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Halal Tourism Promotion in Indonesia: An Analysis on Official Destination Websites

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Abstract

Nowadays, Halal tourism has become a popular form of tourism which attracting many countries to capitalize on the Muslim market. However, because of the Islamic law, targeting this market segment may not be the same as targeting the mundane tourism segment. Hence, a cohort of studies suggests that the internet could be a solution to reach this specific tourism market. Furthermore, some studies also suggest that to influence Muslim tourism destination choice, tourism destination organizations should use Islamic Attributes of Destination in their promotion campaigns. This is also the case of Indonesia as the world's biggest Muslim country, which is trying to attract Muslim tourists visit. Nevertheless, the existing studies on halal tourism promotion in Indonesia are still scarce. Adopting the qualitative form of content analysis, this research tries to add to the scant studies on halal tourism destination promotion in Indonesia by examining the content in official websites of DMOs according to the Indonesia's national plan on Halal tourism.

Keywords: Halal Tourism, Islamic Attributes of Destination, Destination Management Organization, Websites.

INTRODUCTION

Indonesia is a homeland for 238.5 million people [1] makes it the world's fourth-most populated country as well as the world's largest Muslim country [2]. In addition, Indonesia's economy is recognized as the world's 10th largest economy in terms of purchasing power parity and members of the G20 [3]. Furthermore, tourism is considered as an important industry [4], an industry that plays a pivotal part and a vital contributor to Indonesia's national GDP and employment, as shown in Table 1.

In order to maintain the positive impact derived from tourism, the Ministry of Tourism of the Republic of Indonesia initiated the Indonesia Halal Tourism in 2012 and continued with hosting the 1st IOC International Forum on Islamic Tourism in Jakarta in June, 2014 and launching the Minister of Tourism and Creative Economy Decree Number 2 in 2014, which specifically regulates Shari'a hotels in Indonesia [5,6].

Furthermore, in the last several years Indonesia has been experiencing a consistent growth of international Muslim tourist arrivals, as illustrated in Figure 1. Indeed, there are several main generating markets for Indonesia including Saudi Arabia, the United Arab Emirates (from here refer as the UEA), Qatar, Kuwait, and Malaysia among others [7]. In addition, Indonesia

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is also considered one of the world's prominent destinations for Halal tourism according to the latest Global Muslim Travel Index (GMTI) report [8], as shown in Table 2.

Table 1. Indonesia Absolute Contribution in 2016

Travel and Tourism Total Contribution to GDP		2016 (US$bn)	Travel and Tourism Total Contribution to Employment		2016 ('000 jobs)
2	China	1001	1	China	69528
7	India	208.9	2	India	40343
12	Australia	136.2	**5**	Philippines	7357.2
15	Thailand	82.5	**7**	**Indonesia**	**6708.6**
20	Philippines	60.1	9	Thailand	5739
22	**Indonesia**	**57.9**	12	Vietnam	4002.8
World Average		**57.3**	**SE Asia Average**		**3015.5**
27	Malaysia	40.4	18	Cambodia	2252.3
50	Vietnam	12.7	**World Average**		**2152.9**
SE Asia Average		**30.1**	24	Malaysia	1700.7

Source: World Travel and Tourism Council [9]

In fact, Lombok–West Nusa Tenggara, won 2 awards in the World Halal Travel Summit 2015 [10]. Apart from this, the Ministry of Tourism of the Republic of Indonesia (from here referred as the MTRI), as the National Tourism Organization (from here referred as the NTO) has announced 10 regions as the main destination for Halal tourism [11], including Aceh, Central Java, East Java, Riau, Riau Archipelago, Jakarta, Yogyakarta, South Sulawesi, West Java, West Nusa Tenggara, and West Sumatra. Moreover, in 2016 the MTRI had launched a new website for promoting Halal tourism, namely, the *Halaltourism.id*, as shown in Figure 2.

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Figure 1. Indonesia International Muslim Tourist Arrival

Table 2. The OIC Main Destinations of GMTI

2016		2017	
Rank	Destination	Rank	Destination
1	Malaysia	1	Malaysia
2	The UEA	2	The UEA
3	Turkey	**3**	**Indonesia**
4	**Indonesia**	4	Turkey
5	Qatar	5	Saudi Arabia
6	Saudi Arabia	6	Qatar
7	Oman	7	Morocco

Source: MasterCard and Crescent Rating [8]

Figure 2. Indonesia Halal Tourism Brand

This new brand is part of Indonesia's national plan to be the World's Best Halal Tourism Destination with a target of 20 million international tourist arrivals in 2019 [7,12]. Nevertheless, according to the latest report from the Standing Committee for Economic and Commercial Cooperation (from here referred as the COMCEC), Indonesia is one of the countries that need to improve its competitiveness in digital marketing [13]. Additionally, the studies of Halal tourism promotion are still limited, especially in Indonesia, which only examines the website owned by the NTO. Therefore, this present research is essential to add to the scant studies on online Halal tourism promotion in Indonesia by examining official websites belonging to several DMOs whose listed destinations are part of the Indonesian national plan on Halal tourism.

