antara and Pitana, 2009). The improvement in tourism infrastructure has further contributed to various improvements in the quality of tourism businesses, not limited to large-scale ones, but also to small and medium-sized businesses.

The development of foreign tourist visits to Bali over the last five years (2015-2019) shows an increase every year, from 4,001,835 people in 2015 to 6,275,210 in 2019. or an average growth of 12.17% per year during 2015-2019. Even though in terms of numbers there is an increase in visits, when viewed from the side of the growth rate, it actually experiences a slowdown every year, from growing as high as 23.14% in 2016 against 2015 to only growing as high as 3.37% in 2019 compared to 2018. The COVID-19 pandemic, which was followed by the implementation of social restrictions and community activities, has reduced tourist visits to Bali in 2020 to 1,069,473 people, or decreased by - 82.96% compared to 2019 (Table 1 and Figure 1). The continued impact of the decline in tourist arrivals in 2020 was followed by a decrease in hotel occupancy rates and a decline in tourism transportation activities, eventually causing the decline of the Balinese economy.

Table 1. Foreign Tourist Visits to Bali, 2015-2021

No	Years	Foreign Tourist Visits to Bali (person)			Change (%)	Information
		Air Port	Sea Port	Total		
1	2015	3,923,949	77,886	4.001.835	-	
2	2016	4,852,634	75,303	4.927.937	23.14	
3	2017	5,656,814	40,925	5.697.739	15.62	
4	2018	6,027,159	43,314	6.070.473	6.54	
5	2019	6,239,543	35,667	6.275.210	3.37	
6	2020	1,059,198	10,275	1.069.473	-82.96	
7	2021	34	8	42	-99,9	January-May 2021 data

Source: BPS Bali (2020a): Statistics of Foreign Tourists to Bali 2020. Central Statistics Agency Bali Province. Catalog. 8401001.51. (available: <https://bali.bps.go.id/Publikasi>)

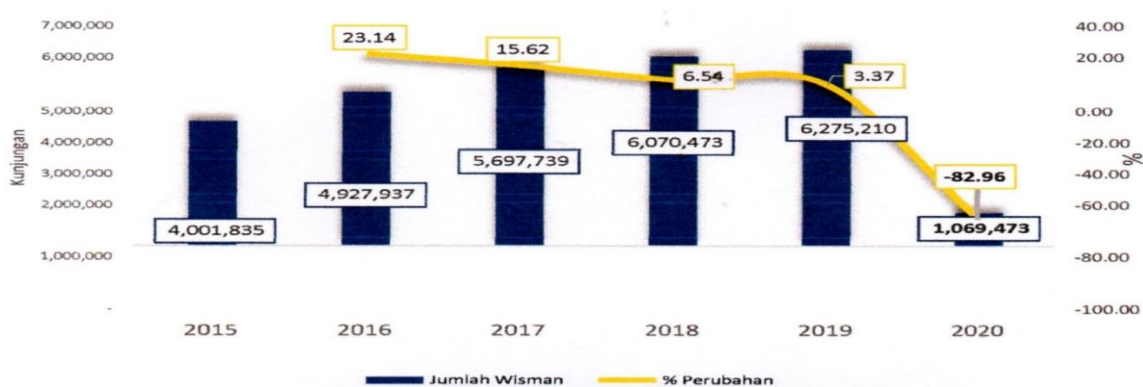


Figure 1. Development of International Tourist Visits to Bali, 2015-2020

(Source: BPS Bali (2020a): Statistics of International Tourists to Bali 2020. Central Bureau of Statistics Bali province. Catalog. 8401001.51. Available: <https://bali.bps.go.id/Publikasi>).

In 2020, when the COVID-19 outbreak which was declared a Pandemic by the WHO dealt a heavy blow to the world economy, Indonesia and Bali. In 2020, Indonesia's economic growth fell by as much as 2.07% (c-to-c). Meanwhile, Bali's economy fell even further at minus 9.31% in 2020. Bali's tourism sector was the highest contributor to the decline in Bali's economy, which was 5.56%.

Of the number of foreign tourists (tourists) in 2020 which were recorded as 1,069,473 visits, most of the foreign tourists came through I Gusti Ngurah Rai airport. During 2015 to 2020, the portion of foreign tourists arriving by air was recorded at over 90%. In 2020, the proportion of foreign tourist arrivals by air was recorded at 99.04 percent or in absolute terms as many as 1,059,198 people, while those by sea were only recorded as much as 0.96% or recorded as many as 10,275 people. If we look closely from Figure 4.2, foreign tourists traveling by air have increased every year, until 2019. However, it declined quite sharply in 2020 due to the COVID-19 Pandemic, which was caused by activity restriction rules issued by the government. For comparison, a bad picture for Indonesian tourism in 2020 is also presented (Figure 2).



Figure 2. Development of Foreign Tourist Visits to Bali by Entrance, 2015-2020  
 (Source: BPS Bali (2020a): Statistics of International Tourists to Bali 2020. Central Bureau of Statistics Bali province. Catalog. 8401001.51. Available: <https://bali.bps.go.id/Publikasi>)

### Foreign Tourist Visits to Indonesia

The number of foreign tourist visits to Indonesia until before 2020 shows positive growth. The highest number of visits was recorded in 2019 which reached 16.11 million visits. However, with the outbreak of the COVID-19 pandemic, several countries, including Indonesia, were forced to issue several crossing restrictions for foreigners to enter Indonesia. This has an impact on the decline in the number of foreign tourist visits in 2020. Throughout 2020, the number of foreign tourists visiting only reached 4.05 million visits. This number has decreased by almost -75 percent when compared to the number of foreign tourists visiting in 2019 (Table 2).

Table 2. Foreign Tourist Arrivals to Indonesia, 2010–2020

No	Year	Number of Arrivals/Visitors (million visitors)
1	2010	7.00
2	2011	7.65
3	2012	8.04
4	2013	8.80
5	2014	9.44
6	2015	10.23
7	2016	11.52
8	2017	14.04
9	2018	15.81
10	2019	16.11
11	2020	4.05

Source: National BPS-Indonesia, 2020a: Statistics of International Tourist Visits 2020. Publisher by: Central Bureau of Statistics/BPS-Statistics Indonesia. ISSN: 2085-9309 Publication Number: 06300.2105 Catalog / Catalog: 8401011)

Main Entrance The number of foreign tourists visiting Indonesia during 2020 was dominated by visits through five main entrances, namely I Gusti Ngurah Rai Airport, Bali with 1.06 million visits (26.40%), followed by Soekarno-Hatta Airport which reached 435.14 thousand visits (10.74%), Batam Entrance as many as 295.34 thousand visits (7.29%), Tanjung Uban Port as many as 64.90 thousand visits (1.60%), and Kualanamu Airport as many as 41.43 thousand visits (1.02%). Meanwhile, the lowest number of foreign tourist arrivals came through Sultan Badaruddin II Airport reaching 2.60

thousand visits (0.06%). The number of foreign tourist arrivals from the 5 Main Entrances covered 46.42% of the total foreign tourist arrivals to Indonesia during 2020 (Table 3).

Table 3. Foreign Tourist Arrivals to Indonesia from the Five Main Entrances, 2020

No	Entrance	Number of arrivals/visits (Thousands of Visitors)
1	Kualanamu	41,43 (1.02%)
2	Tanjung Uban	64,90 (1.06%)
3	Batam	295,34 (7.29%)
4	Soekarno Hatta	435,14 (10.74%)
<b>5</b>	<b>I Gusti Ngurah Rai</b>	<b>1,069,20 (26.40%)</b>
	Sub Total	1,906,010 (46.42%)
6	Other Entrance	2,143,900 (53.58%)
	Total	4,050,000 (100.00%)

Source: BPS Nasional-Indonesia, 2020a: Statistics of Foreign Tourist Visits 2020. Publisher by: Central Bureau of Statistics/BPS-Statistics Indonesia. ISSN: 2085-9309 Publication Number: 06300.2105 Catalog: 8401011)

In terms of the pride of foreign tourists visiting Indonesia in 2020, the largest number of foreign tourists from Timor Leste were 99,590 (24.54%), and the fewest were Chinese foreign tourists as many as 239,768 people (5.91%) (Figure 3). The number of foreign tourists from Timor Leste visiting Indonesia in 2020 is due to the proximity of Timor Leste to Indonesia, especially the neighboring province of Timor Leste, namely East Nusa Tenggara Province, in addition there is also a kinship relationship between the residents of West Timor Leste and the residents of East Nusa Tenggara. East.

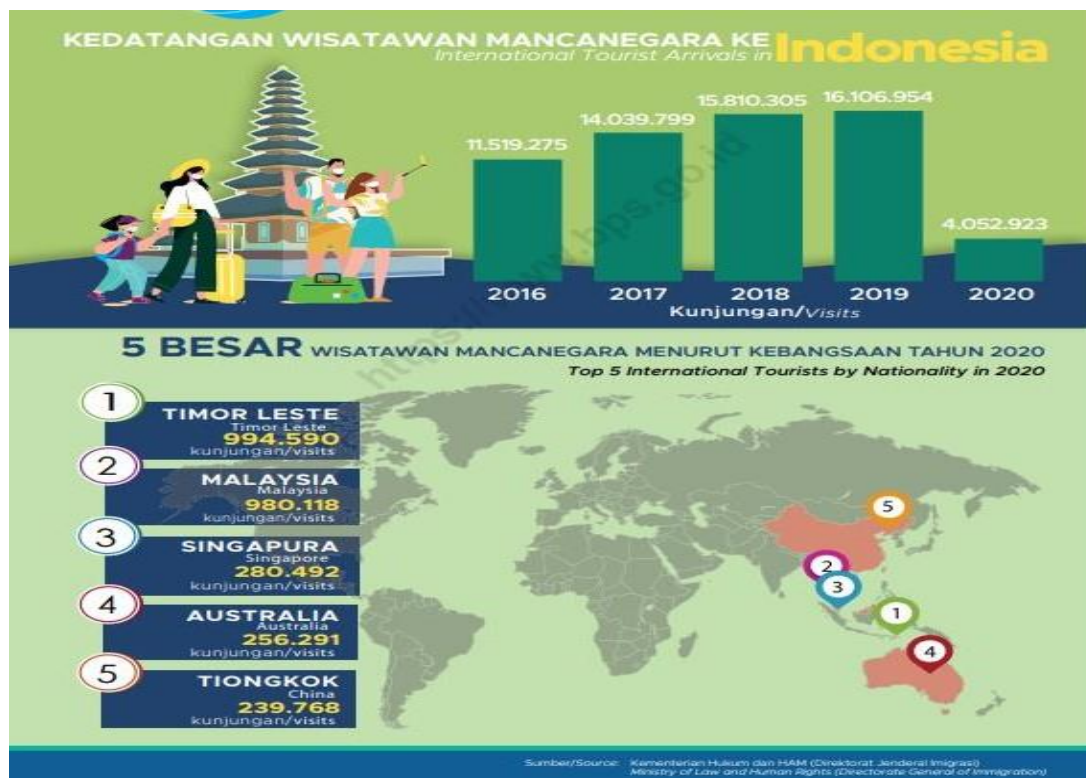


Figure 3. The Top Five Nationalities of Foreign Tourists Visiting to Indonesia in 2020

(Source: BPS National-Indonesia, 2020a: Statistics of International Tourist Visits 2020. Publisher by: Central Bureau of Statistics/BPS-Nasional Indonesia. ISSN: 2085-9309 Publication Number: 06300.2105 Catalog / Catalog: 8401011)

## Impact of the Covid-19 Pandemic on Hotel Room Occupancy Rates in Bali and Indonesia Hotel Room Occupancy Rate in Bali

The Room Occupancy Rate (ROR) of an accommodation, both budget hotels and star hotels above the break event point (BEP) is the key to staying operational. If a hotel's ROR is below the BEP, it means that the hotel's revenue from renting out rooms cannot cover all the hotel's operational costs, so the hotel will suffer a loss or minus revenue. Therefore, in the midst of increasingly fierce competition between hotels, increasing ROR through intensive promotions by hotel managers must continue to be carried out. However, the Covid-19 Pandemic disaster starting in January 2020 which continued until this research report was compiled in October 2021, followed by the imposition of social restrictions and community activities by the government, has caused the mobility of people to travel to also decrease, resulting in many budget hotels and star hotels in Bali. affected, which is indicated by a drastic decrease in ROR.

The overall room occupancy rate (ROR) for five-star hotels in Bali on average per month in 2019 is still relatively high at 59.57% (Table 4). Entering the beginning of the Covid-19 Pandemic in January 2020, the ROR of star hotels in January still stood at 59.29%, but entered the following months in 2020 along with the decline in tourist visits to Bali due to the implementation of social restrictions and community activities, ROR star hotels as a whole continued to decline until they reached 19.00% in December 2020, and continued to decline until August 2021 the overall ROR of star hotels was 5.68%. The decline in the ROR of star hotels in Bali is clearly the impact of the Covid-19 pandemic which has reduced tourist visits to Bali, so that the ROR of star hotels per month has also decreased compared to the month in the previous year (Tables 5 and 6).

Table 4. Room Occupancy Rate (ROR) for Star Hotels by Class in Bali Province in 2019 (percent)

Star Hotel Class	Month												Ave- rage per month
	Jan	Feb	Mar	Apr	Mei	Jun	Jul	Aug	Sep	Oct	Nov	Des	
Star-5	49,59	63,33	53,63	61,77	51,56	56,31	59,38	67,53	68,90	67,97	57,61	63,58	60,10
Star-4	56,61	58,61	58,04	61,11	56,15	66,68	69,45	73,93	64,96	65,02	63,13	66,09	63,32
Star-3	49,66	50,23	56,90	59,69	48,13	58,31	58,01	63,20	57,82	58,36	57,96	58,43	56,39
Star-2	62,98	48,84	50,75	60,14	47,18	59,83	55,92	57,48	53,81	60,17	57,22	60,53	56,24
Star-1	50,66	42,27	42,17	35,44	44,89	42,62	37,62	41,98	55,81	45,10	47,24	46,74	44,38
All of Class	53,27	56,48	55,43	60,33	51,56	60,37	61,71	67,10	63,22	63,30	59,46	62,55	59,57

Source: BPS Bali (2021): Monthly Hotel Survey (VHTS), BPS Bali Province

Url: <https://bali.bps.go.id/indicator/16/230/3/level-penghunian-kamar-tpk-hotel-star-menurut-class-di-provinsi-bali.html>. Access Time: July 20, 2021, 3:24 pm.

Table 5. Room Occupancy Rate (TPK) for Star Hotels by Class in Bali Province in 2020 (percent)

Star Hotel Class	Month												Ave- rage per month
	Jan	Feb	Mar	Apr	Mei	Jun	Jul	Aug	Sep	Oct	Nov	Des	
Star-5	63,26	45,32	22,15	3,97	1,25	1,8	1,67	3,46	5,08	8,64	9,3	23,68	15,80
Star-4	61,60	45,08	26,55	1,95	2,04	2,41	2,89	3,37	4,81	9,44	8,56	18,72	15,62
Star-3	53,42	46,82	28,70	2,06	1,06	2,11	3,22	4,27	5,92	11,26	10,40	15,20	15,37
Star-2	54,47	49,84	23,84	6,78	4,76	1,28	3,29	4,45	6,49	8,95	9,99	15,64	15,82
Star-1	62,06	29,32	13,79	1,58	4,85	17,48	2,71	0,10	1,0	4,95	3,71	2,83	12,03
All of Class	59,29	45,98	25,41	3,22	2,07	2,07	2,57	3,68	5,28	9,53	9,32	19,00	15,62

Source: BPS Bali (2021): Monthly Hotel Survey (VHTS), BPS Bali Province

Url: <https://bali.bps.go.id/indicator/16/230/3/level-penghunian-kamar-tpk-hotel-star-menurut-class-di-provinsi-bali.html>. Access Time: July 20, 2021, 3:24 pm.

Table 6. Room Occupancy Rate (TPK) for Star Hotels by Class in Bali Province in 2021 (percent)

Star Hotel Class	Month												Average per month
	Jan	Feb	Mar	Apr	Mei	Jun	Jul	Aug	Sep	Oct	Nov	Des	
Star-5	9,63	5,84	8,20	10,29	12,43	22,61	5,67	4,92	-	-	-	-	9,95
Star-4	11,92	9,77	11,20	10,3	9,05	14,75	4,77	4,26	-	-	-	-	9,50
Star-3	11,62	11,05	10,95	9,36	10,01	12,91	5,09	4,80	-	-	-	-	9,47
Star-2	11,76	12,51	10,46	11,09	10,14	11,77	6,50	7,51	-	-	-	-	10,22
Star-1	-	1,19	7,48	6,88	7,77	10,82	1,99	6,92	-	-	-	-	5,38
All of Class	11,23	8,07	9,66	9,58	9,88	14,57	4,80	5,68	-	-	-	-	8,90

Source: BPS Bali (2021): Monthly Hotel Survey (VHTS), BPS Bali Province

Url: <https://bali.bps.go.id/indicator/16/230/3/level-penghunian-kamar-tpk-hotel-star-menurut-class-di-provinsi-bali.html>. Access Time: July 20, 2021, 3:24 pm.

Based on the researcher's interview with I Gede Putra Binawa from Ubud, prospective Master of Tourism student, July 22, 2021. Binawa said that in the current situation of the Covid-19 Pandemic, the state of tourism in Gianyar is very alarming. Binawa had a chance to talk to the restaurant manager at a hotel in Ubud, saying that the TPK for hotels in Ubud is very low, from 30 rooms that are filled only 5-8 rooms and even then most are inhabited by local guests and foreign tourists who are indeed long term stays in Bali. However, according to Binawa, in early 2021 the development of tourism in Gianyar has begun to squirm with people's perceptions and attitudes starting to change about tourism and the management of tourist destinations is also increasing professional. If we talk about the progress of tourism objects in Gianyar, which were previously managed by local people whose knowledge and knowledge about tourism are perfunctory, they are now increasing professional. However, the problems faced, which used to be only a matter of cleanliness and environmental care for tourist attractions, are now getting worse because of the pandemic, all elements that move there have collapsed.

Hospitality is one sector among the many industries that have been badly hit by the Covid-19 pandemic. The complexity of the obstacles during the Pandemic, ranging from policies to changes in consumer behavior, has made the accommodation business unable to fully recover until September 2021. Currently, concerns about the spread of the virus are very overshadowing all kinds of activities carried out outside the home, including when you want to stay at a hotel, guaranteeing a clean and healthy room, and away from the risk of spreading the virus, must be able to be presented by accommodation services. This step also does not instantly reverse consumer confidence in hospitality services.

### Hotel Room Occupancy Rate in Indonesia

Room Occupancy Rate (ROR) is one of the indicators that can be used to see the development of the business performance of accommodation/hotel providers in a certain period. The ROR of star hotels throughout Indonesia reached 33.79%. This means that the average number of rooms used every night at all star hotels in Indonesia during 2020 is 33.79% of the total available rooms. This figure is 21.02 points lower when compared to conditions in 2019 (54.81 percent) (Table 7 and Figure 4).

Compared to 2019, the decline in ROR occurred in all hotel classes. The highest ROR occurred in the 3-star hotel class, which was 34.72 percent, while the lowest occurred in the 1-star hotel class, which was 25.40 percent. Nationally, the highest room occupancy rate was recorded in Lampung Province which reached 44.04 percent and the lowest was in the Bangka Belitung Islands Province which only reached 23.32 percent. When compared to 2019, the decline in room occupancy rates occurred in all provinces (Table 7 and Figure 4).