HALAL TOURISM

The Halal concept is originally derived from the verb *Halla* in Arabic language, which literally means to be or become lawful, legal, licit, legitimate, permissible, permitted, allowable, allowed, admissible, un-prohibited, un-forbidden, to untie, unfasten, unbind, undo, unravel, loosen, unloosen, unfix, unwind, unscrew, untangle, disentangle, disengage, free - according to Islamic law or Shari'a law [14]. In addition, some scholars argue [13,16] that the Islamic law or Shari'a law is developed from the Holy Qur'an; that is clearly noted mainly in the Surah 45 verses 18: Now We have set you [Muhammad PBUH] on a clear religious path (Shari'a), so follow it. Do not follow the desires of those who lack (true) knowledge [18] and the *Sunnah.* Particularly for this study, the author prefers to use the term Islamic law to describe the Shari'a law in order to help the readers understand the whole picture of Halal in Islam. Furthermore, the official sources of Islamic law, particularly for this paper, the focus is on the four official sources of the Islamic law based on Islamic Sunni, which is the sect with the largest population in the world [16,18] including the Holy Qur'an, *Sunnah, Ijma* and *Ijtihad.*

Despite the fact that the extent of these laws is enforced varies from country to country [19], Esposito argues that the Islamic law plays an important role to every Muslim all around the globe because of its comprehensive coverage [20]. Indeed, some studies confirm that Islamic law has myriad effects on Muslims' behavior and decision-making, ranging from religious ritual [20] to more common issues, for instance, Islamic banking [21], supply chain [22], Muslim-friendly hospitality [23], food [24], and travel and tourism [25].

In respect of the implementation of Islamic law in tourism, Sanad et al. [29] argue that there has been much controversy, if not dispute, especially among non-Muslims over the attitude of Islam to tourism, which mostly occurs because of the misunderstanding of the true nature of the religion and its Shari'a or Islamic law. Study on the role of Islam in the encounters of hosts and guest argue that tourism is historically an essential part of Islam and is encouraged by the Islamic law [26]. In fact, this study also mentioned several verses written in the Holy Qur'an that specifically encourage Muslims to visit another place outside their own in order to see the first-hand beauty and bounty of His creation; grasping the smallness of man reinforces the greatness of God, as well as increase personal knowledge, well-being and health [26]. Furthermore, according to some

scholars [27,28,29], there are several forms of religious travel that every Muslim is encouraged to do at least once during their lifetime as part of their obligation to worship God as well as the way to rejuvenate the value of Islam:

a. **The *Hajj*** or the pilgrimage from a Western perspective, has attracted millions of pious male as well as female Muslims from all around the world to visit the Kingdom of Saudi Arabia every year [28].

b. ***Umrah*** is referred to as the lesser pilgrimage or the minor *Hajj* [29]. On the other hand, based on the data from the Hajj Ministry of Saudi Arabia, approximately 400,000 *Umrah* visa were issued every month and projected to grow to 1.25 million per month after the Grand Mosque expansion project is finished in 2018 [30].

c. ***Ziyara.*** This term literally means a voluntary visitation to the shrine and tomb in various places, with the intention to pray and for remembrance of the dead person as well as the reflection of one's self of in the afterlife [27]. In addition, the study on *ziyarat* from the Islamic religious typology explained many Muslims also travel for this specific purpose to other well-known shrines and mausoleums in the Middle East and North Africa region (from here referred as the MENA region) and to non-Arab countries in several Asian regions [31].

d. ***Rihla.*** *Al Rihla* often refers by Muslims who travel to visit the shrine in Mecca, Medina and other places such as Jerusalem [32]. Furthermore, according to the El Moudden [33] study of *Rihla* from 1300 to 1800 CE, travel in the Muslim world can be categorized into two important blocks:

   1) *Rihla Hijazi-ya* : This type of travel is referred to as the journey to the Holy city of Mecca and Medina, with the main intentions for spiritual purposes.

   2) *Rihla Sifariyya* : This form of travel is mostly related to the diplomatic and somewhat secular goal of travel such as study or search for knowledge in several foreign places, including Cairo in modern Egypt and Istanbul in modern Turkey [33].

Moreover, over many centuries Muslims have often combined mundane and spiritual goals in their *rihla*, which is mainly in the form of visiting several places along the way to the Holy city of Mecca and Medina, depending on their areas of origin [34]. The forms of leisure activity, as well as travel in the Muslim world, are non-identical. Indeed, education, as well as affluence, are the distinct factors that influence Muslims to travel abroad. This review, however, exemplifies impecunious people mostly travelling for a religious purpose such as the *Hajj* rather than another form of leisure travel, whereas for the middle class, international pursuits such as golf, tennis, horse riding and skiing, while travelling home and abroad (for non-religious reasons) is popular [35].