Table 7. Hotel Room Occupancy Rate by Hotel Class in Indonesia, 2019-2020

No	Hotel Class	ROR 2019 (%)	ROR 2020 (%)	Change (point)
1	Star-1	42,99	25,40	-19,59
2	Star-2	53,75	34,23	-19,52
3	Star-3	53,72	34,72	-19,00
4	Star-4	58,32	34,57	-23,75
5	Star-5	57,16	31,64	-25,52
	All of Class	54,81	33,79	-21,02

Source: BPS Nasional-Indonesia, 2020b: Hotel Room Occupancy Rate 2020. Published by: Statistics Indonesia/BPS-Statistics Indonesia. ISSN : 0216-5015 No. Publication/Publication Number: 06300.2106 Catalog/Catalogue : 8403001



Figure 4. Hotel Room Occupancy Rate by Hotel Class, 2019-2020

(Source: BPS Nasional-Indonesia, 2020b: Hotel Room Occupancy Rate 2020. Published by: Badan Pusat Statistik/BPS-Statistics Indonesia. ISSN : 0216-5015 No. Publication/Publication Number : 06300.2106 Catalog/Catalogue : 8403001)

The decline in the occupancy conditions of hotels during the Pandemic was clearly illustrated by the lodging business in big cities in Indonesia or in tourism areas such as Bali, Jakarta, Yogyakarta and Surabaya, which did not reach more than 10%. The condition of the lodging business is indeed much more concerning than the food or restaurant business, which can still make adjustments by serving online requests. Referring to survey data conducted by PHRI (in Kompas, 12 September 2021), in a pandemic condition, there are at least 125 hotels and 150 restaurants that are closed every month. In fact, there were at least 1,033 hotel and restaurant businesses that were permanently closed throughout September 2020. The data collection was carried out in September 2020 on no less than 4,469 respondents and more than 9,000 hotel and restaurant businesses in Indonesia.

This finding is in line with data on hotel room occupancy rates (TPK) nationally recorded by the National-Indonesian BPS (2020b) where since the pandemic conditions the average has remained in the range of 30%. This occupancy rate has actually improved quite a bit when compared to the first two months of the January 2020 pandemic, which was only below 15%. Until more than a year has passed, the TPK for hotels is still fluctuating. In July 2021, BPS recorded that the hotel's TPK had fallen again to 22.38%. The drastic decline in occupancy could not be separated from the implementation of restrictions on community activities (PPKM) in a number of areas, especially Java-Bali, including big cities and tourism areas.

The rotation of the business wheel that has not improved in the long term and is uncertain has made many hotel entrepreneurs not have much choice. Operational expenses, maintenance, and even the salaries of employees can no longer be supported by hotel revenues due to the absence of staying

customers. Most hotel business owners are forced to take efficiency measures to stay afloat. In fact, a number of marketing strategies that have been tried, such as by giving discounts to other attractive bonus offers, also don't seem to be able to easily arouse people's desire to access their favorite hotels.

The Kompas Poll (Kompas, 12 September 2021) also caught the public's disinterest in staying at the hotel. As a result, more than 80% of community respondents stated that they were not interested in staying at a hotel in the midst of a pandemic. Most of this disinterest is indeed influenced by factors directly related to the adjustments made to the new normal. No less than a third of the respondents agree with this, because they are reducing their activities outside the home. Another thing that is also quite a consideration for people in accessing hotels during the pandemic is the economic factor. The Uncertainty of the Pandemic that hit the economy at large, directly affected the lifestyle to be more frugal. This is suppressed by the votes of around 41.3% of poll respondents. They are of the view that staying at a hotel is a necessity that can be postponed to reduce expenses in the midst of difficult conditions like today. For various reasons, there are around 18% of respondents who are interested in staying at a hotel during a pandemic. On the one hand, the pandemic has indeed made the desire to stay at a hotel even greater. According to 45% of respondents, the attraction to stay at favorite hotels arises because of boredom in carrying out activities that are completely limited, coupled with the offer of discount prices that are much cheaper to the implementation of strict health protocols that can guarantee the quality of comfort and safety of the guests. danger of spreading Covid-19. This condition is actually a gap of hope for the hotel business to remain optimistic about the market potential during this Pandemic.

The customer trust of course must still be revived by hotel business actors by taking various adaptation steps to provide standardized service guarantees. Regarding this matter, lodging that has been standardized to operate in the Pandemic era will be given a CHSE (cleanliness, hygiene, sanitation, and environment) certificate from the government. All efforts and adjustments need to be made so that the accommodation industry can recover and grow better in the future.

## **Conclusions and Recommendation**

### **Conclusion**

Based on the discussion, several conclusions can be drawn that refer to the research objectives, namely:

- 1) The Covid-19 pandemic has an impact on reducing foreign tourist visits to Bali and Indonesia. Foreign tourist visits to Bali from 2019 were 6,275.21 people, and in 2020 it was 1,069,473 people, or decreased by -82.96%. Foreign tourist visits to Indonesia in 2019 were 16.11 million people in 2019 and in 2020 decreased to 4.05 million people, or decreased by -75%.
- 2) The room occupancy rate (ROR) of star hotels in Bali and Indonesia is also affected by the Covid-19 pandemic. The ROR for all star hotel classes in Bali in 2019 was 59.57%, decreased to 15.62% in 2020, or decreased by 43.95 points. The ROR for star hotels in Indonesia for all hotel classes in 2019 was 54.81%, and in 2020 it was 33.79%, or decreased by 21.02 points.
- 3) The Covid-9 pandemic has had a more severe impact on Bali's economy than Indonesia's economy, indicated by tourist arrivals and hotel room occupancy rates, and ultimately on economic growth. Bali's economy contracted bigger as deep as -9.31%, while Indonesia's economy contracted only -2.07%.

## Recommendation

- 1) Formal and informal tourism workers, micro-entrepreneurs, and the general public affected by the Covid-19 outbreak, who experience loss and decline in income, need attention from the government so that they can survive while waiting for the recovery of Bali tourism. The government's attention can be in the form of compensation or direct cash assistance (*BLT*) such as during the 1997/1998 and 2008 economic crises.
- 2) Filling their spare time while waiting for the recovery of Bali tourism, formal and informal tourism workers who are unemployed due to layoffs at work and happen to come from farming families in rural areas, should return to work in the agricultural sector as long as land is still available claim.
- 3) If the case of Covid-19 infection in Bali has decreased, the central government should start opening the international border for direct international flights to Bali while still implementing strict health protocols. This is based on the argument that tourism cannot be replaced by other sectors as the leading sector of the Balinese economy, because Bali's wealth is only culture and the beauty of the natural environment that can be packaged into tourist attractions.

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# **THE INFLUENCE OF EXPERIENTIAL MARKETING ON TOURIST' SATISFACTION AND INTENTION TO REVISIT AT BATUR CAMPING GROUND, BALI**

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## **Abstract**

Nature-based tourism such as camp ground has opportunities that need to be developed during the current pandemic, because outdoor attractions are believed to be able to minimize the transmission of Covid-19. One of the strategies in the tourism recovery period is to attract domestic tourists as the main target market. Experiential marketing which consists of sense, feel, think, act, and relate is a marketing approach that can generate sensations and experiences, can be used to create tourist satisfaction and become the basis of revisit intention. The purpose of this study is to analyze the influence of experiential marketing to satisfaction and revisit intention. The data in this study were obtained through distributing questionnaires by online to 100 respondents who had experienced on undertaking camping at the Batur Camping Ground consists of Belong Camp, Belong Keliki Camp, Bintang Danu, dan Jempana Lake Side. Data were analyzed using the SmartPLS based on Structural Equation Modeling (SEM) method. The results showed that sense, feel, act, and relate significantly influence satisfaction. Feel, think, and relate significantly influence revisit intention. Tourist satisfaction significantly influence tourists' intention to revisit. Sense, feel, and relate significantly influence tourists' intention to revisit through satisfaction. This study suggests that Batur Camping Ground management must improve services in order to keep maintaining tourist satisfaction and increase tourists' decision in undertaking camping.

**Keywords:** experiential marketing, satisfaction, revisit intention, camping, Bali.

## **Introduction**

Bali tourism has experienced a declining phase due to the Covid-19 pandemic that has occurred since March 2020. Efforts to minimize the spread of Covid-19 have been carried out by the central and regional governments through mass vaccination and the application of health protocols. This situation makes nature-based tourism has opportunities to be developed because of the attractions in open spaces are believed to be able to minimize the transmission of Covid-19. Also, The existence of the Covid-19 pandemic which requires a person to be at home or in a confined space for a long period of time, makes people more enthusiastic to travel to the outdoors. Camping tourism is one type of nature-based tourism that can be developed well in Bali, especially in supportive area like Kintamani regency which well known with its natural beauty view. This tourism destination in Bali, also supported by the availability of infrastructure, including an international airport and main road access to various tourism facilities and tourism attractions within the region (Suryawardani et al., 2014). Tourism sector in this current new normal era of pandemic situation can be a momentum to replace mass tourism with alternative tourism, one of which is ecotourism, where commercial camping tourism is an available option (Samarathunga and Gamage, 2020).

One of the strategies in the recovery period is to attract domestic tourists as the main target market. The camping site in Kintamani which attract most of Indonesian tourists right now is Batur Campground.

This potential camp site should be managed well to attract more tourists to come. Knowing the wishes of tourists is something that needs to be considered, so that management can fulfill tourist expectations which end up to tourist satisfaction. Tourist satisfaction is the main goal of the tourism industry (Wiranatha et al., 2016). Satisfaction is a complex human process that includes emotional and cognitive processes, along with physical and psychological effects that reflect the individual's sense of positive experience, where after meeting the needs of tourists, destination managers have a strong opportunity to persuade tourists to visit again (Kerdpitak, 2019). Persuading tourists is done with marketing programs to inform and persuade current and potential customers of the value of the product (Suryawardani, 2010).

Experiential marketing is a concept to create behavioral intention by touching the emotional aspects of tourists and creating positive feelings or impressions of the products offered. Experiential marketing considers the direct experience of tourists in destination. These tourist experiences will become a reference to management to formulate strategies to make their product better. This tourist experience can be seen from guest reviews and it is important to know by the management, so that they are aware of the tourism product that should be improved to reach tourists' expectations and make them interested to revisit.

The aim of this research is to analyze the influence of experiential marketing on tourist satisfaction and revisit intention to Batur camping ground, Bali. It is urgently needed to increase the tourist revisit, so that this camping tourism can be one of the strategies to tourism recovery. The formulation of the research problem, namely: 1) How is the effect of experiential marketing on tourist satisfaction. 2) How is the effect of experiential marketing on recamping intention. 3) How is the effect of experiential marketing on the intention of recamping intention through satisfaction. 4) What is the effect of satisfaction on recamping intention?

## **Literature Review**

### **Experiential Marketing**

Schmitt (1999) with his theory of Strategic Experiential Modules (SEMs) states, SEMs consist of several experiences, namely sensory (sense), feeling (feel), cognitive experience or thinking (think), physical experience and overall lifestyle (act), and experience obtained through relationships with other communities (relates). Sense marketing deals with the five senses with the aim of creating sensory experiences, through touch, sound, sight, taste and smell. Experience can be viewed as a past activity that occurred in an individual and will be kept in every individual's memory and a person's experience can be measured more specifically in experiential marketing (Hardini et al., 2018). In the research of Tastri et al. (2019), stated that experiential marketing which consists of sense, feel, think, act, relate has an effect on visitor satisfaction and intention to revisit.

### **Satisfaction**

According to Kotler and Keller in (Oroh et al., 2015), satisfaction is a person's feelings that arise after comparing perceptions or things expected to the results of a product consumed. If the performance or results of the company obtained are lower than consumer expectations, then consumers are dissatisfied. If performance meets or exceeds expectations, consumers will feel satisfaction. Customer satisfaction creates a good basis for repeat purchases and the creation of consumer loyalty, as well as forming a desire for word of mouth recommendations. Research by Widari et al. (2020), shows that tourist satisfaction has a significant effect on tourist loyalty. Satisfaction significantly contributes to their willingness to pay return visits

(Purnami and Suryawardani, 2019). If on previous visits tourists are satisfied, then tourists will intend to revisit and vice versa (Aridayanti et al., 2020).

### **Intention to revisit**

Revisit intention is related to the consumer's decision to continue the relationship with the service provider in the future. The interest in revisiting is taken from the theory of repurchase interest, where the purchase intention is related to tourist visits in purchasing tourism services is referred to as revisit intention (Pujiyati and Sukaatmadja, 2020). The decision process to revisit is formed after the post-visit stage (Hidayana et al., 2019).

## **Methodology**

This research was conducted at the Batur Campground which consists of Belong Camp, Belong Keliki Camp, Bintang Danu Camp, Jempana Lake side camp that located in Kintamani, Bangli Regency, Bali. The research instrument is using a questionnaire, distributing via online media using google form, with the determination of the sample is using purposive sampling technique. Respondents used were 100 respondents who are Indonesian tourists that have camped at the Batur Campground. This study uses a quantitative approach with the SEM (structural equation modeling) using an analysis tool in the form of SmartPLS software.

## **Results and Discussion**

### **Characteristics of Respondents**

The respondents of this study were Indonesian tourists. The most respondents seen from gender are women. Based on regional origin, most are from Denpasar City, then from Tabanan and Giayar Regencies. Age range of respondent, mostly 20-29. Characteristics of tourists based on the highest occupation, namely self-employed. Camp ground information, predominantly sourced from social media and through friends. Respondents who camped dominated accompanied by friends, followed by couples, and families.

### **Validity and Reliability Test Results**

This research used path analysis techniques for hypothesis testing. Path technique analysis is used to describe and test the model of the relationship between variables form of cause and effect. SEM is able to perform path analysis with latent variables (Ghozali and Latan, 2015). This research was conducted to analyze and test causal relationship between constructs or latent variables. There are seven latent variables in the study, It consists of, sense, feel, act, think, relate, tourist satisfaction, and intention to camp again. The total research indicators are 20 indicators, can be seen in Figure 1.

Questionnaire data that has been collected via online is tested first through validity and reliability tests by looking at the value criteria on convergent validity, discriminant validity and composite reliability. The SEM-PLS analysis consists of two sub-models, namely the measurement model and the measurement model (outer model) and structural model (inner model).

Validity test can be seen on the value of convergent validity and discriminant validity. Based on Figure 1 of the Research Structural Model, the results of the outer loading can be seen throughout indicators reflect the variables of sense, think, act, relate, feel, tourist satisfaction, and revisit intentions with a loading factor value > 0.70. and can be declared valid and has meet the convergent validity test. This outer loading value

can be used for know the contribution of each variable. The highest value of outer loading on the indicator of a variable shows that the indicator is strongly correlated with the latent variable.

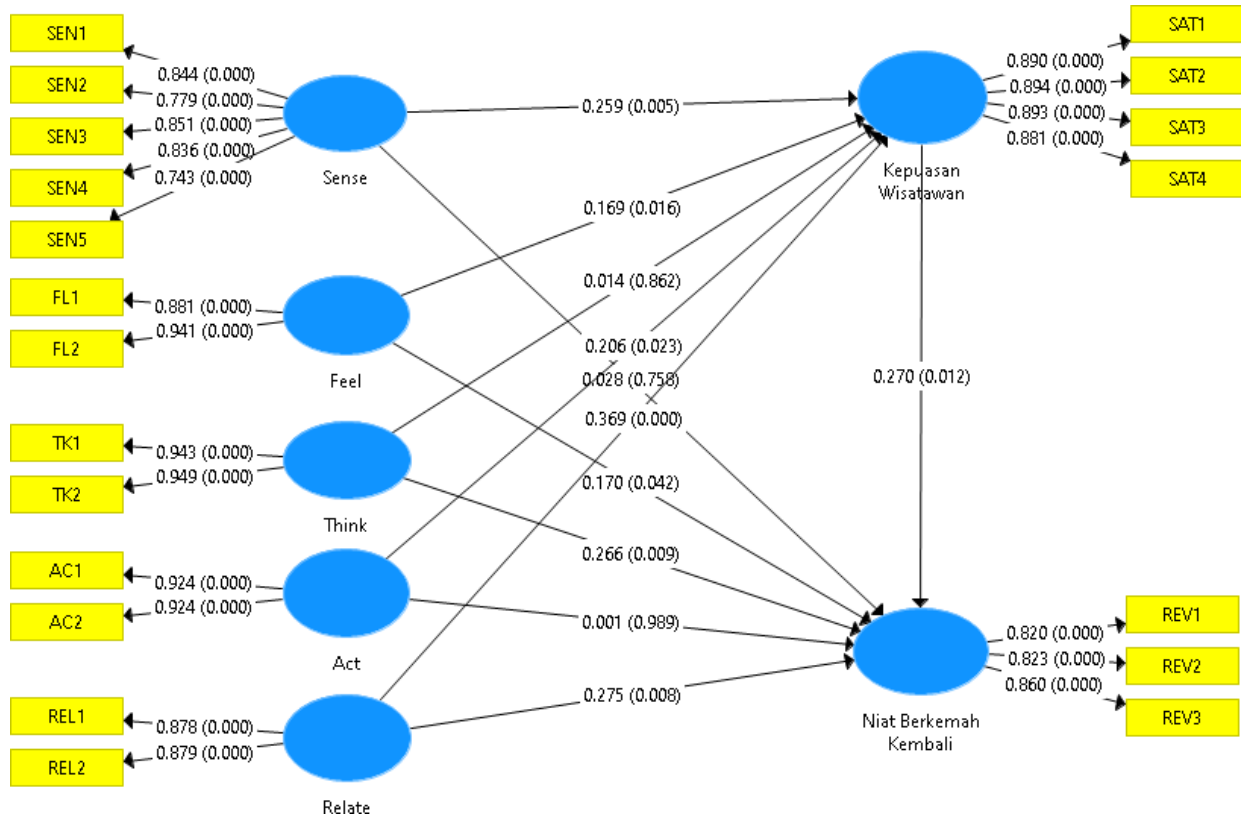


Figure 1. Model Struktural Penelitian

Source : primary data (processed) by software smartpls, 2021

The model has good discriminant validity if the measurement value is average variance extracted (AVE) for each variable is greater than 0.5 (AVE > 0.5). Based on Table 1 value of variance extracted (AVE) of all variables > 0.5. Indicator discriminant validity can also be seen in the cross loading between the indicators and their constructs. Cross loading criteria based on the results of this study the correlation of variables with measurement items is greater than measure of other variables, so this shows that the latent variable is able to predict the size on their block is better than the size on the other blocks.

Table 1. Reliability Test Result

Variabel Penelitian	Variabel	Average variance extracted (AVE)	Composite Reliability	Cronbach's Alpha	R- square
<i>Sense</i> (X <sub>1</sub> )	Exogenous	0.658	0.90 6	0.870	NA
<i>Feel</i> (X <sub>2</sub> )	Exogenous	0.831	0.90 8	0.802	NA
<i>Think</i> (X <sub>3</sub> )	Exogenous	0.895	0.94 4	0.882	NA
<i>Act</i> (X <sub>4</sub> )	Exogenous	0.854	0.92 1	0.829	NA
<i>Relate</i> (X <sub>5</sub> )	Exogenous	0.771	0.87 1	0.704	NA
Tourist Satisfaction (Y <sub>1</sub> )	Endogeno us	0.79 1	0.93 8	0.912	0.752
Recamping Intention (Y <sub>2</sub> )	Endogeno us	0.69 7	0.87 3	0.783	0.778
Average		0.785	-	-	0.765

Source : primary data (processed, 2021)

The reliability test in the study can be seen from the composite reliability value with the value of >0.60. Table 1 shows that the composite reliability value is above 0.60 which means all variables have met good variable reliability. Other reliability measurements also seen from the value of Cronbach's Alpha, where the value of Cronbach's alpha is said to be reliable if exceed 0.60. Based on statistical result, the value of Cronbach's Alpha in this study on all variables is worth more than 0.60.

The strength of the relationship between one variable and another can be seen from the value of R<sup>2</sup>, where the value is said to be weak (weakly) if the distance is 0.19-0.32, moderate (moderately) if the distance is 0.33-0.66, and strong (substantially) if the distance is > 0.67. The results of the study show that the value of R<sup>2</sup> on the satisfaction variable tourists that is equal to 0.752 which can be interpreted that the variability of the satisfaction variable tourists can be explained by the variability of feel, sense, think, act, and relate variables, amounting to 75.2 percent and is said to be strong, while the remaining 24.8 percent is explained by other variables outside the researched. The variable of intention to return to camping has an R2 value of 0.778 which can be interpreted that the variability of the re-camping intention variable can be explained by the variability of the variables of sense, feel, think, act, relate and tourist satisfaction is 77.8 percent and can be said to have a strong influence, while the remaining 22.2 percent is explained by other variables outside the studied.

Model Feasibility Test Results in this research can be seen from Goodness of Fit (GOF) value. The GOF value of the model by using the formula is 0.77, where the value of it exceeds 0.5 so that the model can be interpreted. Statistical result show that the SRMR value in this study is 0.071, so the model is said to be feasible to test the research hypothesis.

### Path Coefficient Estimation

In the structural model (inner model), the estimated path coefficient is seen through the influence between latent variables, both direct effects, indirect effects, and total effects.

### Direct effects

The direct effect is the effect of exogenous variables to endogenous variables that are directly related without any mediating variables. From the results of the significance test, it can be seen the direction of the relationship of the influence of exogenous variables on endogenous variables.

Table 2. Direct Effect Test Result

Hipotesis	Var. Eksogenus → Var Endogenus	Path Coefficient	T Statistics	P Value	Significance	hypothesis statement
H1	Sense → Tourist Satisfaction	0.259	2.801	0.005	** (Significant)	Accepted
H2	Feel → Kepuasan Wisatawan	0.169	2.407	0.016	** (Significant)	Accepted
H3	Think → Tourist Satisfaction	0.014	0.173	0.862	ns (non significant)	Rejected
H4	Act → Tourist Satisfaction	0.206	2.281	0.023	** (Significant)	Accepted
H5	Relate → Tourist Satisfaction	0.369	4.954	0.000	** (Significant)	Accepted
H6	Sense → Recamping Intention	0.028	0.308	0.758	ns (non significant)	Rejected
H7	Feel → Recamping Intention	0.170	2,038	0.042	** (Significant)	Accepted
H8	Think → Recamping Intention	0.266	2.604	0.009	** (Significant)	Accepted
H9	Act → Recamping Intention	0.001	0.014	0.989	ns(non significant)	Rejected
H10	Relate → Recamping Intention	0.275	2.665	0.008	** (Significant)	Accepted
H11	Tourist Satisfaction → Recamping Intention	0.270	2.504	0.012	** (Significant)	Accepted

Source : primary data (processed) by software smartpls, 2021

The significance of the path coefficient is seen with a significance level of 5% (p value 0.05) and the path coefficient value indicates a positive direction. The results of the direct effect significance test are shown in Table 2.

Based on table 2, it can be seen that the direct effects research results show that the variables sense, feel, act, and relate have a direct influence on satisfaction. This shows that if the sense, feel, act, and relate increase then tourist satisfaction increases. Think marketing on tourist satisfaction shows an insignificant value, this shows that think does not increase tourist satisfaction. The feel, think, and relate variables have a positive and significant influence on the intention to recamping Intention. This shows that if feel, think, and relate increase, then camping intention will increase again. The sense and act variables have insignificant values, so this shows that sense and act do not increase tourists' intention to return to camp. The tourist satisfaction variable has a positive and significant effect on recamping Intention. The results of the exposure in Table 2 can be seen the accepted and rejected hypotheses in this study.

### Indirect Effects and Total Effects

The indirect effect is the effect of exogenous variables to endogenous variables which is realized through mediating variables.

Table 3. Indirect Effects and Total Effects

<b>Eksogen</b>	<b>Mediator</b>	<b>Endogen</b>	<b>T Statistics</b>	<b>P Value</b>	<b>Significance</b>
<b>Indirect Effect</b>					
Sense	Tourist Satisfaction	Recamping Intention	2.005	0.046	** (Significant)
Feel	Tourist Satisfaction	Recamping Intention	1.979	0.048	** (Significant)
Think	Tourist Satisfaction	Recamping Intention	0.168	0.867	ns (non significant)
Act	Tourist Satisfaction	Recamping Intention	1.597	0.111	ns (non significant)
Relate	Tourist Satisfaction	Recamping Intention	2.071	0.039	** (Significant)
<b>Total Effect</b>					
Sense	-	Recamping Intention	1.050	0.294	ns (non significant)
Feel	-	Recamping Intention	2.542	0.011	** (Significant)
Think	-	Recamping Intention	2.623	0.009	** (Significant)
Act	-	Recamping Intention	0.722	0.471	ns (non significant)
Relate	-	Recamping Intention	4.164	0.000	** (Significant)

Source : primary data (processed) by software smartpls, 2021

The indirect and total effects are obtained by bootstrapping, with the aim of seeing the t-statistic value of the measurement model and obtaining the significance of the relationship between latent variables. Significance was seen with a significance level of 5% (p value <0.05).

The results of the study stated that the sense, feel, and relate variables had a positive and significant effect on recamping intention with tourist satisfaction as a mediation. Meanwhile, think and act are not significant to the recamping intention with tourist satisfaction as a mediation. The number of direct effects and indirect effects forms the total effect. The significance of the path coefficient is seen with a significance level of 5% (p value <0.05). The results of the total effect significance test can be seen in Table 3. The effect of feel, think, and relate variables with a combination of direct and indirect effects has a positive and significant effect on recamping intention. Meanwhile, sense and act on the recamping intention with a combination of direct and indirect effects are not significant on the recamping intention. The value of this path coefficient is obtained from the result of multiplying the outer loading value in Figure 1.

### Path Coefficient of Exogenous Variables to Endogenous Variables

Based on Table 4, it can be seen the comparison of the values of each direct, indirect, and total effect path coefficient in this study. The value of this path coefficient is obtained from the result of multiplying the outer loading value in Figure 1.

Table 4. Coefficient Value of Direct, Indirect, and Total Effect

Variabel	Path Coefficient		
	Direct Effect	Indirect Effect	Total Effect
Experientia lMarketing	Experiential → Recamping Intention	Experiential → Tourist Satisfaction → Recamping Intention	Experiential → Recamping Intention
Sense	0.028	0.070	0.098
Feel	0.170	0.046	0.216
Think	0.266	0.004	0.270
Act	0.001	0.056	0.057
Relate	0.275	0.100	0.375

*Source : primary data (processed) by software smartpls, 2021*

## Discussion

### Sense

The path coefficient of sense on the recamping intention in table 4 is 0.028. Sense on recamping intention through satisfaction (indirect effect) has a path coefficient of 0.070, this indicates that satisfaction as a mediation affects sense on recamping intention of 0.070. So that, sense has more affects to recamping intention through satisfaction. The sense indicator with the highest outer loading value is SEN 3 (adequately used tents) of 0.851. The next indicator with a high outer loading value is SEN 4 (the sound of nature being listened to makes calm), SEN 1 (well-organized camp ground), SEN 2 (refreshing air in the camp ground), and the lowest indicator value is SEN 5 (breakfast served).

### Feel

The experiential marketing component, namely feel marketing on the recamping intention, has a path coefficient value of 0.170 and an indirect effect of 0.046. It can be seen that feel marketing has a greater influence if it is directly related to recamping intention. The value of the feel marketing path coefficient has

a value on the total effect of 0.216. Camping area security with an outer loading value of 0.881 and a memorable feeling when camping with an outer loading value of 0.941 are indicators of feel marketing that have a significant outer loading value on feel.

### **Think**

Based on Table 4, think marketing has a direct effect on re-camping intentions, with a path coefficient value of 0.266. Satisfaction as a mediator influence think on the recamping intention with a path coefficient value of 0.004. This shows that the direct influence of think on the recamping intention is greater effect than if through satisfaction as a mediator variable. The indicator with the value of outer loading on think marketing can be seen in Figure 1, with a higher value, namely TK 2 (nature tourism becomes more attractive) and followed by TK 2 (camping can make creative thinking).

### **Act**

The marketing act on recamping intention has a path coefficient value of 0.001. The indirect effect of act has the largest path coefficient value with a value of 0.056. This shows that the direct effect of act on the recamping intention is smaller than if through satisfaction as a mediating variable. Satisfaction as a mediator of act on the recamping intention can increase its effect, with a total effect value of 0.057. The value of the act path coefficient on the recamping intention has the lowest value among the experiential marketing components. The indicators in the act consist of AC 1 (Freedom to carry out activities in the camp area) and AC 2 (capture the moment by taking pictures) which have a significant outer loading, which can be seen in Figure 1.

### **Relate**

Based on Table 4, it can be seen that the direct effect of experiential marketing on recamping intention has a value of 0.275 and the path coefficient on the indirect effect is 0.100. It can be seen that relate marketing has a greater direct influence on the recamping intention. Relate marketing has the highest path coefficient value among the experiential marketing components, with a value of 0.375, it can be seen that relate is an experiential marketing component that has a strong influence on increasing the recamping intention. Relate marketing in this study is concerned with increasing tourists' understanding of back to nature tourism and increasing intimacy with relatives who are invited.

## **Conclusion**

Experiential marketing which consists of sense, feel, act, and relate has a significant effect on tourist satisfaction at Batur Campground, Bali. Experiential marketing which consists of feel, think, and relate has a significant effect on recamping intention to Batur Campground, Bali. Tourist satisfaction has a significant effect on the recamping intention to the Batur Campground, Bali. Experiential marketing which consists of sense, feel, and relate has a significant effect on recamping intention through mediation, namely tourist satisfaction.

There some suggestions from this research for the management: 1) pay attention to nature conservation around the camp area such as the layout and cleanliness of the area. 2) pay attention to the security of the camp area such as increasing the guard and responsiveness of the guards on duty. 3) pay attention to setting the conditions of the camp ground when tourists do camping activities so that tourists feel comfortable

without being disturbed by one group with another group. 4) pay attention to the satisfaction of tourists who camp, it can be in the form of paying attention to tourist complaints both directly and online reviews. Tourist satisfaction can be used as a reference for future improvements. Managers can provide clearer information about Batur Campground on social media. Suggestions for researchers furthermore, it is expected to be able to develop indicators from experiential marketing regarding camping tourism, so that it can broaden knowledge about camping tourism with better research results.

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# **SABA BUDAYA BADUY: CULTURAL RESILIENCE BASED ON NOMENCLATURE CHANGES TO REALIZE THE CULTURAL SUSTAINABLE TOURISM**

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## **Abstract**

The nomenclature of Cultural Tourism as the identity for visiting activities to the Baduy Tribes potentially threatens the resilience of the Baduy's culture. Responding it, the Custom Institution of Baduy changed the nomenclature of Cultural Tourism to Saba Budaya Baduy. Based on that phenomenon, this research aimed to explore the value and the specialty of Saba Budaya Baduy as the identity of Baduy Tribes, to analyze the potential of threats or the cultural resilience from the usage of Cultural Tourism and Saba Budaya Baduy nomenclatures, and to explore the values of Saba Budaya Baduy as the effort of cultural resilience to realize the Cultural Sustainable Tourism. The data collection was done online and the data analysis was done offline using Tourism-Anthropology and Social-Psychology perspective based phenomenological approach with Interpretative Phenomenological Analysis (IPA) technique (blended method). The first result of the research showed that Saba Budaya Baduy has the principle of making a good relationship which is based on Baduy Tribe's culture, represented the Baduy Tribe and the visiting activities to the Baduy Tribe better. The second, the psychological resilience in responding the threats is reflected on the Baduy Tribe's people which are obedient in maintaining and implementing the ancestral traditions. The third, Saba Budaya Baduy is oriented to the dimension of social, culture, cultural tourism economy, and environmental resilience. Therefore, Saba Budaya Baduy has a potential to realize the Cultural Sustainable Tourism which is oriented on the cultural resilience and sustainable tourism activities.

**Keywords:** Saba Budaya Baduy, Cultural Resilience, Cultural Sustainable Tourism.

## **Introduction**

### **Background**

The existence of culture has become an attraction for the tourism sector, which is one of the pillars of the driving force of the community's economy. On the other hand, culture as a tourist attraction does not always have a positive economic impact but instead has the potential to threaten cultural and environmental resilience. This reality also occurs in Indonesia, and one of which is the Baduy Tribe. The Baduy Indigenous Community lives in Kanekes Village, Lebak Regency, Banten Province based on customs and traditions that have been passed down from generation to generation. Furthermore, the value of friendship is the basis of the Baduy Tribe in interacting with fellow humans and the environment. This value at least reflected in the Seba Baduy tradition, traditional farming life, and the simple structure of the house without electricity (Budiaman *et al.*, 2018: 5-6). The life of the Baduy Indigenous Community, which is still closely related to customs, has become a cultural tourist attraction. Sunaryo (2013: 14)

defines cultural tourism as an activity to observe objects based on human creations, both in the form of cultural things and cultural values that have remained constant until now.

The presence of tourism slowly has a significant impact on the Baduy Tribe's life. The nomenclature of "cultural tourism" as an identity that is often stated in tour packages or directions for access to tourist destinations to Baduy is allegedly threatening cultural resilience. Cultural tourism, based on the understanding of Sunaryo (2013: 14), seems to positioned the Baduy as a mere object that is interesting to visit and watch. This understanding accompanied by the issue of environmental pollution to the incompatibility of tourist behavior with the customary rules that apply to the Baduy Tribe. The study of Kartika and Edison (2019: 59-60) also confirms that based on the principle, the Baduy Dalam and Baduy Luar uphold customs, customary law, natural preservation, and the concept of sustainable life. However, the findings indicate a shift in behavior patterns in the Baduy Luar indigenous people who have started using smart phone and batteries for energy needs. This shift in behavior is also caused by the high intensity of interaction between the Baduy Indigenous Community and tourists whose behavior patterns do not match with the Baduy culture (Firdaus *et al.*, 2020: 13).

The reality of a shift in behavior patterns accompanied by findings of environmental pollution in the Baduy Tribe due to tourism, strengthening the indication that tourism and Baduy culture are not yet harmonious so it has the potential for threatening cultural resilience. Utami and Helmi (2017: 56) explain that resilience is the human ability to overcome difficulties in facing life's challenges. Based on the essence of resilience, challenges to the order of people's lives also threaten the existence of stable cultural values. Furthermore, to respond to various threats to cultural resilience, the Baduy Customary Institution seeks to change the nomenclature of Cultural Tourism into Saba Budaya Baduy through Kanekes Village Regulation (Perdes) Number 1 of 2007 concerning Saba Budaya and Protection the Indigenous Peoples of Tatar Kanekes (Baduy). On the other hand, the positive impact of tourism on the community's economy still needs to be heeded by aligning the interests of local culture and tourism. Based on the findings of the literature, the Baduy tribe still has tourism potential in terms of its noble nature and culture. However, foreign cultural influences are increasingly threatening and contradicting the culture of the Baduy Indigenous Community.

The priority of research is to present a novelty in analyzing the value of Saba Budaya Baduy as an identity nomenclature to realize cultural resilience in harmony with tourism. Then, this research focuses on the study of cultural resiliency based on the nomenclature changes from Cultural Tourism to Saba Budaya Baduy, while other studies have not covered this. Research based on the perspective of Tourism Anthropology and Social Psychology is considered appropriate to reveal the cultural and tourism conditions of the Baduy Tribe. In the end, scientific studies and policy proposals resulting from this research are expected to be a reference to strengthen the cultural resilience of the Baduy without eliminating tourism based on the principles of Cultural Sustainable Tourism.

### **Research Objectives**

This research generally aims to explore the values and characteristics of the Saba Budaya Baduy as the identity of the Baduy Tribe so that its existence needs to be maintained. Then, the specific purpose of this research is to analyze the potential of Baduy's Cultural Tourism and Saba Budaya Baduy nomenclature in causing the threat or resilience of Baduy's culture according to the perspective of Social Psychology. Furthermore, this research also explores the value of Saba Budaya Baduy as an effort to create cultural resilience to realize Cultural Sustainable Tourism.

## Literature Review

### Saba Budaya Baduy

Kanekes Village is the residence of the Baduy Tribe has long been a popular visiting destination in Indonesia. So far, visiting Baduy has been identified with activities and the tourism term. However, the Baduy Customary Institution prefers to use the nomenclature of Saba Budaya Baduy to refer to community visits from outside Baduy. This nomenclature is confirmed through Kanekes Village Regulation Number 1 of 2007 concerning Saba Budaya and Protection of the Tatar Kanekes Indigenous Peoples (Baduy). The tourism sector in the Baduy Tribe has become the focus of studies in various studies, including reviewing the impact of tourism on the environment and culture of the Baduy Tribe. Firdaus, Budiawan, and Herminasari (2020) revealed that tourism could change the socio-cultural order of the Baduy Tribe. The presence of tourists has the potential to transmit more modern habits and mindsets to the Baduy Indigenous Community, thereby threatening cultural resilience. Therefore, efforts are needed to maintain the resiliency of Baduy's culture based on policies that prioritize traditional interests, and one of which is through the Saba Budaya Baduy.

### Cultural Resilience

Communities form resilience from strengths and weaknesses in facing problems for sustainability (Nashori and Saputro, 2021: 16). Rugebregt, Prapunoto, and Kristijanto (2020: 89) explain that resilience in the cultural context is reflected in the desire to maintain traditions and cultural values as a manifestation of respect for ancestors. On the other hand, the community's courage in maintaining cultural resilience is one of the psychological factors that can be studied from the Social Psychology perspective. Mustafa (2011: 144) defines the perspective of Social Psychology as an effort to understand, explain, and predict the thoughts, feelings, and actions of individuals who are influenced by other people. Furthermore, this happens to the Baduy Indigenous Community who are known to be able to maintain their cultural color amid the influence of modern culture. Therefore, cultural resilience is needed to maintain traditions and cultural values. Research on cultural resilience has been carried out on Alaskan Native Community who experience different challenges of social change between generations. An in-depth qualitative study of twenty Alaskan native youths demonstrated a flexible pattern of resilience based on culture. Society has a concept of the importance of caring for and taking care of others and providing guidance for the younger generation (Wexler *et al.*, 2014: 708). This concept is in line with the Baduy Tribe who chooses to maintain its culture amidst the dynamics of tourism.

### Cultural Sustainable Tourism

Cultural Sustainable Tourism is oriented towards realizing cultural harmony and sustainable tourism. Sustainable tourism is a tourism concept that pays attention to aspects of socio-cultural and environmental sustainability while maximizing economic benefits for local communities (Moswete and Thapa, 2015: 3). The concept of Sustainable Tourism is closely related to the concept of Cultural Sustainability. Cultural Sustainability supports sustainable development by aligning cultural values so that they do not pose a risk to the natural order. Furthermore, Cultural Sustainability is divided into four dimensions, namely conservative, neoliberalist, communitarian, and environmental (Finlayson, 2015: 145; Handayani *et al.*, 2018: 78). The existence of tourism and local communities cannot be separated, reflected in the Baduy. The culture of the Baduy Tribe needs to be maintained during the times without having to eliminate tourism activities to realize Cultural Sustainable Tourism. Cultural Sustainable

Tourism is a sustainable cultural tourism activity that maintains natural, cultural, and historical values to ensure future generations can benefit based on the usability principle (Yeniasir and Gokbulut, 2018: 1). Research on aspects and indicators of tourism and cultural sustainability has been conducted by Durovic and Lovrentje (2014: 186), in this case, it was found that there are three aspects, namely, the social, economic, and cultural dimensions of tourism, and environmental resilience, each of which has indicators of success.

## **Methodology**

The research subjects were obtained through a purposive sampling method with specific criteria according to the research objectives, namely the formulator of the term Saba Budaya Baduy and the parties involved in tourism and research activities in the Baduy Tribe. As a result, there were seven informants, including three key informants from the Baduy Luar, one representative from the Baduy Tribe Institution, one informant from the Banten Province Tourism Office, one activist from the Baduy customs observer, and one expert lecturer informant who focused on the Baduy Indigenous Community. Then, the research location is in Kanekes Village, Lebak Regency, Banten Province, especially in the Baduy Luar area. This area was chosen because most of the Baduy Luar community can use technology as a communication tool so that it can support this research activity. The research period lasted for three months from June to September 2021, with data collection from June 7 to July 31, 2021. Research data collection uses online methods. Primary data was obtained through structured in-depth interviews with informants via telephone and/or zoom cloud meetings. Secondary data were obtained from scientific journals, scientific articles, popular articles, and previous research.