Despite that, the purpose of travel may be religious or mundane. There are still certain codes of conduct based on the Islamic law that regulate Muslims behavior as guests and hosts in world tourism [26]. These codes prohibit public displays of affection, shaking hands or any physical contact between members of the opposite sex, unmarried couples sharing rooms, gambling, breaking fast in daylight during holy month of Ramadan, consumption of pork and others haram (forbidden) foods, selling or drinking liquor and dressing inappropriately, which may seem odd or even contrast with the nature of international tourism from the Western perspective. Thus, most of the Muslim outbound tourists prefer to visit tourist destinations that share similar Islamic values or often labeled as Islamic tourism [26].

Al-Hamarneh and Steiner [36] study on tourism in the MENA countries explained the terminology of Islamic tourism was first introduced by Abdel-Sahib Al-Shakry during the UNESCO International Conference on Cultural Tourism held in Damascus, just a couple hours before the 9/11 attack occurred in the USA. Originally, this terminology consisted of nine points, which can be seen in the following three main concepts:

a. The Economic Concept

   Islamic tourism is seen as an extension and expansion-oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism [37]. Indeed, the tourist movement in the same region has obviously become an important factor for destination recovery in several MENA countries from the downturn in international tourist arrivals after the 9/11 attack.

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b. The Cultural Concept

Islamic tourism is described as the reaction to protect Muslims and the Arab traditional culture and cultural heritage from the issue of commodification as well as the obvious threat of aggressive neo-liberal globalization in the form of *McDonaldization* or *Cocalization* [37].

c. The Religious-conservative concepts

This concept may be described as community tourism where all elements of the modern tourism amalgam are shaped with the Islamic values in order to give a familiar feeling among Muslim tourists and avoid the hassle of being under durable lifestyle pressure in liberal and west style tourism location [37].

Some scholars noted the growth of Islamic tourism after the 9/11 attack and argue impetuses related to the trend [38]. First, the spiritual intention to heighten solidarity among *Ummah* (the Muslim community). Second, related to the behavior of Muslims tourists that incorporate some possible leisure activities in their religious travel and last, the rigid visa regime in numerous countries, particularly the USA and most European countries because of the fear of potential threats from extremists after the 9/11 attack has led to the increasing number of Muslim tourists holiday in Muslim (sic) countries such as Malaysia [38].

However, there are some formidable barriers that may affect the future development of Islamic tourism, these ranging from the political and economic condition in the MENA regions to the complexity of subjective individual tourist and country interpretation and application of Islamic law that may vary [39]. Furthermore, Henderson [39,40] also criticizes the definitional ambiguities in the concept of Islamic tourism that are often used interchangeably with several terminologies as shown in Table 3. Yet, this issue of ambiguity has attracted some reputable scholars to distinguish and determine a proper definition in their studies and conceptual papers:

a. Duman [41]; Motivation is the essential factor to distinguish between Islamic and Halal tourism since motivation is essential for all Muslim [41] as mentioned by Prophet Muhammad PBUH *Hadith* in Sahih al-Bukhari: the reward deeds depend on upon the intentions and every person will get the reward according to what he/she has

intended. Furthermore, this paper proposed a definition of Islamic tourism as the activities of Muslims traveling to and staying in places outside their usual environment for not more than one consecutive year for participation in those activities that originate from Islamic motivations which are not related to exercise of an activity remunerated within the place visited [42] and a definition of Halal tourism as all the goods and services of the tourism industry designed according to Islamic principles and offered to Muslim markets [41].

Table 3. Terminologies Used in Academic Papers

Terminology	Author
Sharia tourism	Asih and Asih [42]
Mosque tourism	Kessler [43]
Halal-friendly tourism & hospitality	1. Jaswir and Ramli [23] 2. Zulkifli et al [44]
Islamic tourism	1. Henderson [39,45,46,47] 2. Zamani-Farahani and Henderson [48] 3. Battour et al [49] 4. Duman [41] 5. Mohamed and Mahmud [50] 6. Battour et al [51]. 7. Jaelani [52]
Halal tourism	1. Euromonitor International and WTM [53] 2. Battour and Ismail [54] 3. Akyol and Kilinc [55] 4. Mohsin et al [56] 5. Carboni and Jannati [57] 6. Abdul-Razzaq [58] 7. Adidaya [59] 8. Samori et al [32]

Source: Secondary documents

b. Ryan [60]; Islamic tourism primarily refer to travel undertaken for religious and pilgrimage purposes and is associated with acts of faith relating to the Islamic religion, for instance, the *Hajj*, Ryan goes on to say that Halal tourism is a form of tourism that is undertaken for recreational, leisure and social purposes, and a member of the Islamic faith travel(s) for the same reasons that many of us wish to travel. Reasons that may include the intention to experience the cultural diversity as well appreciate the beauty of God creation [60].

c. El-Gohary [15]; Even though Halal tourism and Islamic tourism are rooted in the Islamic law, they are different. Moreover, the term Islamic only can be used if all travel elements, including the tourist, products,

and services are fully adherencewith the Islamic law, for example, the *Hajj* and the *Umrah*. Halal tourism in this paper is considered as a subcategory of religious tourism, a definition that is more preferable to brand and describes the tourism activities, products, and services that are un-prohibited according to Islamic law but without neglecting the need of other tourists [15].

d. Battour and Ismail [54]; The use of Islamic or Halal tourism to generalize to all forms of travel that occur in the Islamic world or conducted by Muslims is improper because of dissimilar meanings for both terminologies according to Islamic law. In fact, the term Islamic refers to an activity conducted solely for pleasing God, whereas Halal tourism is defined as any tourism object or action which is permissible to Islamic teachings to use or engage by Muslims in tourism industry that might take place outside the Muslim world in the form of hotels, resorts, restaurants, and trips [54]. Therefore, Battour and Ismail suggest that it would be better to use Halal as a brand name rather than Islamic for any related product and service in tourism industry [54].