Data analysis was carried out in a descriptive-analytical manner based on a phenomenological approach supported by the perspectives of Tourism Anthropology and Social Psychology. Tourism Anthropology Perspective is involved in analyzing the values and characteristics of Saba Budaya Baduy and its potential to realize Cultural Sustainable Tourism. Then, the Social Psychology perspective using the National Resilience Assessment Scale (NRAS) analyzes the potential for nomenclature changes to Baduy's culture. Furthermore, the theory of Cultural Sustainable Tourism is used as a reference for data analysis. This research also used the Interpretative Phenomenological Analysis (IPA) technique which goes through four stages, namely data reduction, presentation of categorized data, data interpretation, and concluding (Bayir and Lomas, 2016).

## **Results and Discussion**

### **Analysis of the Values and Characteristics of Saba Budaya Baduy**

The head of Kanekes village or traditionally referred to as *Jaro Pamarentah* stated that visits from outside communities to the Baduy area have occurred since the 1980s. According to the Baduy Indigenous Community, nothing is interesting in their area, such as coastal areas with sea views. The customs that are still maintained by the Baduy Tribe for generations are the main attraction for visitors. Arcana and Wiweka (2016) classify the types of tourism in Baduy into two objects, namely natural and socio-cultural. Natural tourist attractions include forests with varieties of flora and fauna, natural lakes, and bridges formed from the propagation of tree roots. Furthermore, socio-cultural tourism objects are associated with the traditional architecture of Baduy houses, traditions, and religious rites.

Natural beauty and socio-cultural nobility make the Baduy Tribe region a cultural tourism destination in Lebak Regency. However, since 2007 the term ‘Cultural Tourism’ to refer to the activity of visiting people from outside the Baduy to the Baduy Tribe area has been changed to ‘Saba Budaya Baduy’. The decision to use the new nomenclature was ratified in Kanekes Village Regulation (Perdes) Number 1 of 2007 concerning Saba Budaya and Protection of the Indigenous Peoples of Tatar Kanekes (Baduy). Based on information from informants from elements of the Baduy Customary Institution, the word ‘tourism’ is classified as a foreign language from outside Baduy and is free, even though the Baduy have customary rules that must be obeyed. It is different from the word Saba— meaning ‘friendship’— derived from the language used by the Baduy Indigenous Community in their daily communication, namely Sundanese. Then, the word “Baduy Culture” indicates that the basis in Saba to the Baduy Indigenous Community is its culture and customs.

The difference between Saba Budaya Baduy and Cultural Tourism lies in the definition of community visits from outside Baduy. In the concept of Cultural Tourism, visitors tend to be located as tourists who come to observe and enjoy cultural-based tourism objects (Sunaryo, 2013). As a result, the Baduy Indigenous Community has the potential to only become a tourist attraction as well as a tourist site manager whose job is to provide services to visitors. However, in the concept of Saba Budaya Baduy, visitors must make adjustments to the culture of the Baduy Indigenous Community. Visitors are positioned as guests who aim to stay in touch or establish brotherhood with the Baduy Indigenous Community. Arriving at Baduy, visitors are obliged to respect the host, obey traditional rules, and maintain traditions. The Baduy Indigenous Community as hosts has the responsibility to provide advice or reprimand to visitors who act in violation of customary rules. This action can prevent the Baduy Tribe from potential cultural exploitation by parties from outside the Baduy who seem to position the Baduy Tribe as a mere spectacle object. This condition was stated by an informant from the Baduy Luar community during an interview.

*“It has happened several times, if in Baduy we really **host it like a spectacle like that**, guests come and we sometimes are ignored.”*

The implementation of the Saba Budaya Baduy contains the values of social life such as kinship, politeness, and order. Family values are manifested in the friendly attitude of the Baduy Indigenous Community to welcome visitors and receive them well like family members returning home. The results of interviews with key informants show that the Baduy Indigenous Community likes to be friendly with visitors. Furthermore, the value of politeness is reflected in the reciprocal attitude of visitors who must respect the culture and indigenous peoples. One example is that visitors behave and speak well. The value of order requires visitors to behave according to the culture and customary rules of the Baduy tribe to maintain community peace and environmental sustainability. The Kanekes Village Head in the interview also emphasized that there are customary rules that must be obeyed to avoid bad things.

*“**You can't use soap on the river, you can't scream, you can't take pictures.** That's what Baduy people must know, if they meet visitors, they must be informed. If visitors are not informed, it will be the Baduy who are in danger. **But if you have been informed but still don't follow the rules, the visitors will be in danger.**”*

Saba Budaya Baduy plays an important role in efforts to maintain culture without eliminating tourism. The values contained in the Saba Budaya Baduy need to be implemented by all elements of society, from indigenous peoples and visitors. The changes in society can occur and cannot be avoided, but that does not mean that change causes society to abandon noble values. People have the right to

choose and determine the values that will be left behind, maintained, and used. The life of the Indigenous Baduy community also experienced the same thing, both the Baduy Dalam and Baduy Luar people are willing to accept visitors from outside Baduy with certain conditions. The main requirement is that visitors must still obey the customary rules in Baduy to maintain the cultural order that is firmly held by the Baduy Indigenous Community. Thus, it is concluded that the Saba Budaya Baduy can accurately represent the life of the Baduy Tribe.

### **Cultural Threats or Resilience: Using the Nomenclature of ‘Cultural Tourism’ and ‘Saba Budaya Baduy’ Nomenclatures**

The value of the Saba Budaya Baduy reflects the identity of the Baduy Indigenous Community so that it is expected to strengthen cultural resilience. Therefore, further studies regarding the impact of using the nomenclature of Saba Budaya Baduy need to be carried out, one of which is using cultural identification based on a Social Psychology perspective. Cultural identification is a process and dynamics that is influenced by various factors, namely environmental, psychological, and social. In psychology, one form of implementation of cultural identification is through the application of resilience to indigenous peoples as the ability to stay together and move in a better life (Nashori and Saputro, 2021). To analyze the resilience of community culture, the *National Resilience Assessment Scale* (NRAS) method was used (Kimhi *et al.*, in Nashori and Saputro, 2021). The NRAS method has four aspects as its forming factors, namely identification with the government (*identifying with the state*), solidarity and social justice (*solidarity and social justice*), trust in the national government (*trust in national institutions*), and trust in public justice (*trust in public justice*).

In the first aspect, identification with the government includes belief in the ability of leaders and love for the community that can trigger optimism for progress. In this aspect, there are two reference indicators, namely the Baduy Indigenous Community believe in the Baduy Customary Institution and the Baduy Indigenous Community have a love for their culture. The formation of these indicators is supported by the statement of Ngamanken (2013), that all elements of the Baduy Indigenous Community obey the customs adopted. This is stated in *Pikukuh* which also becomes a guideline for the behavior of the Baduy Indigenous Community to maintain cultural values in civilization progress (Suparmini *et al.*, 2013). On the other hand, the reference to the Saba Budaya Baduy nomenclature in place of the term Cultural Tourism has been agreed upon by the Baduy Customary Institution and is respected by all Baduy Indigenous Community. There is also a threat of punishment for anyone who violates the provisions that have been set, starting from being reprimanded, advised, to being expelled from the Baduy area (Fathurokhman, 2010).

Based on some of the descriptions above, this reality is also directly proportional to the second aspect, namely solidarity and social justice. The behavior of the Baduy Indigenous Community who obey their ancestral traditions can become a solid foundation for cultural resilience to limit various threats from outside cultural influences. This is also supported by Rutter's statement in Fletcher and Sarkar (2013) that psychological resilience contributes positively to individual differences in society in response to difficulties and threats. This statement also fosters a sense of caring and need for each other in a community. As is the case with the Baduy Indigenous Community who work hand in hand in maintaining the harmonization and stability of customs. Based on interviews, the Baduy Indigenous Community believes in one ideology, namely “humans born into this world are given the mandate to protect nature by their ancestors, namely Batara Tunggal (God Almighty) and Batara Cikal (the first person born into the world).” This is also supported by statements from informants from the Banten Province Tourism Office.

*“The pattern of the Baduy Dalam community is relatively more closed because their task **other than protecting nature is to meditate in Mandala/Central Bhuana**. Then the task of the Baduy Luar is to **take care of people who are imprisoned and meet the needs of those who are imprisoned**.”*

On the other hand, tourism has a positive impact on the Baduy Indigenous Community from an economic point of view through the sale of local products as souvenirs, but in fact, it also harms the environment and socio-culture. The rise of tourist visits has caused the Baduy people to worry about environmental and cultural sustainability. This is supported by the statement of Iriani (2019), that the relationship between tourism and the environment is not always mutually beneficial. The influence of modern culture, which is identical to the use of telecommunications equipment, style of dress, and behavioral patterns of visitors also has the potential to trigger the degradation of community compliance with customs. This is evidenced by the public's desire to have objects that are commonly used by visitors but are prohibited by custom, for example, gadgets, plastic household furniture, and electronic objects. In addition, tourism activities in Baduy turned out to make indigenous peoples as if they were merely spectacles or objects, and not as subjects who played a central role in tourism activities. This was explicitly conveyed by informants from the Baduy Customary Institution and observers of Baduy customs regarding the negative impacts of tourism activities in Baduy. These findings reflect the perceived threat of the Baduy Indigenous Community from cultural tourism activities. Therefore, the nomenclature of the Saba Budaya Baduy is considered appropriate to represent the Baduy Tribe and the activities of visiting Baduy.

To implement the Saba Budaya Baduy, this concept has been agreed upon by the Baduy Customary Institution, activists who observe Baduy customs, and the Lebak Regency Tourism Office. Evidence of this agreement was realized by the issuance of Kanekes Village Regulation (Perdes) Number 1 of 2007 concerning Saba Budaya and Protection of the Indigenous Peoples of Tatar Kanekes (Baduy). The agreement becomes important that the third aspect of NRAS, trust in the national government has been fulfilled. Based on the third aspect, the Baduy Indigenous Community believes in the system regulated by the government to maintain the nobility of the culture. This aspect is related to one of Baduy's traditional duties, namely *Ngasuh Ratu Ngayat Mena*, which means recognizing the existence of a legitimate government. This is reflected in the *Seba* Baduy Ceremony which is a form of gratitude to establish a relationship with the Government of Lebak Regency and Banten Province. The *Seba* ceremony contains a variety of advice, advice, and mandates, among which a leader must be a role model, not arbitrary, and protect his people (Rusnandar, 2013). Thus, the Baduy Indigenous Community also needs legal protection and government recognition of their customs.

Furthermore, the fourth aspect of NRAS emphasizes belief in public justice. This aspect describes two indicators, namely the assessment of the Baduy Indigenous Community on the news in the media and the role of the media in reporting on the Baduy Indigenous Community. The existence of the media also has a strategic role in introducing to the public the simple way of life of the Baduy Indigenous Community by *Pikukuh* which is still firmly held until now. One of them is a news related to the hospitality of visitors who come to Baduy. The media also emphasized that the Baduy are not an isolated community, but they deliberately isolate themselves and have a concept of life that is one with nature. The political attitude of the community also determines the ability of an area to realize cultural resilience (Nashori and Saputro, 2021). However, it is undeniable that the Baduy Indigenous Community faces threats and changes. However, the Baduy Indigenous Community tries to adapt to some changes while remaining based on customs. As stated by informants from elements of the Baduy Customary Institution.

*“It is necessary to progress, it needs to develop but it must be adjusted to the customs, especially for the Baduy people. If visitors from anywhere are free, the important thing is to follow the rules. That's all I can say.”*

Furthermore, the explanation of the cultural resilience of the Baduy Indigenous Community which was examined through the NRAS method was strengthened by several findings in the study, which are shown in the following table.

Table 1. Analysis of the National Resilience Assessment Scale (NRAS) Method

Aspect	Indicator	Finding
Identification of the Government	The Baduy Indigenous Community believe in the Baduy Customary Institution.	The Baduy Customary Institution reflects a sincere devotion to the custodian (nature and ancestral culture). The Baduy Indigenous Community are naturally obedient and obedient to the decisions of the Baduy Customary Institution.
	The Baduy Indigenous Community have a love for their culture.	The Baduy Indigenous Community have a love for culture and are obedient to <i>Pikukuh</i> as a behavioral guide in order to maintain cultural values in the midst of civilization progress.
Solidarity and Social Justice	The Baduy Indigenous Community feel safe in the Baduy area.	The Baduy Indigenous Community are tasked with living a simple life based on honesty, as it is, not changing their behavior, and glorifying the universe in which they live in harmony.
	The Baduy Indigenous Community have a high sense of concern.	The principle of life that respects fellow human beings and glorifies the life of the universe and its contents is a form of concern for the Baduy Indigenous Community.
	The Baduy Indigenous Community show a mutual need for one another.	The Baduy tribe continues to carry out ancestral traditions based on kinship and work hand in hand with each other.
Trust in National Government	The Baduy Indigenous Community believe in the system set by the government regarding the community.	The government has a central role in facilitating and assisting the management of tourism activities with the orientation of traditional preservation.
Belief in Public Justice	The Baduy Indigenous Community 's assessment of	News about the Baduy Indigenous Community asking to be removed

the news in the media.	from Baduy tourist destinations in July 2020 was not confirmed by the Baduy Customary Institution through <i>Jaro Pamarentah</i> .
The role of the media in reporting on the Baduy Indigenous Community.	Reporting on Baduy's empirical conditions related to the uniqueness of culture, nature conservation and good handling of Covid-19 in Baduy has a strategic role to attract visit motivation so as to bring blessings to the Baduy Indigenous Community.

Based on the findings in Table 1., the change in nomenclature from Cultural Tourism to Saba Budaya Baduy is the right step to strengthen the resilience of Baduy culture. This is reflected in the results of the analysis using the NRAS method which shows the psychological resilience of the Baduy Indigenous Community in maintaining their culture. Then, Saba Budaya Baduy is suitable as a reference to optimize the positive impact of tourism activities. Thus, through the implementation of the Saba Budaya Baduy, we can maintain the nobility of Baduy culture in the midst of the intensity of tourist activities. This is in accordance with one of the life philosophies of the Baduy Tribe, namely that *lojor teu meunang is cut, short teu meunang is spliced* (length cannot be cut, short cannot be spliced). This philosophy means that the Baduy must live with honesty, simplicity, do not change behavior, do not destroy nature, and glorify life, both with humans and the whole universe. The nomenclature of Saba Budaya Baduy is expected to be a guide for the Baduy Indigenous Community while maintaining the culture in the midst of the presence of foreign cultures that enter. In the end, this has the potential to realize the harmony of Baduy culture and tourism through *Cultural Sustainable Tourism*.

Based on the findings in Table 1., the change in nomenclature from Cultural Tourism to Saba Budaya Baduy is the right step to strengthen the resilience of Baduy culture. This change is reflected in the results of the analysis using the NRAS method which shows the psychological resilience of the Baduy Indigenous Community in maintaining their culture. Then, Saba Budaya Baduy is suitable as a reference to optimize the positive impact of tourism activities. Thus, through the implementation of the Saba Budaya Baduy, we can maintain the nobility of Baduy culture in the intensity of tourist activities. This condition by one of the life philosophies of the Baduy Tribe, namely that "*lojor teu meunang dipotong, pendek teu meunang disambung*" meaning length cannot be cut, short cannot be spliced. This philosophy means that the Baduy must live with honesty, simplicity, do not change behavior, do not destroy nature, and glorify life, both with humans and the whole universe. The nomenclature of Saba Budaya Baduy is expected to be a guide for the Baduy Indigenous Community while maintaining the culture amid the presence of foreign cultures that enter. In the end, this has the potential to realize the harmony of Baduy culture and tourism through *Cultural Sustainable Tourism*.

### **Cultural Sustainable Tourism: Harmony of Tourism and Baduy's Culture**

The internalization of the Saba Budaya Baduy aims to strengthen cultural resilience without eliminating tourism activities. Family values in the nomenclature of Saba Budaya Baduy reflect the openness of the Baduy Indigenous Community to welcome outsiders with Baduy culture as the basis.

This value is in line with the concept of Cultural Sustainability which supports the alignment of sustainable development with cultural values and natural systems to sustain the lives of indigenous peoples (Finlayson, 2015; Handayani *et al.*, 2018). The harmony of the concept refers to the following four aspects. First, the conservative aspect is reflected in the heritage and strength of Baduy's culture based on a sense of belonging, shared identity, and mutual respect. Second, economic viability through local products typical of Baduy with a sustainable market share. Third, the communitarian aspect is seen in the context of planning and developing Tanah Ulayat Baduy related to ethnic issues. Then, the fourth is the environmental aspect as evidenced by the existence of *Pikukuh* which is the basis for ecological preservation efforts in Baduy. In principle, the Baduy tribe holds a mandate given the universe, simplicity, and tolerance to coexist in harmony (Septiana, 2018). This is also reinforced by statements from informants from the Baduy Luar community.

*“For the good of the future, Baduy may open Saba Budaya with a record that it **must be orderly, it must be in accordance with the culture that exists here.** It's better if you come here to **interact with the community, take care of the environment together.** Because Baduy people live here there is a reason, not our own will. We just can't do it arbitrarily because we remember that we have to maintain the trust of our ancestors.”*

The Baduy Tribe's efforts to maintain culture while still taking positive benefits from tourism activities based on the Saba Budaya Baduy are following the concept of Sustainable Tourism or sustainable tourism. Sustainable tourism is oriented towards realizing the harmony of the natural dimensions, socio-cultural sustainability while minimizing negative impacts and maximizing economic benefits for local communities (Moswete and Thapa, 2015). It is based on three main aspects. First, the sustainability aspect of the natural dimension is reflected in the behavior patterns of the Baduy Indigenous Community in protecting their nature. The life of the Baduy Indigenous Community who still carries out the ancestral customary order to avoid outside cultural influences by the second aspect, namely socio-cultural sustainability. Then, the third aspect is maximizing economic benefits by utilizing the existence of visiting activities to introduce and market local products typical of Baduy.

Saba Budaya Baduy which is rooted in the nobility of the culture of the indigenous Baduy community is related to the concept of Cultural Sustainability and Sustainable Tourism. These concepts are the potential indicator for the realization of Cultural Sustainable Tourism. There are three aspects of Cultural Sustainable Tourism which include socio-cultural dimensions, the economics of cultural tourism, and environmental resilience. These three aspects have twelve indicators as a benchmark for the internalization of Cultural Sustainable Tourism in each aspect (Durovic and Lovrentjev, 2014). Then, Yeniasir and Gökbulut (2018) define that Cultural Sustainable Tourism as a tourism activity that aims to preserve natural, cultural, and historical values to ensure that future generations can benefit from these values based on the principle of usefulness. Furthermore, research findings regarding the correlation of Saba Budaya Baduy with the concept of Cultural Sustainable Tourism are shown in the following table.

Table 2. Value of Saba Budaya Baduy based on Cultural Sustainable Tourism Indicators

<b>Aspect</b>	<b>Indicator</b>	<b>Finding</b>
Socio-Cultural Dimension	Protection of cultural heritage.	The value of Saba Budaya Baduy requires that every outsider who visits always respects the prevailing cultural traditions. The protection of indigenous peoples can be represented by the value of the Saba Budaya

		Baduy which is supported by Perdes No. 1 of 2007 concerning the Saba Budaya Baduy and the Protection the Indigenous Peoples of Tatar Kanekes (Baduy).
	Social carrying capacity.	The Baduy tribe has tolerance for their community and outsiders. The value of Saba Budaya Baduy reflects the daily life of indigenous peoples without any commodification (transformation of goods, services, ideas, and people as objects of trade) culture.
	Authentic presentation of cultural heritage.	Saba Budaya Baduy represents the authenticity of the traditions and culture of indigenous peoples.
	The level of satisfaction of the local community in general.	The local community is satisfied if the values of the Saba Budaya Baduy can be carried out optimally in accordance with the socio-cultural order of life.
Cultural Tourism Economy	Improvement of the local community's economy.	The Baduy Indigenous Community get economic benefits from the activities of the Saba Budaya Baduy.
	Human resource training.	Training on the manufacture and sale of local products as souvenirs from Saba Budaya Baduy activities.
	The volume of tourist demand.	The interest of tourists to visit and experience cultural experiences directly through the Saba Budaya Baduy. There is an interest from tourists to buy Baduy handicrafts and processed Baduy food products.
Environmental Resilience	Protection of natural ecosystems.	Saba Budaya Baduy is oriented towards maintaining the traditions of local communities and preserving natural ecosystems.
	Energy management.	The principle of local communities to maintain environmental resilience by not using electricity as the main energy source.
	Water management.	The Baduy tribe maintains the environment by not using soap, toothpaste, and other chemicals so as not to pollute the river.
	Pollution management.	There is a prohibition on road construction for motorized vehicles to support tourism activities in line with traditional traditions.

Environmental management.	The value of Saba Budaya Baduy is in line with the principle of indigenous peoples who do not make permanent buildings to maintain environmental sustainability.
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Based on the findings through the results of structured in-depth interviews in Table 2., the value of Saba Budaya Baduy represents the Baduy Indigenous Community who still maintains their culture amid tourism activities according to socio-cultural aspects. Viewed from the economic aspects of cultural tourism, the Baduy Indigenous Community optimizes their cultural attraction through handicrafts and processed products typical of Baduy which have economic value in the activities of the Saba Budaya Baduy. Then, the implementation of the values of Saba Budaya Baduy following the culture of the Baduy Tribe who always live side by side and protect nature represents the implementation of aspects of environmental resilience.

The concept of Saba Budaya Baduy which is in line with Cultural Sustainable Tourism is also in line with the Regulation of the Minister of Tourism Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations, especially Article 3. local communities, cultural preservation for the community, and visitors, as well as environmental conservation. As the concept of Saba Budaya Baduy, which is oriented towards realizing the resilience of Baduy culture without eliminating tourism. Then, visiting tourists play an important role in the implementation of the Saba Budaya Baduy. This concept has a universal value to maintain the preservation of culture and the environment amid tourism activities. Thus, Saba Budaya Baduy can also contribute as an inspiration for the management of sustainable cultural tourism destinations throughout Indonesia.

### **Conclusion**

Saba Budaya Baduy is an appropriate nomenclature to represent the cultural identity of the Baduy Indigenous Community rather than Cultural Tourism. The presence of tourists based on the principle of friendship in the values of the Saba Budaya Baduy—family, politeness, and order—reflects the harmony of the Baduy Indigenous Community with outsiders. This value is contrary to Cultural Tourism which places the Baduy Tribe as a mere spectacle object so that it can threaten cultural resilience. Changes in the use of the nomenclature of Cultural Tourism to Saba Budaya Baduy as one of the solutions in increasing the cultural resilience of the Baduy Indigenous Community. This is also supported by the resilience of social psychology in responding to threats which are reflected in the obedience of the Baduy Indigenous Community to maintain ancestral traditions. Moreover, Pikukuh Baduy is a moral and customary bond that strengthens the psychology of the Baduy Indigenous Community in cultural preservation.

Saba Budaya Baduy is accompanied by a determination to maintain culture while taking positive benefits from tourism activities as a reference for realizing cultural harmony and tourism. This harmony represents Cultural Sustainable Tourism which focuses on cultural resilience, nature preservation, and historical understanding to ensure sustainable benefits for the next generation. Internalization of the Saba Budaya Baduy is expected to bind visitors who stay in touch so that they refer to the Baduy cultural order. As a result, Saba Budaya Baduy has the potential to strengthen the resilience of Baduy culture while still taking positive benefits from sustainable tourism. On the other hand, this research is oriented to examine the responses and realities of the Baduy Indigenous Community regarding the implementation of the Baduy Saba nomenclature. Therefore, the response from the tourist side to the nomenclature

of Saba Budaya Baduy as a substitute for the term Cultural Tourism has the potential to be studied further.

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# REJUVENATING CULTURAL TOURISM THROUGH GASTRONOMIC CREATIVE TOURISM IN UBUD BALI

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## Abstract

The local food and cuisine strongly reflect local features. Through gastronomic tourism, local history and culture can be presented and evoke memorable tourism experiences. Gastronomic tourism provides the opportunity for tourists to learn about the various components of food or drink. As competition between tourism destinations increases, local culture becomes a source of new products and activities that are increasingly valuable to attract and entertain tourists. Gastronomy has become a new form of creative tourism to attract tourists to come to Ubud. Initially, Ubud has been famous for its arts and culture (a variety of art performances, temple festivals, and Balinese tradition). Today, the presence of various creative tourism of cooking classes and food festivals as forms of gastronomic tourism has created a new attraction in Ubud. This study aims to analyze the contribution of gastronomic tourism, as a form of creative tourism, in increasing Ubud's superiority as tourism destinations and strengthening cultural tourism. The research uses qualitative methods in which the data were gained through observation, interview, questionnaire, netnography, and document study. The mushrooming of cooking classes and the event of food festivals do not compete with the cultural attraction hence it adds to the cultural attraction because gastronomy emphasizes culture and history, through rituals or ceremonies and spices that are characteristic of local culture.

**Keywords:** Gastronomic tourism, local food, cultural tourism, rejuvenation of Ubud destination.

## Introduction

### Background

In the last two decades, gastronomic tourism has developed rapidly in Ubud. As a form of creative tourism, gastronomic tourism have added new dimension of attractiveness of Ubud's cultural tourism. The new branding of Ubud as culinary tourism and now gastronomic tourism enhances over the period (Pitanatri and Putra, 2017; Yanthy, et al., 2016). Ubud, which was originally a tourist destination famous for its arts and culture, has recently become a popular culinary or gastronomic destination. The presence of many packages of cooking classes in Ubud and food festivals allows Ubud to develop creative tourism, gastronomic tourism.

Gastronomic tourism, according to the United Nations World Tourism Organizations (UNWTO, 2021), is a type of tourism activity characterized by experiences from visitors related to local food and culinary products. Apart from authentic, traditional, and innovative culinary experiences, gastronomic tourism also involves activities such as visiting local producers, participating in food festivals, and attending cooking classes. Based on the 2014 UNWTO Global Report on Shopping Tourism, food is the third-largest expense during a tourist trip after accommodation and shopping. If it is compared to culinary tourism, gastronomy has a wider scope. Tourists who do culinary tourism visit an area just to find and enjoy local food. Meanwhile, tourists who do gastronomic tourism include aspects related to food

processing, starting from the selection of cooking ingredients, sources of food ingredients, the process of cooking and serving food (Putra et al 2018). The development of gastronomic tourism utilizes knowledge of history, culture, social, geography, culinology (kitchen art), and also taste.

Tourism and culture are linked together so closely and mutually supporting activities, that they are considered to be two-sided of a coin. The development of tourism often triggers criticism due to the commodification and commercialization of cultural arts. Art, culture, and attractions provide important motivation for travel, and travel itself also generates culture (Richards, 2018). The emergence of cultural commercialization that has sparked criticism is understandable because some arts and crafts are sometimes created en masse to meet the demands of tourists or profiteers. However, many phenomena show that tourism can help preserve and develop local culture. In Ubud, Bali, for example, the presence of tourism encourages local people in developing interesting Balinese cultural arts. The interaction between residents and tourists creates new needs, one of which is the need for cultural products such as cultural attractions.

The development of Gastronomic tourism in Ubud can improve the image of Ubud as a tourist destination and at the same time maintain the cultural value of local foods. Gastronomic tourism reflects the culture, heritage, traditions, and sense of community of various societies. It is a way of promoting understanding among different cultures and bringing people and traditions closer together.

## **Research Objectives**

This study analyzes the extent to which gastronomic tourism in Ubud is able to increase and add the dimension of attractiveness of Ubud tourist destination. It focuses on the role of cooking class and Ubud Food Festival in providing new tourist attraction and introducing new form of cultural tourism. In addition, it investigates the mushrooming of cooking class and the existence of the Ubud Food Festival in introducing Balinese cuisine through gastronomic tourism as a form of creative tourism. This research limits its scope to the role of gastronomic tourism in improving Ubud tourist destinations and strengthening Ubud cultural tourism. This research will focus on the study of cooking classes and food festivals in the tourist area of Ubud. It aims at contributing our understanding in recent development of Ubud tourism and praising the importance of creative tourism in rejuvenating a mature development of Ubud tourism destination.

## **Literature Review**

The development of Ubud tourism has been widely studied by experts, by providing studies from various aspects such as culinary tourism studies (Agustina, 2021; Istanto & Djamhur, 2021; Pitanatri, 2016; Putra, et al., 2018; Wiarti & Dianasari, 2021; Yanthy, 2018; Yanthy, 2021). Various other studies have also studied in general the role of culinary tourism as an attraction in a tourist attraction and the role of a food festival as a branding of a destination (Ab Karim & Chi, 2010; Insun & Charles, 2011). The studies that have been carried out provide new information about the development of tourism in Ubud.

The development of tourism in Ubud is very dynamic and has attracted the interest of several researchers to study Ubud tourism from various points of view such as; art, nature tourism, culture, culinary, homestay, and other tourist attractions. Today, studies related to culinary tourism have been carried out by various researchers. However, no one has specifically discussed gastronomic tourism except for the writings of Putra, et.al (2018) and the writings of Wiarti and Dianasari (2021). Gastronomic tourism as outlined in a book by Putra, et al. (2018) only reviews a little about gastronomic tourism and focuses more on the history of the development of gastronomic tourism. Likewise with the research conducted by Wiarti and Dianasari only reviewed the opportunities and challenges of Ubud as a gastronomic tourist destination.

Both of these studies have limitations in reviewing the contribution of gastronomic tourism to efforts to increase the attractiveness and strengthening of cultural tourism in Ubud in particular and Bali in general.

Various interesting aspects of tourism development have been reviewed in previous studies. The rapid development of tourism has contributed to the rapid development of creative tourism. Creations and innovations in the culinary field are increasingly strengthening Ubud gastronomic tourism (Istanto et al, 2021). There are still many interesting things that can be studied considering the rich culinary knowledge and practices that Ubud has. Research on gastronomy tourism that focuses on its contribution towards cultural tourism has not been conducted and remains unexplored. This research tries to fill that gap by utilizing relevant existing research materials.

## **Methodology**

The research approach with qualitative methods is used in this study to explore Ubud gastronomic tourism in the context of rejuvenating Ubud cultural tourism. In this study, data were collected through observation, interviews, literature review, and netnography. Observation was carried out at Paon Cooking Class in Ubud followed by interviewed with its manager, Puspawati. Information from organiser of Ubud food festival, Janet de Neefe, was taken from Youtube where she was interviewed by Biznet Studio Bali, CNN Indonesia and Gita Wirjawan Endgame Episode. Other material on tourists' perception on cooking class in Ubud and Ubud Food Festival were taken from user generating content website such as TripAdvisor and Google Review. The data collected was processed using qualitative data analysis. The data analysis technique uses data triangulation techniques to check and establish the validity of the data by analyzing it from various perspectives.

## **Results and Discussion**

Ubud tourism has made itself as one of Bali's favorite destinations. It has develop dynamically since the colonial era as cultural tourism destination to become a more fancy and cosmopolite marked by the presence of high class hotel, villa, and expensive fine dining (MacRae, 2015; 2016). While in the past arts and culture become the primary attractions, recently there are varieties form of creative tourism that attract tourist to come. Among those new attractions that contribute to the magnet of Ubud including Ubud writers and Readers Festival, Bali Spirit Festival, cooking class, and Ubud Food Festival. Interestingly, these all new events support the current brand of Ubud as a cultural tourism destination (Yanthy, 2018; Wiarti,2021; Pitanarti, 2016; Putra et al, 2018). Creativities appeared to be a key success of Ubud continue to become to most visited place in Bali that offer visitor with various tourist attractions, amenities, and adequate access.

As a tourist destination, Ubud has a variety of resources that have been developed into an activity or tourist attractions. The people of Ubud depend on the tourism sector, making art and culture their tourism icon. Creativity has become a strategy in encouraging the development of a destination to increase their attractiveness towards being creative and supporting the creative industry. Art and culture are two things that are integrated into the creative tourism development strategy. Local culture is a source of new products and activities that are increasingly valuable to attract and entertain tourists. Creative tourism has the potential to leverage local skills, expertise, and traditions. For example, through the development of creative tourism products, tourists can be provided with activities such as (1) Arts, (2) Crafts, (3) Gastronomy, (4) Health and healing, (5) Literature, (6) Spirituality, (7) Nature and (8) Sports (Richard, et.al, 2000). The forerunner of Ubud to become a creative tourism destination has occurred since the late 1920s, long before the term creative tourism was introduced starting in the 2000s. Today, gastronomic tourism is one of the attractions of cultural creative tourism owned by Ubud. The presence of gastronomic tourism is expected to support, strengthen and make Ubud a destination with diverse tourist attractions.

As a form of the development of creative tourism products, Ubud has formed events that highlight food and beverages. Held for the first time in 2015, Ubud Food Festival is an event held to understand the

concept of cross-culture culinary from various local cuisines in Indonesia, especially Bali. This event is an example of a creative tourism product that highlights the gastronomic field. The purpose of holding this event is to introduce the culinary heritage of the archipelago with various series of events such as cooking demonstrations, workshops, and masterclasses. Ubud Food Festival presents a variety of programs that are rich in history, authenticity, and taste in food. Culinary traditions are an inseparable part of Indonesia's cultural heritage. Through this event, Ubud is able to increase its tourist attraction as a center for cultural arts and gastronomic tourism on the island of Bali.

In various tourist trips, food adventures and experiences become an inseparable unit. In line with the purpose of the Ubud Food Festival, the presence of cooking classes in Ubud is also a form of creative tourism products. These tourism activities represent opportunities for tourists to engage in authentic and creative travel experiences. The emergence of food and gastronomy as a tourist attraction can create a hallmark of a destination. This is slowly starting to create the basis for a new type of gastronomic tourism experience (Richards, 2016).

Along with the times, tourists are increasingly aware of and interested in new forms of tourism. Thus, the emergence of new forms of tourism can be in line with the destination's efforts to meet new demands, such as the formation of creative tourism. Creative travelers don't just visit places. They learn skills, make handicrafts, participate in workshops and understand the values and culture of the local people. Ubud has its advantages with a variety of history, art, and culture that can encourage the development of creative tourism. Ubud's natural resources, human resources, and creativity have been able to encourage it as a creative tourist destination in Bali with various crafts, arts, culture, and events owned by Ubud.

### **Cooking class, a rising form of creative cultural tourism**

Cooking class has become one of the growing tourist activities in the world. It is offered to tourist in almost any destination as a way to tap double benefit, which are providing tourist with unforgettable experience and introduce local foods to outside visitors. Bali has also quickly adopted this fashionable tourism attraction of cooking class. Apart from cooking class package offer by many hotels in Nusa Dua, Sanur, and Kuta, there are also a lot of cooking class package tour offer in Ubud. Ever since, Ubud become one of the places in Bali where cooking class activities has been mushrooming.

Today, the existence of gastronomic tourism with various cooking classes and food festivals as the new attractions has strengthened Ubud's magnet for tourists to enjoy various tourist attractions and activities. Cooking class is a form of creative tourism because it emphasizes offering experiences to tourists or tourist experience in the field of cooking Balinese cuisine. Tourists have the opportunity to learn to cook and then enjoy the cooked food. Tourists visiting Ubud now have the opportunity to be able to taste, enjoy and also learn to process a variety of delicious local foods.

Various cooking class activities have become one of the gastronomic tourism products developed in Ubud and become activities that are of interest to tourists. On TripAdvisor, the cooking class is ranked in the Top 10 Things to Do in Ubud recommended by tourists. The presence of this cooking class not only shows a new trend for Ubud tourist destinations but is also a sign of the growth of a new tourism market resulting from the creativity of local entrepreneurs. According to listings on TripAdvisor, there are 42 cooking classes in Ubud until 2021. The development of tourism activities such as cooking classes illustrates any tourist activity where food is an important component of the overall tourism experience.

Paon Bali Cooking Class is one top cooking classes in Ubud with the most reviewed on Google and Tripadvisor. The class offers such an experience that allows tourists to feel the uniqueness of Balinese culture through its cuisine. Since 2009, Puspawati and her husband Wayan Subawa, have started a cooking class business at their home on Jalan Laplapan, East Ubud. The motivation for opening the Paon Bali Cooking Class comes from some complaints that Wayan Subawa received from tourists that the cuisine in hotels and restaurants is too standard and doesn't feel Balinese. In the early stage of the development of this cooking class, the business was viewed with skepticism by the surroundings. Cooking class was never considered a profitable business at first. In fact, in a short time, the business, which was named Paon Bali

Cooking Class, grew rapidly, attracting hundreds of tourists to come and learn to cook there. The approach is through experience elements that are presented in cooking class activities.

Food is a central aspect of gastronomic tourism which is influenced by culture and history, through rituals or ceremonies and spices that characterize a local cuisine. Based on the Triangle Concept of Indonesian Gastronomy UNWTO, culture influences food and shapes a story that has made history. Through storytelling, gastronomic tourism has kept history alive for centuries. Rituals and ceremonial processions involved in the cooking process and performed in gastronomic tourism activities can keep the food authentic and in accordance with traditional tastes. History is an ever-present influence on Indonesian gastronomy (UNWTO, n.d.) shaped by a mixture of cultures. These three points become the main platforms in the creation of strong narratives about food culture, with the main goal of achieving authenticity, locality, and novelty in the tourist experience.



Figure 1. Triangle Concept of Indonesian Gastronomy, UNWTO

In order to present the best experience in the cooking class and highlight the cultural aspects of each cuisine, Puspawati as the facilitator of Paon Bali Cooking Class learned about *Dharma Caruban* (text in the form of *Lontar* (Balinese Palm Leaf) about Balinese cuisine, obtained from generation to generation). Various other knowledge about traditional herbs, philosophy of rice field, and *Subak* was also integrated within the cooking class. Tourists who participated in this cooking class were taken to the traditional market to experience the bargaining process that people do in the market. Afterward, tourists were brought to a rice field to be introduced to rice field irrigation (*Subak*). Prior to the cooking class, tourists arriving at Paon Bali Cooking Class were given a welcome drink and explained the function of each *bale* (traditional Balinese house). The storytelling aspect presented through the cooking class becomes a medium to introduce the living of Balinese in the local village. This program created a memorable experience for the tourists to experience a true Balinese living. Puspawati during the interview mentioned that most tourist like to be invited to the market, they are interested in seeing the real life of the Balinese people,

The perseverance of Puspawati has made Paon Bali Cooking Class a popular business in Ubud, as one of a tour package which is in great demand by tourists. During the interview, Puspawati mentioned the main vision of this cooking class.

*“Visinya ingin mempekerjakan orang yang tidak punya kerjaan, mempekerjakan saudara-saudara di sini dan ingin memperkenalkan masakan Bali ke mancanegara”<sup>1</sup>*

<sup>1</sup> “My vision is to hire people who don't have a job, employ relatives here and want to introduce Balinese cuisine to foreign countries” (translated by author)

The success of the cooking class can be seen from some of the comments from participants. Based on the review by the participants, this cooking class offers a good mixture of culture and cooking. It appears that Balinese cuisine and its cooking experience can be a preference for tourists who wish to bring "Bali" back to their country. An unforgettable experience impresses customers generates positive feelings and forms a Memorable Tourism Experience (MTE) (Castellani et al, 2020). Tourists when visiting an attraction not only buy services, they buy experiences; they don't just buy quality service, they buy memories.