Based on the discussion above, this present research adopts a similar, broad notion of Halal tourism, which is conducted for recreational purposes by Muslims, and applies to all related tourism activities, products, services which are considered permissible according to Islamic law that is rooted in the Holy Qur'an, *Sunnah, Ijma,* and *Ijtihad* [14,20,54]. In addition, El Gohary [15] argues that Halal tourism has grown faster than any other form of travel and is projected to continue its growth. Moreover, according to the Reuters and Standard report [61], in 2014 the total valuation of the Halal tourism market (excluding the *Hajj* and *Umrah*) was exceeded USD 140 billion or counting for 11% of total world expenditure on travel and tourism. Furthermore, according to this report, the top countries in terms of tourist expenditure in Halal tourism are mostly the member countries of the Organization of Islamic Cooperation (from here referred as the OIC) from the MENA region that represent more than USD 52 billion or 35% of the global Muslim tourist expenditure, as illustrated in the following table (Table 4).

Moreover, the MasterCard and Crescent Rating [8] projected that in 2020 the number of international inbound Muslim tourists will surpass 150 million arrivals with total expenditure approximately will reach USD 330 billion worldwide. This promising number is possible because of several factors including the rapid growth of the Muslim population that faster than any other world religions as shown in Table 5.

Table 4. Main Countries in terms of Tourist Expenditure

Rank	Country	Expenditure (billion USD)
1	Saudi Arabia	17.8
2	The UEA	12.6
3	Kuwait	9.7
4	Qatar	9.5
5	Indonesia	7.6
6	Iran	7.5

Source: Thomson Reuters and Dinar Standard [61]

Table 5. Projected Growth of Major Religious Group

Religious group	2010 population (000)	Projected 2050 Population (000)	% of world population in 2050	Population growth 2010-2050 (000)
Christians	2.168.330	2.918.070	31.4	749.740
Muslims	1.599.700	2.461.480	29.7	1.161.780
Unaffiliated	1.131.150	1.230.340	13.2	99.190
Hindus	1.032.210	1.384.360	14.9	352.140
Buddhists	487.760	486.270	5.2	-1.490
Folk Religions	404.069	449.140	4.8	44.450
Other Religions	58.150	61.450	0.7	3.300
Jews	13.860	16.090	0.2	2.230
WORLD POPULATION	**6.895.850**	**9.307.190**	**100**	**2.411.340**

Source: PEW Research Centre [62].

The MasterCard and Crescent Rating [8] also mentioned several other impetuses for the rapid growth of Halal tourism such as the significant growth of middle-income households in several member countries of the OIC, including, among others, Turkey, Malaysia, and Indonesia. Next is the multiplication of tourism amalgams that adhere to Islamic law in IOC member countries and non-member. Next is the growing popularity of Ramadan travel as well as Business travel in Indonesia, Turkey, Malaysia, and Gulf Cooperation Council (from here referred as the GCC) member states. Lastly, the rapid growth of information and communication, especially the internet and smartphone in several MENA countries are positively contributing to increasing access to travel and tourism information.

Despite the fact that many countries have been trying to promote their tourist destination as a halal tourism destination in order to capitalize on the growth of Muslim tourists, the main destinations for Muslim tourists are still concentrated in IOC member countries [13].

Nevertheless, according to the World Economic Forum report on tourism competitiveness, the growth in major halal tourism destinations did not significantly improve those destinations global tourism competitiveness, except for Indonesia as shown in Table 6.

Table 6. Top Five OIC member countries

Economy	Rank	Score	Change since 2013
The UEA	24	4.43	4
Malaysia	25	4.41	9
Qatar	43	4.09	-2
Turkey	44	4.08	2
Indonesia	50	4.04	20

Source: World Economic Forum [63]

According to the COMCEC, the insignificant improvement in the majority of the top five OIC countries may relate to the absent or weak publicity, promotion and mass media exposure due to the limited communication systems and technological services are obstacles for tourism development in the OIC Member Countries [14]. Therefore, in their latest Tourism Outlook, the COMCEC is encouraging OIC Member Countries to improve their tourism promotion in order to make their destination more visible and efficient to compete in the international tourism market through electronic media, including CD-ROM maps, the Internet, websites, etc. [13]. In fact, approximately 250 to 287 million Muslims are online today [64]. Therefore the use of the internet for promoting Halal tourism destination is vital, especially for websites that play an essential role to stimulate and form images that shape destination perceptions and choices [65]. Indeed, websites also offer a unique way to promote religious heritage through destination image [4].