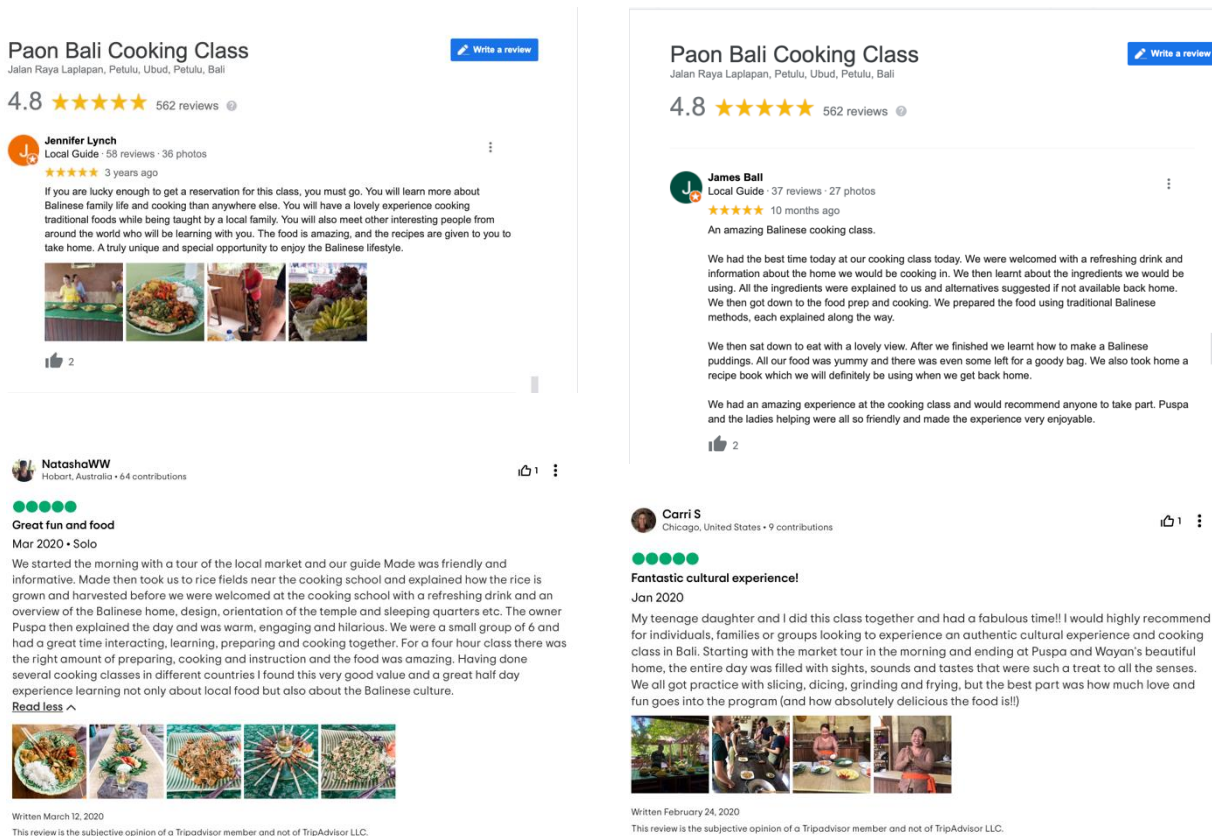


Figure 2. Paon Bali Cooking Class Review on TripAdvisor and Google Review

Offering good services and serve guests warmly is the key to the success of their cooking class business. Paon Bali Cooking Class receives media coverage and great review on TripAdvisor and Google Review that help the exposure of this creative tourism activity. The existence of this cooking class adds a new image of Ubud's cultural tourism which was previously only focuses on performing arts.

### Food festival takes on a whole new meaning of introducing local cuisine

The emergence of various festivals in Ubud is also part of creative tourism. Although there are various festivals in Ubud, the Food Festival or culinary festival is no less competitive and has been enjoyed by thousands of visitors from all over Indonesia and other countries. The presence of this festival gives the impression that Ubud always succeeds in offering new things and makes it sustainable in its tourism development efforts. At first glance, the new type of tourist attraction that appears in Ubud seems to rival the cultural tourism that has been the hallmark of Ubud from the start. In fact, if it is looked into it deeper,

the presence of various kinds of festivals and new attractions in Ubud is able to support the development of cultural tourism and also introduce Balinese cultural tourism to foreign tourists.

The role of food festivals contributes to building a destination's branding (Insun et al, 2011). Using local food as the main highlight on a festival helps to enhance the impact of the festivals for destination branding and also at the same time it improves the image of the local food. Introducing local cuisine through food festivals helps to expose local food to a wider audience. This is aligned with the goals brought by Ubud Food Festival which was first established in 2015 by Yayasan Mudra Swari. The success of the Ubud Writers and Readers Festival has triggered Janet De Neefe, to launch a similar festival concept but highlighting food. Janet De Neefe, the director and founder of Ubud Food Festival mentioned the vision and mission of Ubud Food Festival through an interview with Biznet Studio Bali on the episode of *What's on Eps 39 Seg 2 – Ubud Food Festival 2015*. She stated that:

“Ubud Food Festival is about Indonesian food at all levels. It’s about addressing the issue that everybody keeps mentioning on why is Indonesian food not known on the global literary food scene. We’ll also be looking at authentic traditional dishes, what it is, what makes their tradition, and how we need to maintain them. Also looking at other kinds of the adventurous way with the cuisine, how to take it to the next level. We’ll be looking at all those issues. I guess essentially is all about the identity of Indonesian food.” (Biznet Studio Bali, 2015, 3:10)

According to Janet, Indonesia is starting to embrace its cuisine and there’s a lot of national pride within the local cuisine. The main goals and outcomes which were expected out of this food festival were to address the issue of lack of exposure to Balinese cuisine particularly and Indonesian cuisine in general.

Every year, Ubud Food Festival successfully attracted more than 7,000 people visiting the event. Most of the people who came to the Ubud Food Festival, specifically go to Ubud to join the festival (Ubud Food Festival Report, 2016). Raising different theme for the event every year has given the festival some different ways, concept, and approach to present local cuisine through the festival. Even if the theme changes yearly, most of the activities and program concepts remain the same. Those who are visiting Ubud Food Festival are offered different types of food forums, discussing the aspect of Indonesian food, cooking demonstration, master class using local ingredients, book launches, night market and also screening Indonesian film about food. The visitors not only experience the atmosphere of the festival within the area where the event was held, but visitors also receive the chance to participate in a food tour to understand in more detail the local ingredients used in local cuisine. The Food Tours allows the participants to take in sights, smells, understand the local culture, and experience the incredibly diverse archipelago.

Bali in particular and Indonesia, in general, has to be able to claim their food more and to be able to tell the stories behind its' cuisine. Stories on local cuisine need to be echoed within the global society about the fact that Indonesia has amazing coffees, chocolate, Tempe, and other diverse ingredients (Gita Wirjawan, 2021, 1:03:38). Ubud Food Festivals aim to awaken people to the culture and history of Indonesian foods. The tourism industry is a leading agent for promoting Balinese gastronomy. At the same time, the benefit received through this festival is supporting Indonesia’s gastrodiplomacy efforts. In contrast to the mainstream of diplomacy, Bali provides a different model of diplomacy. These unique diplomacy efforts will not bring Balinese out to be consumed by global society, but instead, attract people to come to Bali and introduce them with Balinese culinary. As stated by Janet in Ubud Food Festival Report 2016, it is mentioned the importance of the festival as quoted below:

It's vitally important to us to create a festival that is multi-disciplinary, open, and cross-culture. We want audiences from home and abroad to walk away having made discoveries, learned new things, and experienced something they'll never forget.

In various tourist trips, food adventures and experiences become an inseparable unit. Through local food, tourists can enjoy the cultural image of other nations. The taste of local cuisine can be used as an effective medium of diplomacy. People who have been satisfied with a food will eventually share the

satisfaction with others. The word of mouth has spread into a network that builds a positive brand image for a destination.

### **Conclusion**

Tourists are increasingly aware of and interested in new forms of tourism. Nowadays, creative travelers don't just visit to look at a place. They learn skills by participating in workshops and understanding the values and culture of the local people. Thus, the emergence of new forms of tourism should be in line with the destination's efforts to meet new demands, such as the formation of creative tourism. Ubud has its advantages with a variety of history, art, and culture that become foundation to develop creative tourism. Ubud's natural resources, human resources, and creativity have been able to encourage it as a creative tourist destination in Bali with various crafts, arts, culture, and events owned by Ubud.

This research has reviewed in detail the raising of gastronomic tourism in Ubud. Gastronomy tourism activities represent opportunities for tourists to engage in authentic and creative travel experiences that highlight the cultural aspect of the destination through food. There are at least four contributions given by Paon Bali Cooking Class and Ubud Food Festival towards Ubud's tourism.

First, both of these gastronomy tourisms are a form of creative tourism that helps increase the attractiveness of Ubud and fulfills the expectations of tourists for vacations with the aim of getting experience. Secondly, it strengthens the image of Ubud cultural tourism because cooking and food are multidimensional elements of culture. Gastronomy tourism does not drown out cultural tourism but instead strengthens cultural tourism with a new dimension, namely culture through food and cooking practices.

Thirdly, gastronomic tourism plays an important role in introducing Balinese cuisine to domestic and international visitors. Gastronomy tourism is a form of gastrodiploamacy, namely cultural diplomacy through cooking. Lastly, preserving and popularizing Balinese cuisine can foster a sense of pride among the Balinese themselves in the rich culture that is the foundation of Balinese identity. The emergence of gastronomy tourism has strengthened the image of Ubud as a cultural tourism destination. Hence, both cultural and gastronomy tourism help Ubud to rejuvenate their attractiveness thus it continue to become the primary choice of Bali's tourism destination.

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# REVISITING VOCATIONAL HIGH SCHOOL STUDENTS' AWARENESS OF LOCAL CULTURAL TOURISM SITES : CASE OF BALI

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## Abstract

The renowned culture of Bali has been an outstanding asset for Tourism especially in the construction of Balinese identity as tourism destination. On the other hand, as an effort to make a more equally distributed tourism in every regency, local community involvement is needed. One of which is students of tourism vocational high school who are expected to be the future practitioner that will be responsible for Bali tourism condition. However, students' awareness about their respective cultural tourism site is still untraceable. Thus this research focuses on assessing students' level of awareness about local cultural tourism sites. To answer this question, a survey study was conducted to 310 students in 9 city and regencies in Bali. To gather the intended data, a questionnaire and semi-structured interview were employed to the students. There are several things noted from this research. First, although students may have known or heard as well as visited this specific cultural tourism sites, they have insufficient confidence in explaining this cultural tourism sites. Additionally, in most regencies/cities students are more aware of cultural tourism site outside their respective regencies/city. This study calls for the role of educational institution as well as government to help the students having proper knowledge on local cultural tourism site. Additionally, the active involvement of both sectors is needed to ease the accessibility of the information about local cultural tourism sites. Such undertakings should be encouraged to help local tourism sites to grow as well as to support sustainable tourism development.

**Keywords:** awareness, cultural tourism, local tourism site, tourism vocational high school.

## Introduction

The notion of teaching about culture in EFL has been studied by plethora of studies. While the prominence of teaching culture was widely agreed in many educational contexts, the implementation of it is still inadequately satisfying (Afshar and Yousefi, 2019; Munandar and Newton, 2021; Rasouli and Moradkhani, 2021; Vo, 2017). In Indonesia especially, Munandar and Newton (2021) notified that many teacher still pursues nativeness and ignore multiculturalities. Additionally their studies unveiled that the classroom activities designed in the classroom does not really stimulate students to do cultural discussion. While all of these studies have uncovered several issues regarding teaching about culture, yet there is small number of studies that explore the implementation of this matter in vocational school majoring in tourism studies. In fact, tourism and culture is closely related to each other.

On the other hand, as one of top tourism destination, some of experts have recognized Bali as one of cultural tourism destination (Adhika, et.al. 2020; Dunbar-Hall, 2001; Picard, 1996). However, promoting this cultural destination may have not been easy. Egberts (2014) argued that to deliver ideas and capture tourists' attention on specific cultural destination, marketer needs to engage the tourist with attractive narration and story-telling which enhance the charm of that specific cultural attention.

Meanwhile, talking about culture itself, Balinese culture is actually complex (Verheijen and Putra, 2020). Perhaps we should go back to the conception of culture. Culture lives in society which is special and distinctive from each society. Barth (1993) argued that it is really hard to logically bag all Balinese cultural identity into one complete and structured narration. All differences do not mean it challenges the notion of culture itself which is a result of society agreements. In fact, Bali consists of too many shared agreement and shared commitments in the society which make it hard to generalize this culture as an equally shared practice. From these difficulties, it can be possibly said that, the construction of culture in each area are different from each other due to the complexity of the culture as well as the perception, knowledge and professionalism of each narrator.

On the other hand, Verheijen and Putra (2020) added that culture in Bali has also been very dynamic due to the tourism industries. Many stories appear to complete the cultural attraction. These stories sometimes overlap and build what the tourist has experienced while visiting Bali. The question is whether or not these stories actually represent the Balinese cultural attraction rightly.

This phenomenon actually raises some concern regarding the authenticity of Bali. Picard (2008) believed that culture is something that should perishable and precious for each tourism destination since it serve as the local identity of Bali. However, due to the capitalization of culture as tourism attraction, it has been exploited and sometimes even manipulated in the tourism industry to fit the taste and needs of travellers, especially with the influx of foreign tourists coming to Bali, (Picard, 1996; Putra,et.al., 2020). This might be why the Balinese cultural tourism which emerged at first has slowly been rebranded into “*Ajeg Bali*” or Bali Erect to highlight Balinese people effort in maintaining their local culture as their identity. In the other hand, there is a worry that tourism could lead into massive visitation and could be potential threat to the culture due to overuse or commodification of culture as a product of consumer-oriented behavior (Cros and Mckercher, 2020).

On the other hand, all tourism destinations actually shared the same goal for their visitor, which is reaching their personal satisfaction. In the digitalized world, many tourists planned to visit one tourism site expecting something from the information they have done through media. This expectation owned by the tourists actually closely related to their anticipated consumerism while they are vacationing in the tourism site (Tapachai and Waryszak, 2000). Additionally, this satisfaction could be met if the positive perception constructed by the visitors is fulfilled with the experience that exceeds visitors’ expectation. This is usually based on facilities, cultural enrichment and host hospitality (Chheang, 2011). Thus, it should be predictable for all tourism practitioners to meet this expectation by delivering quality of service, amazing facilities and experience for the visitors (Vitterso, et.al., 2000).

Nowadays, tourist is not looking only for just observation, sight-seeing or taking pictures in tourism site, they also look for participatory experience. Poria, Butler and Airey (2003) narrated that tourists are looking for an experience in the tourism site they visit. They want to immerse themselves in the culture so that they can learn about it fully. Prince (2021) even believed that this culture could be meaningful by combination of material in the past and the present tourist experience. However, before reaching this satisfactory result, tourist needs to be enlightened about this tourism site which could make this experience provokes tourism emotion and attachment to the tourism site. This could only be done with the help from host who fully understand the culture and also have confidence to convey the information in the comprehensible target language.

With the case above, the quality of human resources should be one priority in community and tourism development especially regarding their skill and knowledge on the tourism destination itself (Aref, Redzuan and Emby, 2009). All prospective tourism practitioners should be equipped with not only skill to survive the tourism industries, but the knowledge about tourism site. This knowledge is not only about the brief information of this tourism site, but also emotion-provoking storytelling and

unique experience-rich activities for the tourist. By that way, it is believed that not only the tourism site will be more developed but also supporting the sustainable tourism.

In Indonesia, the education for tourism is usually done in vocational school which is coordinated by several ministries (Triyono and Moses, 2019). Ministry of Education, Culture, Research and Technology are in control of vocational education in both secondary education in form of vocational high school or and higher level of learning such as in universities, polytechnics and colleges. Meanwhile, Ministry of Manpower is responsible for training institution like *Balai Latihan Kerja* or *Lembaga Pelatihan Kerja*. Special for tourism area, the ministry of Tourism is also in control for some higher level education concentrating on tourism industries like tourism polytechnics or tourism colleges.

As one of educational institution responsible for producing prospective tourism workers, vocational high school should be paid some attention. Presidential Instruction Number 9 in 2016 which talk about vocational high school revitalization has mandated that to improve the competitiveness of Indonesia Human Resources, the education in vocational high school should be improved to help students in meeting the requirement of globalization. Thus, vocational high school education should be based on the needs of stakeholders or market.

However, there are several critics regarding the vocational education and training. The over focused of human development especially on the demanded skill from the market is not considered adequate anymore (Mcgrath and Powell, 2016). Viertel (2010) emphasized that nowadays, the combination of balanced economic, social, environmental and cultural consideration in the vocational education and training is still lacking. Additionally, the study by Donohoe (2011) highlights the important role of education and training in encouraging cultural knowledge for the prospective tourism practitioner. Further he believed that education should promote cultural heritage protection as priorities. This responsibility was crucial as a part of sustainable tourism. Thus, a reformation should be done to vocational education. It is not only about preparing students to have labor market skills but to approach a framework which also focuses on how their industries could survive for a long time and ensuring the sustainable future.

The aforementioned background shows that there is a gap that should be answered. Tourism in Bali offers so many advantageous benefits for the societies. Despite this opportunity, there are some challenges exposed in the current study. First of all, it is believed that culture has crucial role in shaping identity of Bali as Tourism Destination. Further, with tourist demand on experience nowadays, culture is not only serves as knowledge but practices that not only can attract the guest attention but rightfully reflect the spirit of Balinese culture. Secondly, it is also believed that tourism education and training institution has important role in shaping cultural awareness. However, the level of which education and training institution has taught the cultural awareness needs to be investigated.

This study will further investigate the attachment of students of tourism vocational school towards the local culture tourism site in Bali. Local in this study means the tourism site that is located in the same regency as the location where the students get their education. Furthermore, a comparison on students 'knowledge on local cultural site and other regency cultural site is also investigated. Hopefully, the clear pictures on students' level of awareness can be exposed.

### **Bali as Cultural Tourism**

The term of cultural tourism has been defined by several organization and experts to picture and explain this term. Cultural tourism involves people who move to other with cultural motives such as festival, cultural events, cultural site visit, monuments, museums, historic site, music or other performing arts (UNWTO,2006; Whyte, Hood and White,2012). Menon, et.al. (2021) even believes that cultural attraction is one of the biggest attraction for some travellers. Even when a traveller does not plan to visit solely on culture, it is still shown as a package or product. This shows that culture

always plays an important role in the tourism industry since every tourism destination compete to show their own identity which distinguish them from other tourism destination.

Bali also declared himself as cultural tourism destination. It has been doctrine during 1970s by conducting several surveys of seminars and surveys. This has been developed throughout the years which catapult Bali as top tourism destination. Picard (1995) identified that Balinese culture itself has several distinguishable components: (1) it roots from Hinduism teaching, (2) it inspires every living aspect of Balinese community including its institutions and (3) it is personified beautifully in form of art.

As a tourism destination, Bali has several tourism sites. The data of tourism sites based on the collected information in Government Tourism Office in Bali can be seen as follows.

Table 1. Number of Tourism Sites in Bali, (source Government Tourism Office of Bali,2021)

No	Regency	Type of Tourism Destination			Total
		Nature	Culture	Man Made	
1	Karangasem	60	14	3	77
2	Klungkung	33	12	2	47
3	Denpasar	24	23	6	53
4	Badung	29	8	2	39
5	Buleleng	46	31	9	86
6	Bangli	24	17	2	43
7	Tabanan	18	4	2	24
8	Jembrana	11	2	2	15
9	Gianyar	22	34	5	61
<b>Total</b>		267	145	33	445

### Research method

This study is a qualitative study which aimed to find out the level of attachment from students in vocational high school towards its cultural tourism site in each regency. Creswell (2016)) explain that quantitative research is a collection of data in the form of measurable scores in which later could be analyzed by using statistical survey. Additionally, this research uses a survey study. A survey study according to Creswell (2016) is a research design that attitudes, opinions, behaviors, or characteristics of the population based on the survey administered by the researcher.

To gather the intended data, a questionnaire and semi-structured interview were employed to the students. A questionnaire was given to find the level of cultural awareness. Meanwhile, the semi-structured interview was done in order to explore deeper insight on the phenomenon.