In addition, researchers argue that defining the term destination image is not an easy task; rather, it is even problematic [66] for tourism researchers because it lacks a solid conceptual structure [67]. Particularly, in the term image that has already been used in various contexts and disciplines, which leads to unclear definition [68]. Nevertheless, some of the prominent tourism scholars have argued that the destination image could be defined as the impression that people hold about a state in which they do not reside [69], while Crompton argues that destination image is the sum of beliefs, ideas, and impressions that people associate with a destination [70] that usually takes form in a set of attributes [71]. Furthermore, the images of a destination are formed from organic, induced and modified induced image [66]. The first image are related to various non-commercial information ranging from television documentaries, books, school lesson(s) and stories of friends' experience that may not be exclusively developed for attracting visitation but have a strong contribution to the overall destination image. Next is the induced image, which is designed solely for promoting a tourism destination.

Lastly, the modified induced image is the outcome of personal visitation from a particular tourism destination. Destination image is constructed from three components that are interrelated [72]. The first component, cognitive, is related to individual motivation to visit a particular destination. The second component, affective, is related to personal emotions or sentimental feelings about a particular destination. The last component is conative, which is constructed from the cognitive and the affective component after the visitation and may take forms of, for example, re-visitation or giving a recommendation. Moreover, the initial image formation stage before the trip is the most important phase in tourist destination selection process [73] and, therefore, it should be the focus of attention for the NTOs and DMOs.

With the absence of visitation experience in this phase, there are three main determinants that construct destination image including the socio-demographic factors as well as the information sources, which are represented by the stimulus variables. The latter determinants consist of two important variables including the social stimuli or word-of-mouth communication, and the symbolic stimuli that are referred to in a destination marketing campaign through various media such as brochure, guide book, and website that are intentionally developed to influence the tourist's perceived image of a place or destination [73]. Specifically for tourism organizations that plan to target Muslims tourists, some researchers argue that these organizations should consider having Islamic attributes that meet traveler' needs, attributes that adhere to Islamic law [71]. As an example, the impact of destination attribute on Muslim tourists' choice in Malaysia has successfully identified two major Islamic attributes of destinations that may attract Muslim tourists [48]. The first is the tangible attribute that includes the availability and access to worship or prayer facilities and the availability of Halal food. The second is the intangible attribute that ranges

from Islamic entertainment, Islamic dress codes, general Islamic morality and Islamic call for prayer. However, the latter attribute is only limited to Muslim countries because these aspects are not realistic within non-Muslim societies [48]. Therefore, several Islamic attributes of destinations are added in order to attract more visitations and cater to the needs of Muslim tourists [51], as exemplified in Table 7.

Table 7 Tourism destination Islamic attributes

No.	Attributes
1	Availability of mosque (Masjid)
2	Availability of prayer facilities at tourism sites, airport, hotels, etc.
3	Presence of loud pronouncement of prayer calling time
4	Placement of *Qiblah* stickers – direction point towards Mecca
5	Availability of water supply in toilets at tourist sites, airport, etc.
6	Availability of Halal food at tourism sites, airport, shopping, etc.
7	Availability of segregated Halal kitchen in hotels and restaurants
8	Availability of segregated areas for women at beaches
9	Availability of segregated swimming pools and gymnasium
10	Banning of alcoholic drinks by the authorities at public places
11	Banning of sex channels on hotel entertainment system

Source: Battour et al [51]

Moreover, based on the researcher's knowledge, several Halal tourism destinations have been trying in their marketing campaigns to use text and pictures that depict the Islamic attributes to develop a positive image that could influence Muslim tourist destination choice, as exemplified in Table 8. Nevertheless, the existing study on online destination promotion in halal tourism main destination is still limited. It is especially the case for Indonesia as the world's biggest Muslim country [28,74] and the world's emerging halal tourism destination [8,13,75]. Only two studies of Halal tourism destination image promotion have been conducted in Indonesia by Henderson [45] and Chabbra [4]. Of the research, they all only examine texts and pictures depicting Islamic attributes of destinations from secondary sources of information owned by the MTRI, which is Indonesia's NTO.

Given several reasons mentioned above, this study aims to add to the scant studies on halal tourism destination promotion in Indonesia by examining the website that is officially owned by

Destination Management Organization (from here referred as the DMO). Furthermore, to gain a proper understanding of halal tourism promotion, this research proposes research questions on how do Indonesia halal tourism destinations promoted through the DMOs' official websites. And how do the Indonesian Halal tourism DMO websites differ among themselves in promoting tourism.

Table 8. Summary of Studies on the Image of Halal Tourism Destination

Author	Country(s)	Islamic Attributes	Sample
Henderson	Malaysia	Islamic museum	NTO's website
Hashim, Murphy, and Hashim	Malaysia	1. Islamic arts and architecture 2. Islamic festival 3. Islamic dress code 4. Prayer times 5. Halal food information 6. Travel tips on Muslim conduct, 7. Non-Islamic conduct (such as gambling /casino)	Official tourism website from 15 Malaysian regional states
Henderson	Egypt Malaysia Morocco Tunisia Turkey The UEA (Dubai) **Indonesia**	1. Mosque architecture 2. Festive food 3. Colorful event and sights	NTO's Website and Printed Brochure
Chhabra	Saudi Arabia **Indonesia** Algeria Maldives	1. Islamic clothing guideline and Abaya 2. Travel tips	NTO's Website
Akyol and Kilinc	Turkey	1. Halal food & non-alcohol principles that shown with the Halal certificate 2. Separate facilities for women 3. Prayer rooms	Website of 5 local hotels in Turkey

Source: Secondary documents

METHOD

In order to understand online halal tourism promotion in Indonesia, the present research is following the interpretive paradigm and adopts

qualitative content analysis as the tool to investigate halal tourism promotion in Indonesia. The interpretive set of beliefs was chosen as the research paradigm because of its focus to seek understanding rather than focus on the issue of emancipation from oppression or technical control [76]. While the qualitative form of content analysis was chosen because of several considerations, ranging from the nature of content analysis that is suitable for examining tourism marketing and communication activities to previous research on halal tourism in Indonesia that adopt the same tools to examine official tourism organization websites [4,45,77,78,79]. Moreover, this research employ a census study to examine the entire population (N), which is the homepages of the official websites of DMOs according to Indonesia's national plan on halal tourism that was first announced by the MTRI as shown in Table 9.

Table 9 Indonesia's Halal tourism Destinations

Regions	
Aceh	East Java
West Sumatra	Central Java
Riau	West Java
Riau Archipelago	Jakarta
South Sulawesi	West Nusa Tenggara

Source: Yahya [7]

Furthermore, the official websites' homepages were selected as the unit of analysis for several reasons. Firstly, general tourism research on website content analysis has often employed specific website pages such as homepage as the research unit of analysis [80-83]. Secondly, previous studies on the image of Halal tourism destination use homepage as the unit of analysis in order to avoid bias due to the differences in website size and page [4,45,65]. In order to identify the English-language websites exclusively developed to promote regional tourism, the researcher first searched for the website names in the directory of *Dinas Pariwisata* available at *kemenpar.go.id* [84]. Despite the fact that all regional tourism office websites listed in the MTRI website are owned and run by the designated regional tourism offices, some of them are neither exclusively developed to promote tourism nor equipped with an English version. Hence, the researcher needed to scrutinize links in each website and run a series of searches to locate the websites based on data from *kemenpar.go.id* as well as the keywords tourism, travel and the DMOs or Indonesia's Halal tourism destinations name. e.g.

Aceh, West Sumatra, Jakarta, West Java, Central Java, East Java, Jogjakarta, Lombok, Riau, Riau Archipelago, South Sulawesi, and West Nusa Tenggara.

As a result, twenty-five websites were initially identified during the high season in Indonesia from November to January [85]. Nineteen websites were excluded in this research; however, as they do not officially belong to the DMOs, were not developed for tourism promotion, and were only available in *Bahasa*. Following the identification process, six websites' homepages were selected as the sample websites for further analysis including:
- *bandaacehtourism.com*
- *wonderfullomboksumbawa.com*
- *jakarta-tourism.go.id*
- *westjavatourismboard.info*
- *eastjava.com,*
- *exploresouthsulawesi.com*

In addition, prior to collecting as well as analyzing data, the researcher developed a coding frame based on previous research on halal tourism destination promotion in Indonesia and conducted a pilot study to examine official websites' homepages that were exclusively developed to promote halal tourism in three different countries: Indonesia (halaltourism.id), Japan (muslimguide.jnto.go.jp), and Malaysia (itc.gov.my). Due to the time constraint, these countries were chosen using a convenient sampling method based on the researcher's knowledge and the existing literature available. In respect of the coding frame, it is used to reduce the data by distinguishing between relevant and irrelevant data that might lead to research bias [78].

As a result, the pilot study shows that most of the destination attributes developed from previous studies on halal tourism promotion in Indonesia are relevant for examining the halal tourism destination websites in three different countries, as illustrated in Table 10.

Table 10. Islamic Attributes of Destinations in Indonesia

No.	Islamic attributes
1	Islamic/Muslim festival/celebration
2	Islamic/Halal food
3	Islamic/Muslim prayers
4	Islamic/Muslim dress
5	Mosque/other architecture
6	Other religions / toleration
7	Code of Conduct / travel advice

Source: Research Analysis

RESULT AND DISCUSSION

A total of six official promotional websites owned by Indonesia halal tourism DMOs were analysed qualitatively using the coding frame from previous studies on halal tourism promotion in Indonesia, as illustrated in Table 11. Based on the data shown in the table, it may be concluded that the Indonesia halal tourism DMOs are using limited forms of Islamic attributes to promote their destinations through the website. Mosque or other Islamic architecture and Islamic or Muslim Dress are the predominant Islamic attributes used in the research sample websites. Moreover, the first predominant Islamic attributes were depicted on several websites, i.e. *bandaacehtourism.com*, *eastjava.com*, *westjava-tourismboard.info* while the latter predominant Islamic attributes were depicted in *jakarta-tourism.go.id*, *bandaacehtourism.com*, and *westjavatourismboard.info.* Following these two attributes is the Islamic or Halal food, which is depicted in Aceh's official website, the *bandaacehtourism.com,* and in South Sulawesi's official website, the *exploresouthsulawesi.com.*