There are several consideration were taken in selecting the appropriate respondents. First of all, these respondents should be students of vocational high school concerning on tourism studies. Second, the respondents should be at least in the grade XI to assure that these students has enough experience in the vocational school learning setting. In the end, there are 310 students who are willing to fill the questionnaire given and the demography of the research respondents can be seen as follows.

Table 2 Demography of Samples

Regency / City	Samples	Male	Female
Denpasar	33	18	15
Tabanan	30	14	16
Karangasem	45	23	22
Bangli	32	12	20
Gianyar	32	15	17
Klungkung	36	17	19
Buleleng	37	17	20
Jembrana	33	16	17
Badung	32	18	15
<b>Total</b>	<b>310</b>	<b>150</b>	<b>160</b>

From the table, it can be observed that there are students who represent each regency. This was done because it is believed that while Balinese tourism holistically is well known all around the world for its culture, but how students are prepared in cultural aspect still needs to be questioned. It is assumed that different school has different strategies in preparing their students. Thus, the level of students' attachment on cultural identity in each regency still needs to be researched.

## Findings and Discussion

### Students' Awareness on Local Cultural Tourism Site

First of all, the students' level of attachment towards their local cultural tourism site is assessed. This attachment was measured through five indicators: whether or not students have heard about their cultural tourism site, their deep knowledge on local cultural tourism site, frequencies of visitation, their perception on importance of knowing local cultural tourism site and confidence in explaining this specific cultural site to other people or visitor.

First of all, whether or not students know or have heard the cultural tourism site in their respective was measured. Likert-scale which range from 1 to 5 was used to measure this. The average scores of all students in each regency then were calculated. Before going to the result, in this research, it is believed to be more ethical to change the regency name and put it in random manner. By that way, no harm or risk will result from this research. Finally, the result of this questionnaire was as follows.

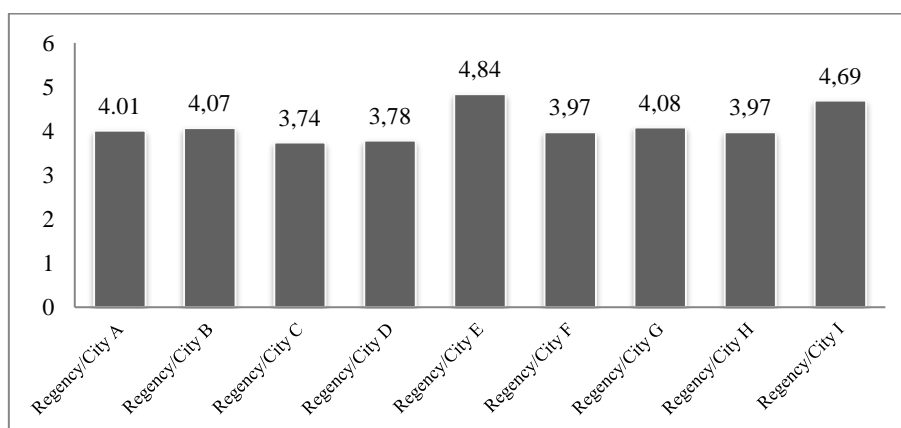


Figure 1. Students' Recognition on Local Cultural Tourism Site

From the data, it can be seen that students in different regencies has various mean score. It reflects on students' knowledge on their respective local cultural tourism site. These knowledge includes the general information about this local tourism site. From the figure, it is also can be seen that the average scores of all regencies are more than 3. Thus, generally, many students believe that they have heard or known plenty specific cultural tourism sites in their respective regency.

Secondly, students were asked whether or not they have visited this local cultural tourism site. The intended data was obtained through 5-likert scale questionnaire. In this questionnaire, 1 means never, 2 means seldom, 3 means average, 4 means often and 5 means really often. The result of this questionnaire can be seen as follows.

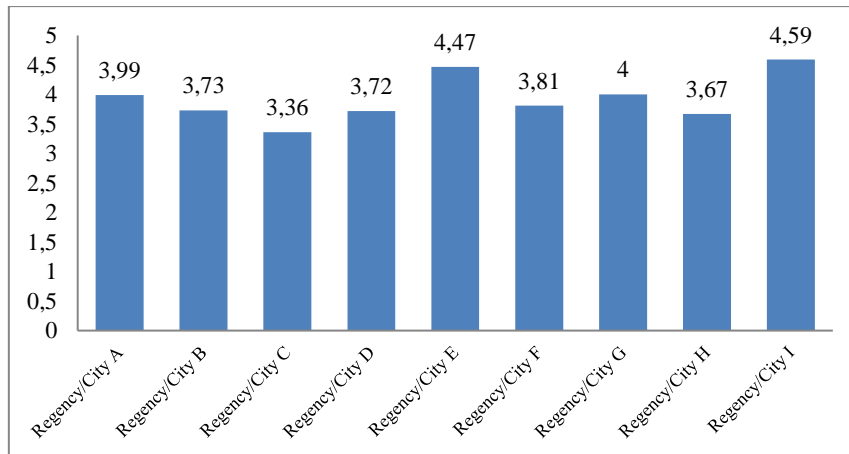


Figure 2. Students' Visitation Frequencies on Local Cultural Tourism Site

The data above show whether or not students have visited their own local cultural tourism site. It shows that mostly students have visited their respective local cultural tourism site. The lowest score was shown was 3.36 points and the highest score shown were 4.59 points. Although, the average score is really different from each regency, generally, the frequencies of students visiting their own local cultural sites are still above average.

The next data focused on students' confidence level if they are asked to explain this local cultural tourism site to the tourists. The data can be seen as follows.

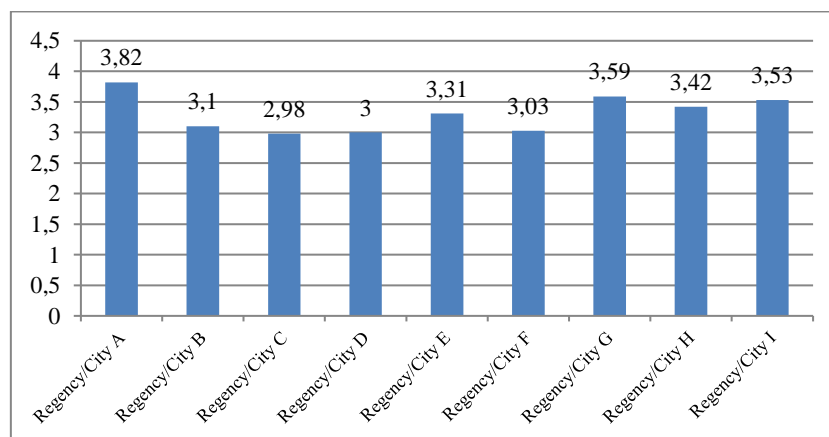


Figure 3. Students' Confidence in Explaining Local Cultural Tourism Site

From this data, we can still see that in some regencies some students have above average confidence in explaining the cultural tourism site. However, in some regencies, the confidence level is

about average and even below average. This reflects that although students know and have ever visited the cultural tourism site, they probably are not assured on how they explain this cultural term to the visitor.

A more unique insight can be seen if we compared the average score of all these three components combined. The data can be seen in the figure below

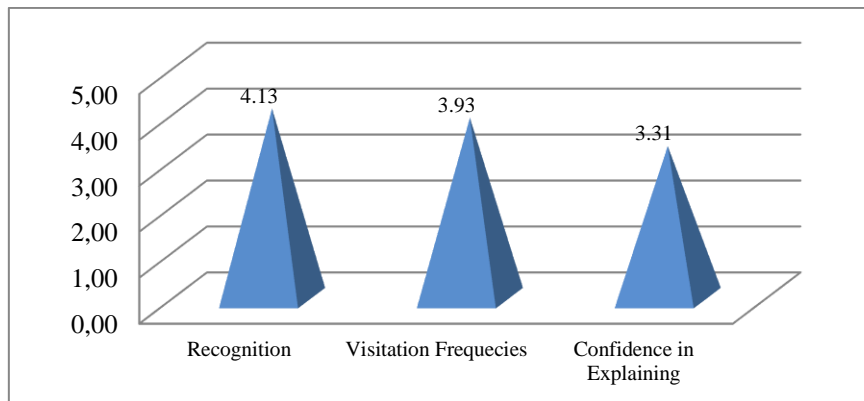


Figure 4. General Data of Students’ Recognition, Visitation Frequencies and Confidence in Explaining Local Cultural Tourism Sites

From the figure above, it can be seen that there is a decreasing outcome from one indicator to the other. The score of students’ knowledge shows the highest points which means that students are sure that they know or at least heard the cultural tourism site in their respective regency. Unfortunately, this does not translate to the students’ visitation frequencies whose average score is lower by 0.2 points. The decrease could be interpreted that students probably have less chance to visit this tourism attraction or they have less motivation to do so. Regrettably, this digression also happen when students are asked whether they are confident to explain their cultural tourism site. In average, the score of students’ confidence is the lowest from all the other three components. This symbolized that this cultural tourism is probably difficult to be explained by tourism vocational school students.

To understand this situation, a semi-structured interview was employed to the students. From the research, several reasons are reckoned to be the stimulations of this phenomenon. Firstly, students’ lack of knowledge is considered as one crucial factor that influences this phenomenon. Based on the interview, there are some phenomenon observed related with students’ knowledge. First, some students have less knowledge about their local cultural tourism site in their respective regency. Secondly, if they know about it, they do not know the proper explanation for cultural tourism site. Some excerpts of the interviewee below will draw clearer picture on this specific matter.

“To be honest, I am more familiar with other cultural tourism destination like Ubud. It has a lot of explanation in the internet and consequently it is easier for me to learn it.” (Excerpts from Respondent 3, translated by author)

“I often to go to some cultural tourism place, but I have never explored the story behind it.” (Excerpts from Respondent 1, translated by author)

“Learning about culture is important because I want to work in tourism. But, I have no idea which culture I should learn first.” (Excerpts from Respondent 3, translated by author)

The result of the interview above shows some personal barriers faced by students regarding awareness of cultural tourism destination. First, students may have heard about specific cultural tourism site, but, they do not have deeper insight on the stories of that cultural tourism site or cultural activities that could be done in that particular site. Although some of them have personally visited specific cultural tourism site, they travel not for educational purpose, but rather for personal reasons such as leisure, spiritual activities, curiosity or just a simple sight-seeing. After further investigation, students believe that they should understand deeply about local cultural tourism site. However, they have little direction on where and how to start. This could be the reason of students' unresponsiveness in explaining this cultural tourism site.

Furthermore, in education, students are not obligated to explain the local cultural tourism site. The excerpt below is a reflection on this phenomenon

“I was asked to describe place before back then when I was grade X. There I was asked to describe a tourism destination. I choose beach because it is easier for me to explain it”  
(Excerpts from Respondent 2, translated by author)

Based on the interview with the students, although they have already asked by the teacher to explain the tourism site, but they are having options and choices to select the tourism site to explain. With this, students have no sense of urgency to master and understand the local cultural tourism site. Additionally, as what have been stated above, cultural tourism vocabulary sometimes can be a challenge. Some students avoid this challenge due to the complexity of the culture and the language used to explain it.

The interview also shows that, students have different preferences on what they want to explain. Some of these students prefer to explain about natural tourism site rather than cultural tourism site as it is easier to explain. Language problem is considered as the reason for this phenomenon. Students think that natural tourism site has easier vocabularies. These vocabularies are frequently exposed to them since every natural tourism site usually share common vocabularies or similar condition. However for the cultural tourism site, every culture has unique characteristic, meaning and way of conduct which make it harder for students to explain. The response from one respondent could sum up this phenomenon.

“If I have to explain beach, they are similar everywhere. There are seawater, wave and sand. We just simply need to explain its characteristic like the color of the sand and sea or the situation in the beach. For culture, I do not think another culture share similar culture as ours. Therefore, I think we need to explain the distinctiveness of our culture in more detailed manner. It is definitely harder” (Excerpts from Respondent 2, translated by author)

This statement actually supports the narrative from Nault (2006) which emphasize the importance of embedding local content on the context of language teaching. Implementing the integration of cultural content into the language learning could be considered a positive progress for students especially tourism students whose prospective job frequently coincide with the local content.

### **Which Cultural Tourism Site? Local or Outside Regency**

Our next focus moves into students' orientation when they asked the Cultural Tourism Site they know the most. The answers gathered than were listed. After that, they were categorized into two parts: students who are able to answer the questions rightly and students who were unable to answer correctly. The answer from students who were able to give correct response was separated into two

parts: Local tourism site and outside of their respective regency. On the other hand, for students who were unable to answer, their answers are categorized into two: giving no response and irrelevant answer. These were done to trace the most familiar cultural tourism site for students in vocational school. The result for this questionnaire can be seen as follows

Table 3. Calculation of Students Answers regarding the Prominent Cultural Tourism Site

Regency / City	Total Respondents	Correct Answer				Incorrect Answer			
		Local	%	Outside	%	No answer	%	Irrelevant Answer	%
A	33	4	12.12%	24	72.73%	5	15.15%	3	9.09%
B	30	10	33.33%	14	46.67%	6	20.00%	2	6.67%
C	45	14	31.11%	24	46.67%	7	22.22%	4	8.89%
D	32	10	31.25%	15	37.50%	7	31.25%	4	12.50%
E	32	25	78.13%	4	12.50%	3	9.38%	1	3.13%
F	36	15	41.67%	17	47.22%	4	11.11%	3	8.33%
G	37	14	37.84%	17	45.95%	6	16.22%	3	8.11%
H	33	13	39.39%	19	57.58%	1	3.03%	0	0.00%
I	32	9	9.38%	20	81.25%	3	9.38%	0	0.00%
<b>Total</b>	310	114	36.77%	154	49.68%	22	7.10%	20	6.45%

The table above has given some insight on the phenomenon being discussed. First of all, we can see that students are mostly familiar with the cultural tourism site. The percentage of students who mentioned cultural tourism site are 86.45% which consists of 36.77% students mentioned local cultural tourism site and 49.68% students mentioned cultural tourism sites from other regencies in Bali. Unfortunately, there are still 13.55% students who were unable to give correct answer when they were asked about their cultural tourism sites. The data above actually supports our first finding which also state that students' knowledge on cultural tourism site is more than adequate. Although the percentage is not that big compared with students who answer correctly, a proper follow up should be encouraged.

The second phenomenon being observed is students are more familiar with cultural tourism site outside of their respective regency. In almost all regencies and city in Bali, except for one regency, vocational high school students were more familiar with cultural tourism site outside their respective regencies. Additionally, instead of highlighting their local tourism sites, some of the answers given mostly mentioned prominent cultural tourism site in Bali such as Ubud, Besakih temple, Penglipuran village etc.

Understanding the local cultural content is an effort to actually help the Balinese government in creating evenly distributed tourism destination. Sztanek (2019) stated that there is asymmetrical tourism visitation, mostly in the south like Kuta, Seminyak and Canggu. However, based on data from Tourism Government Organization, every Balinese regency and city has their own unique charm. Unfortunately, this site is probably underexposed and under promoted which cause the unsymmetrical tourism visit. Thus, this local content needs to be promoted by the tourism practitioners in their respective regency.

It is believed that students have insufficient amount of references about cultural tourism site in their respective regency. Firstly, students have limited awareness on their local cultural tourism site. This is because they have little exposure on this topic within educational institution. In educational setting, students were mostly taught on how to be professional workers. Professional worker in this setting for some teachers means that they have the right attitude and skill for the

competency they pursue in their respective vocational high school study. However, some other crucial content such as local cultural content sometimes become marginalized despite the fact that cultural tourism has been mandated in local regulation no 2 year 2012. Additionally, Moran (2001) have clearly believed that culture should be taught to make the learners able to acquire information (knowing about), develop students cultural behavior (knowing how), discover the rationale of culture (knowing why) and assessing students' personal response on their learning process about culture(knowing oneself). Seeing the little attention given to supposedly important content, a more balanced content by adding a more proactive cultural tourism content integration towards vocational high school lesson should be encouraged. Hopefully, it would help to promote the cultural heritage of Bali to the prospective tourism professional in order to save Balinese culture as the identity of Bali.

It is widely believed that education would be a key to help students understand to their local tourism site. This education should raise students' awareness of this local cultural tourism site since culture is a unique finite non-renewable resource in the tourism industry (Samukelisiwe, 2012). It means, there is a potential threat that this culture could go extinct. This could cost Bali one of its potential tourism attraction as well as losing identity. The education which should serve as the access of knowledge will be the necessary key to open the door of cultural tourism awareness. This awareness would help the practitioner not only in knowing deeply about that particular tourism site, but also helps in finding the best way to make this tourism sites sustained (Kisusi, 2014). Additionally, knowing the local cultural tourism sites will help the tourism practitioner in improving tourist satisfaction and building their positive impression on this cultural site.

### **Conclusions and Suggestions**

Awareness of local cultural tourism sites is one step to help each regency and city in Bali to build their tourism to be better. This is due to the Local Regulation of Balinese Government no 2 year 2012 about Balinese Tourism which clearly mandated that Bali will build their tourism destination based on culture. Additionally, culture is what makes Bali unique. The awareness of Balinese cultural tourism site is crucial to maintain this distinguished identity of Bali. Thus this research focused on finding out students of tourism vocational school level of attachment towards the local cultural tourism site in Bali. Additionally this research tries to compare students' awareness on local cultural site and other regency cultural site.

From this research, it is found that although students may have known or heard as well as visited this specific cultural tourism sites, they have insufficient confidence in explaining this cultural tourism sites. Additionally, in most regencies/cities students are more aware of cultural tourism site outside their respective regencies/city. These findings show that students are not really attached to the local cultural tourism sites.

After several investigation, it is believed that cooperation between educational sector and government should be encouraged especially in the teachings of local cultural tourism sites. Educational needs to emphasize their powerful platform to convey and deliver the materials regarding cultural tourism sites. The material should involve students not only knowing, but also experiencing this cultural tourism site as well as involving case study. This was done to accustom the students to deal with informing tourist about cultural tourism site as well as trains the students in making decision regarding this cultural tourism site.

Government also has their contribution in developing this cultural tourism site. Government should enforce the promotion of cultural tourism site not only to the foreign market but also local market. The information about this cultural tourism site should also be enacted actively through social media, brochure and other platform. Finally, government could make a law or regulation that provides a basis for community or tourism practitioner in developing cultural tourism sites.

Last, this research is actually still very limited both in the sample size as well as the variables being measured. Hopefully, this research could be used as references for other researcher to discover more realities on the related matter in order to encourage the spirit of sustainable tourism.

### Acknowledgment

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# THE EFFECT OF HEALTH PROTOCOL APPLICATION ON REPURCHASE INTENTION OF AIRLINE PASSENGERS

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## Abstract

Covid-19 pandemic bring great causes in the aviation industry as experience a rapid decline in passengers in 2020. Therefore, the government sets health Protocol that must be implemented by service providers. This research investigated the effect of health Protocol implementation toward passengers repurchase intention. Quantitative method with observation of Citilink's ground handling at Halim Perdana Kusuma airport was conducted. Using Non-Probability with purposive sampling, online questionnaires were distributed to 115 passengers and 100 respondents were valid (return rate of 87%). The finding revealed that application of health Protocol in Citilink was complied with the government regulation and treatment as one among three dimensions of Protocol was the most desirable, whereas exploratory intention as one among four dimensions of re-purchase intention was the most chosen reason. Hypothesis of the health Protocol application positively affected the re-purchase intention of airlines' passenger was proven as if the health protocol is not applied in Citilink, then the re-purchase intention will be low-spirited. The result t tests received constant results (a) of 2,311, health protocol values of 0.419 and t calculated values of 4,150 > 1,981 with significance values of 0.000 < 0.05. This research contributes to the building trust of an airlines by implementing health Protocol as there is still potential re-purchase intention of passengers. Furthermore, the study suggests simplifying the protocol application of e-HAC that is found complicated by passengers. Verbal and non-verbal notification regarding the protocol should be continuously and consistently announced to increase the re-purchase intention.