Indonesia Halal Tourism Destinations Promotion through the DMOs' Websites

Generally, the majority of the research's sample websites are not yet focused on promoting halal tourism according to theoretical foundation suggested in existing studies on halal tourism and more focused on destination attributes other than the Islamic attributes. Examples of such attributes are historical sites, cultural diversity and unthreatening nature as shown in Figure 3.

Actually, this research finding may correlate to Indonesia's moderate view towards tourism [66] that influence their promotional website content, which is more devoted to their nature-based attractions [4]. Furthermore, this finding may also correlate to the previous research that has examined NTO's website, research noting that Islam is acknowledged in all the sources consulted, with the exception of the Indonesian website [45].

In addition, for the most part, mosque or other Islamic architecture, Islamic or Muslim dress followed with Islamic or Halal food are the predominant Islamic attributes depicted in the sample websites to induced a positive image of a halal tourism destination. This finding is similar to the results from the pilot test that examined halal tourism websites in three different countries including Indonesia. This similarity might occur related to a finding from Battour et al [48] study that concluded prayer facilities, halal food, and Islamic dress code are among the tangible and intangible Islamic attributes of destinations that may attract Muslims tourists.

Indonesian Halal Tourism DMO Websites Differ Themselves in Promoting Tourism

Of all the halal tourism destination websites, Aceh uses the most Islamic attributes in *bandaacehtourism.com*. This dominant use of Islamic attribute may be linked to the enactment of the Special Autonomy Law in Aceh, which gives the local government the authority to enact a series of local laws or *qanuns* to govern the implementation of Islamic law [86,87]. Furthermore, the *bandaacehtourism.com* use various Islamic attributes to create a positive image in Muslim tourists' minds including Islamic or Muslim festival celebration, Islamic food or Halal food, Islamic or Muslim prayers, Islamic or Muslim dress, and Mosque or other Islamic architecture (Figure 4).

Table 11. Indonesia Halal Tourism Destination Website

Islamic Attributes of Destination		Indonesia Halal Tourism Destination Website										
		Jakarta		Lombok		Aceh		West java		Sulawesi		East java	
		T	P	T	P	T	P	T	P	T	P	T	P
1	Islamic/Muslim festival celebration	-	-	-	-	*	*	-	-	-	-	-	-
2	Islamic/Halal food	-	-	-	-	*	*	-	-	*	*		
3	Islamic/ Muslim prayers	-	*	-	-	-	-	-	-	-	-	-	-
4	Islamic/ Muslim dress	-	*	-	-	-	*	-	*	-	-	-	-
5	Mosque/other Islamic architecture	-	-	-	-	*	*	-	*	-	-	*	-
6	Other religions/toleration	*	*	-	-	-	-	-	-	-	-	*	*
7	Code of Conduct/travel advice	-	-	-	-	-	-	-	-	-	-	-	-