**Keywords:** Health Protocol, Repurchase Intention, Airline passengers

## Introduction

### Background

Most countries in the world are experiencing issues with Covid-19 and disrupted business operation in airlines industry as it was one of the first industries that was affected from the pandemic. Travel warnings are released and airline company declines as global aviation industry has experienced a 705-95% reduction in passenger demand whereas demand dan supply chain for travel market severe (Maneenop and Kotcharin, 2020; Dube, Nhamo and Chikodzi, 2021). Aviation company concur that increasing passengers' confidence in their personal safety is a huge challenger that must be overcome for commercial airlines can move on. Five predictors may influence a passenger's willingness to fly such as: personality predictor, demographic, emotional, health predictor and air travel predictor. Health issue is the most concerned item in air travel, thus, each country releases policies on mask wearing or disinfecting procedures of aircraft that could help work to alleviate fear and worry about resuming commercial flights, potentially increase willingness to fly, and assist the industry in providing clear messaging to passengers. Travelers perceived that in the near future purchasing airline tickets will be characterized by a high risk. (Lamb et al., 2020; Bulchand-Gidumal and Melián-González, 2021).

Citilink is one amongst those airlines in Indonesia who faced the crisis and airline must apply the health Protocol in the operation. Travelers' attitude about checks in and boarding procedure change as seen on table.

Table 1. Check in Process Before and During Pandemic

Before Pandemic		During Pandemic
Enter departure gate through Security Check Point 1	1	Validate health certificate and PCR negative result.
Check in and drop baggage in counter	2	Body temperature check before entering departure gate through Security Check Point 1
Through Security Check Point 2 proceed to boarding lounge.	3	Validation shown while check in and drop baggage in counter with social distancing
Wait in boarding lounge, take a seat in any seats	4	Through Security Check Point 2 proceed to boarding lounge.
Boarding	5	Wait in boarding lounge while fill in Electric Health Alert Card (E-HAC), sit in only marked seats
	6	Boarding with social distancing and seat number arrangement

Implementation of health protocol make departure process create hassle and take passengers' time and effort. Perceived risk affects tourists' perceived value, trust, and behavioral attitude when repurchasing during the pandemic. The repurchase intention is indirectly affected by the behavioral attitude and perceived value (Wang, Peng and Lin, 2021).

### Research Objectives

This study is aimed to explain the implementation of Citilink's health protocol and how the protocol affects the repurchase intention of passengers. The study begins with exploration of Citilink's health protocol in Halim Perdana Kusuma airport, then, it is followed by how its implementation influence the behavior intention of passenger during covid. A research model created to explore the affect of health protocol to passenger's repurchase intention through quantitative approaches. The conclusions summarize the impact of Protocol toward passenger's behavior intention perspective.

### Literature Review

#### Purchase Intention

The theory of planned behavior (TPB) is theoretical basis for essential behavior aspect to examine the repurchase intention. TPB explains how the behavior of individuals related to intention and the theory has been used in several field including in airline industry. This theory was build based on theory of reasoned action (TRA) by (Ajzen and Fishbein, 1977) and further attitude, subjective norms and perceive behavioral control become main talks to explain behavioral intention in the TPB. Repurchase intention, as part of the behavioral intention, can be defined as the willingness to purchase airline services again. Repurchase intention is influenced by intrinsic behavioral factors including perceived risk, perceived value, attitude and trust (Wang, Peng and Lin, 2021). Other study mentioned that repurchase intention emerged when experiences and emotion are formed and by added value to consumers (Soelasih and Sumani, 2020). When the customers have the expected experience and even exceed their expectation then the positive intention will occur. This positive attitude will be brought from the review of their experience with the service in positive message and their recommendation, sometimes to get the same experience again, customers are willing to pay more. (Ajzen, 1991). Repurchase intention comes from flow experience as it is defined as the tendency from customer to repeat buying on the same products or services (Kazancoglu and Demir, 2021). Repurchase intention can be determined through four dimensions (Prasetyo, Sopiah and Zen, 2020; Triana et al., 2020) that are:

1. Transactional intention is a person's tendency to purchase products/services.
2. Referential intention is a person's tendency to refer products or services that have been consumed to others.

3. Preferential intention is an interest that describes the behavior of a person who has a primary preference for the products or services.
4. Exploratory intention that describes the behavior of a person who is always looking for information related to the products or service that he/she is interested in and always being positive support to the product and services.

### Health Protocol

Health protocol is a guidance or procedure carried out to ensure individuals and communities remain healthy and protected from certain diseases including Covid-19. The purpose of implementing health Protocol is to improve Covid-19 prevention and control efforts for communities in public places and prevent the occurrence of new epicenters or clusters during pandemic. The main principles of health Protocol are the protection of individual health and the protection of public health. Referring to (Kemenkumham, 2010)(Kemenkes, 2020), health Protocol can be understood as a series of activities related to the rules in an event that include the arrangement of places and the course of activities in accordance with health rules, especially in the face of the Covid-19 pandemic to prevent the transmission of Covid-19, both for visitors and for hosts.

Prior to Covid-19 travelling by air has been more complicated and more expensive. Airport operator should more care with passenger handling particularly in applying the health protocol that will relate to financial strategy as for the airport they have high fixed and unavoidable cost (Serrano and Kazda, 2020). The safety and health of passengers become major issues. Commercial passenger got very limited information in their inflight (Shaban, Sotomayor-Castillo, Jakrot, et al., 2020; Shaban, Sotomayor-Castillo, Malik, et al., 2020) and there was a need to better understand commercial airline passengers’ concerns and perspectives on the safety of flying with respect to infectious diseases. Governments and public health regulations should be implemented to resume flying at commercially sustainable levels as well as an appropriate infection prevention and disease control measures that make it safe for passengers to fly. In Indonesia, the success of enforcement of health Protocol occurs with Protocol of testing, tracing, and treatment (3T). Testing means a health check through swab Antigen or PCR test. Tracing means tracking to everyone traveling by air using E-HAC (electronic health alert card), and the last, treatment means healing or curing needed by someone if he or she gets symptoms of Covid-19.

### Methodology

The study using quantitative method with observation of Citilink’s ground handling at Halim Perdanakusuma airport was conducted. The population are Citilink passengers in Halim Perdanakusuma International Airport. Using Non-Probability with purposive sampling, online questionnaires were distributed to 115 passengers and 100 respondents were valid (return rate of 87%). Health protocol was the independent variable with three dimensions: testing, tracing, and treatment while the repurchase intention as dependent variable comprised of four dimensions: Transactional intention, referential intention, preferential intention, and exploratory intention.

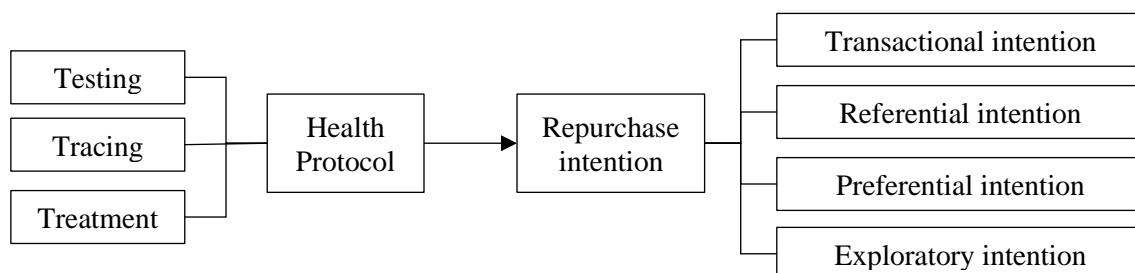


Figure 1. Thinking Framework

Each element was consisted of two indicators, so there were total of 14 statements in questionnaires with five Likert-scale (1-totally disagree to agree 5-totally). After data collection using

Google Form distributed to 100 respondents, data was analyzed using qualitative description with scoring and indexing methods. Score derived from sum of multiplication of number of choice and weight (1 to 5) and index set by calculating mean to categorize range of scale for interpretation as shown below

Table 2. Interpretation Interval

Scale	Meaning	Interpretation	
		Health Protocol	Repurchase Intention
1,00 – 1,80	Totally Disagree	Totally inappropriate	Very low
1,81 – 2,60	Disagree	Inappropriate	Low
2,61 – 3,40	Unknown	Fair	Moderate
3,41 – 4,20	Agree	Appropriate	High
4,21 – 5,00	Totally Agree	Totally appropriate	Very high

Furthermore, simple linier regression used to measure the impact of health protocol toward repurchase intention with equation of  $Y=a+bX$  (Y as health protocol, X as repurchase intention, a as Constanta, b as slope). Data calculated using MS Excel and hypothesis of 'Ha: there is a positive impact of health protocol application toward repurchase intention of Citilink airline passengers' was tested using T-test with decision making criteria that: Ho accepted if T count < T table of  $\alpha = 0,05$  and value of sig > 0,05 whilst Ha accepted if if T count > T table of  $\alpha = 0,05$  and value of sig > 0,05.

## Results and Discussion

Citilink has done implementation of health protocol using digital application as show below

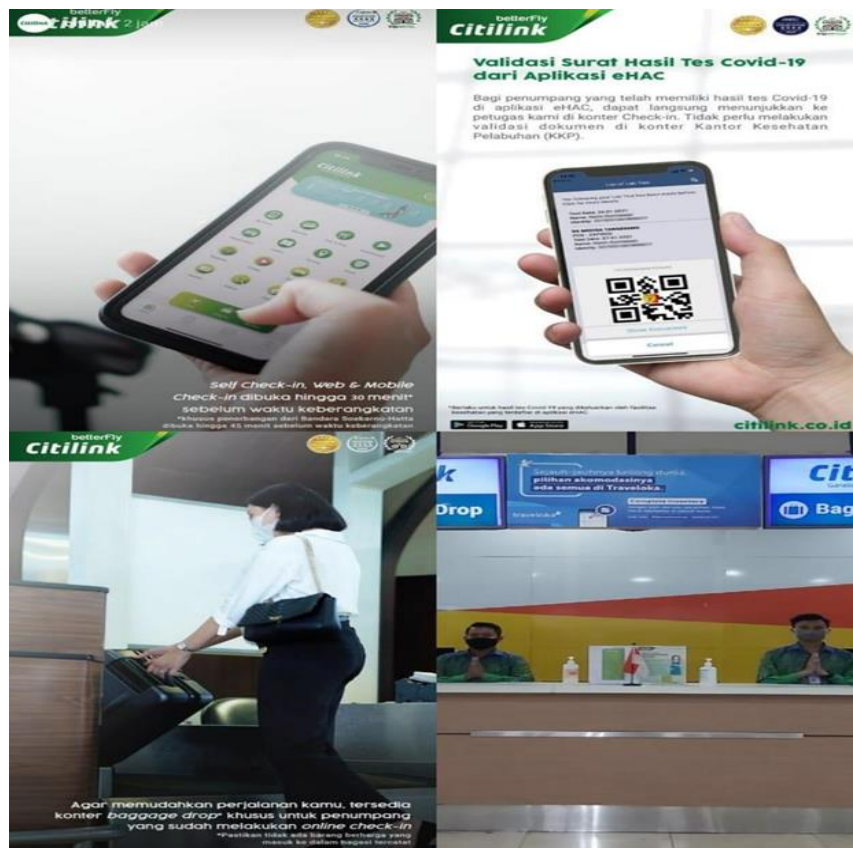


Figure 2. Departing procedures by Citilink

If passengers did check in by online using Betterfly Citilink application or through Citilink website, then, the passengers can pass the temperature check and security check point 1. They may proceed validate the negative certificate of the Covid-19 online through the E-HAC in Peduli Lindungi apps when do check in the baggage in the counter. After boarding pass received, then, passengers proceed to security check point 2 to go to boarding lounge. Passenger may only sit in any unmarked seats and social distancing applied. Getting into airplane, passenger can only sit in seat number arrangement as shown below. Once again, social distancing in cabin applied. Mask should be on all the time.

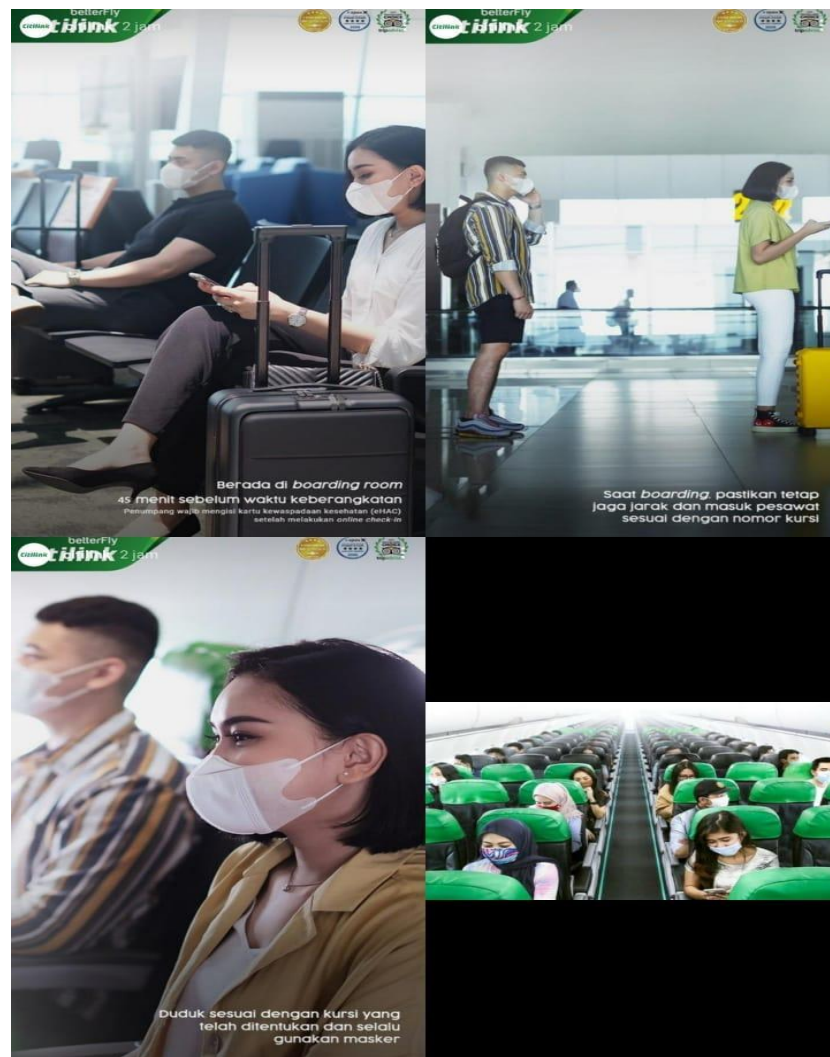


Figure 3. Social distancing and seating arrangement of Citilink counter and flight

The findings about health protocol (see table 3), respondents indicated that implementation done by Citilink has been totally appropriate to the regulation of 3 T (Testing, tracing, and treatment (3T). Based on recaps, the highest rank was treatment dimension with statement of “the nearest clinics are importantly needed to do antigen or PCR swab test before and after flying”. This refers to proper treatment before and after flying that made passenger feels comfortable.

The lowest rank is tracing dimension with statement of “Fill in Electric Health Alert Card (e-HAC) is needed to trace passenger’s location”. It seems that e-HAC made passenger hassle as the form in application has lots of columns should be filled in.

Table 3. Rank of Health Protocol Application Responds

No	Statements	Average	Answer	Interpretation
1	The nearest clinic is needed to antigen or PCR swab test before and after flying	4.64	Totally Agree	Totally appropriate
2	Letter of negative Covid-19 virus made me feel safe on board.	4.59	Totally Agree	Totally appropriate
3	Body check is needed when entering departure area.	4.21	Totally Agree	Totally appropriate
4	Medical assistance on-site is needed as first aid in emergency.	4.17	Agree	Appropriate
5	Validation of negative Covid-19 virus is a must.	4.08	Agree	Appropriate
6	Fill in Electric Health Alert Card (E-HAC) is needed to trace passenger's location.	4.00	Agree	Appropriate
	Mean	4.22	Totally Agree	Totally appropriate

Regarding the repurchase intention (see table 4), the result indicated that passengers had high repurchase intention to Citilink flight during pandemic. Based on recap, the highest rank was exploration intention with statement of "I was interested in using Citilink airline services after being informed that Citilink implemented social distancing on its aircraft". The passenger will always be looking for information related to Citilink service that they are interested in, thus, application of Betterfly Citilink should be updated and well-informed to potential passengers.

Whereas the lowest rank was referential intention with statement of "I feel safe because the facilities provided by Citilink airlines are always disinfected". In referential intention, passenger of Citilink has a tendency in referring their service experience to other and will recommend to potential passenger to has the same purchasing.

Table 4. Rank of Repurchase Intention Responds

No	Statement	Average	Jawaban	Interpretasi
1	I was interested in using Citilink airline services after being informed that Citilink implemented <i>social distancing</i> on its aircraft.	4.33	Totally Agree	Very High
2	I would recommend Citilink airlines to family and friends who will be traveling during the <i>pandemic</i>	4.29	Totally Agree	Very High
3	I was interested in the promotion offered by Citilink airlines during pandemic.	4.22	Totally Agree	Very High
4	I was interested in the prices Citilink airlines offered during the pandemic.	4.19	Agree	High
5	I chose Citilink airline for travel during pandemic.	4.10	Agree	High
6	I sought information on Citilink airline services during pandemic through social media.	3.97	Agree	High
7	I feel guaranteed by Citilink airline service during pandemic.	3.93	Agree	High
8	I feel safe because the facilities provided by Citilink airlines are always disinfected.	3.78	Agree	High
		4.10	Agree	High

Using simple linier regression method with SPSS (see table 5), the result indicated equation of  $Y = 2.311 + 0.419 X$  means that if health protocol is not applied (or zero), then repurchase intention is low as regression coefficient positive so there is positive impact of health protocol application toward repurchase intention.

Table 5. Result of Simple Linier Regression

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.311	.435		5.317	.000
	Health Protocol	.419	.101	.364	4.150	.000

a. Dependent Variable: Repurchase Intention

In decision making, the result T tests received constant results (a) of 2,311, health protocol values of 0.419 and t calculated values of 4,150 > 1,981 with significance values of 0.000 < 0.05, which means that Ho denied, and Ha accepted, thus, hypothesis of “There is a positive impact of health protocol application toward repurchase intention of Citilink airline passengers” is accepted. This strengthens the equation above.

### Conclusion and Recommendation

The pandemic brought significant changes in the behavior of passengers in the aviation market (Zhang *et al.*, 2021). During the pandemic, passengers who are still traveling must change their travel psychology and behavior. Given this understanding, the aviation industry had to adopt health and safety Protocol such as the disinfection of aircraft to destroy onboard vectors (Dube, Nhamo and Chikodzi, 2021). This study examines the health protocol application in Citilink and repurchase intention of passengers. The result showed that the protocol has been appropriately applied related to Indonesian health regulation. The study also signified that the repurchase intention of passenger were high during pandemic. The health protocol implementation brought positive impact toward repurchase intention. When the health protocol is not applied then there will low repurchase intention in taking Citilink as airline choice.

The study contributes to the building trust of an airlines by implementing health Protocol as there is still potential repurchase intention of passengers. Furthermore, the study suggests simplification the protocol application of e-HAC that is found complicated by passengers. Verbal and non-verbal notification regarding the protocol should be continuously and consistently announced to increase the repurchase intention. Finally, as health protocol application gave positive effect toward repurchase intention then Citilink must keep consistent in conducting the protocol at any time during Pandemic and it will lead to attract more potential passenger and bring confident to potential market to fly with Citilink.

Future research opportunities in health Protocol application are widely opened as the study was limited to single airlines with domestic markets and short-haul flights, then, research can be extended in international markets and long-haul flight. There are wide range of issues on behavior intention that can be explored, and this prospective research can strengthen the preliminary finding that health protocol bring good impact in repurchase intention in airline industry.

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TAHUN 2021

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- KETIGA : Biaya yang timbul akibat pelaksanaan Keputusan Rektor ini dibebankan pada Daftar Isian Pelaksanaan Anggaran Universitas Udayana yang relevan.
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