Notes: * (Available), **-** (Not Available), T (Text), and P (Picture)
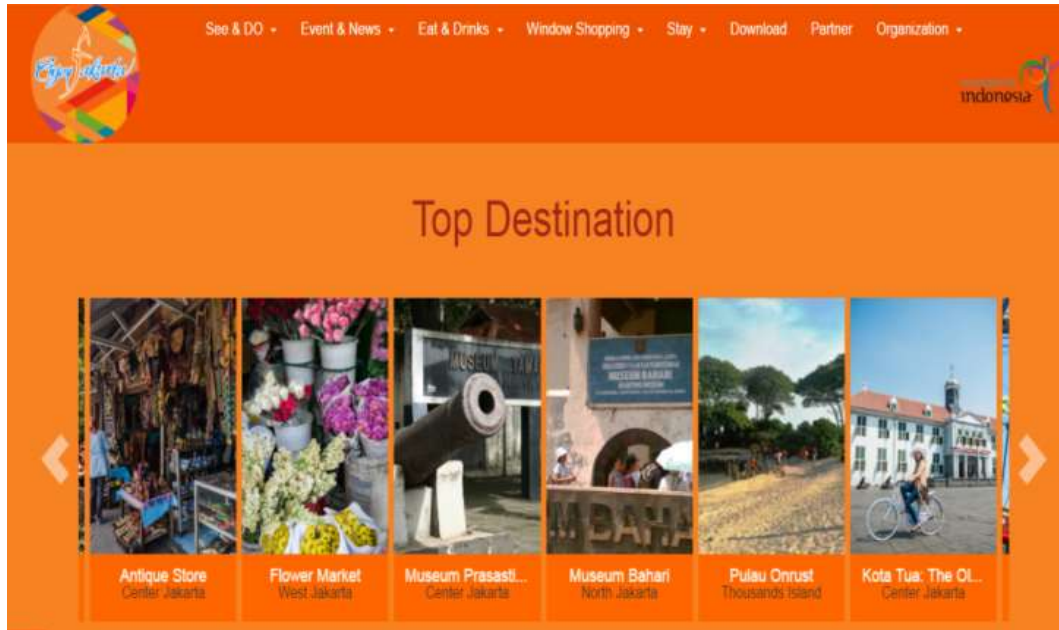
Figure 3. Special Administrative Capital Region of Jakarta Tourism Promotion Website
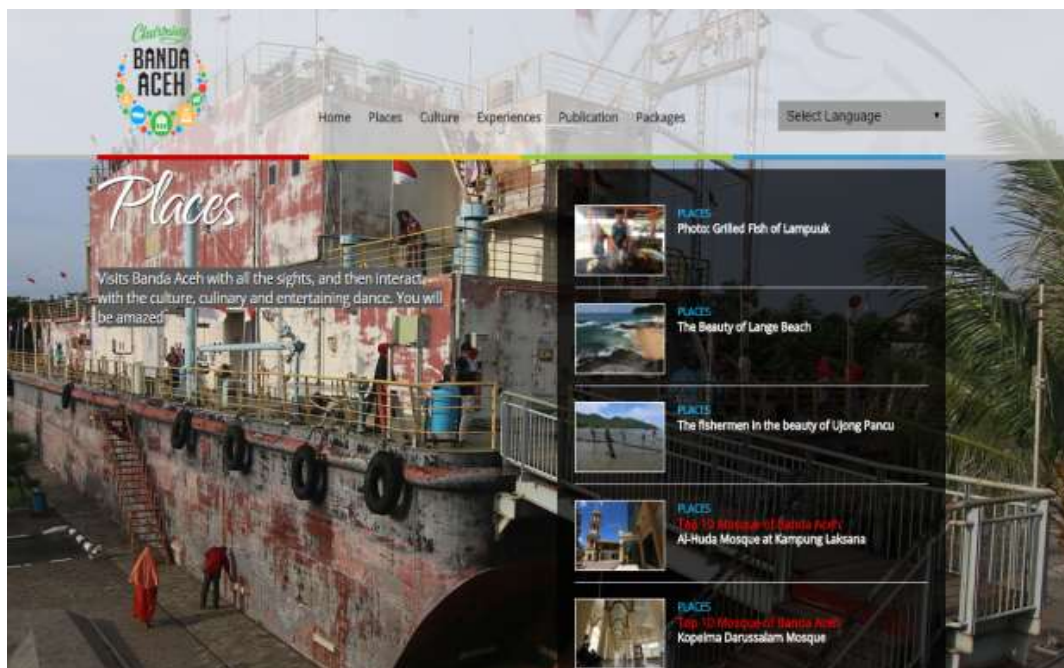

Figure 4. Banda Aceh Official Tourism Promotion Website

On the contrary, the website *wonderfullomboksumbawa.com,* as the official promotional website of West Nusa Tenggara, is the only sample website that prefer to focuses on other destination attributes rather than the Islamic attributes. Moreover, the website *wonderfullomboksumbawa.com* uses several pictures and texts related to natural and cultural attractions to attract tourist visitation, as shown in Figure 5. This finding is surprising given that Lombok as one of West Nusa Tenggara's popular tourism destination won the 2015 World Halal Tourism Awards.

However, if considering the history of tourism in West Nusa Tenggara, especially that of Lombok that for a significant period has been promoted under Beyond Bali national marketing campaign [88,89] as the Indonesia's second Bali for its nature-based attractions [90]. This phenomenon of focusing on attributes other than those Islamic, becomes relevant. Moreover, this phenomenon is similar to the results

reported by Henderson [45] suggesting that the Islamic attributes in official destination websites are often overshadowed by other destination attributes.

On the other hand, the rest of the sample websites in this research give limited space for depicting Islamic attributes of destination compared to the space that given to text and pictures depicting destination attributes related to their natural attractions or cultural heritage as illustrated in Figure 6. This finding is akin to the finding from research on Malaysia's state tourism DMOs that showed minimal, albeit varying, portrayals of Muslim values on the DMO website [65].

Figure 5. West Nusa Tenggara Official Tourism Promotion Website

Figure 6 East Java Official Tourism Promotion Website

CONCLUSION

The results shown that except in Aceh's sample website, the Islamic attributes of destination used in the DMOs websites are unfortunately overshadowed by other destination attributes for several reasons. The first is related to tourism regulation or plan at the regional level, neither of which are coordinated with the national Halal tourism master plan and regulation developed at the central government level. The second reason is concerned with Indonesia being a multicultural country blessed with diverse landscapes and native wildlife; given this richness, the country's tourism organizations have tended to focus on promoting their natural and cultural wonders. Third, despite the fact that Islam is the predominant religion in Indonesia's Halal tourism destinations, some of those destinations are famous for tourist attractions that are related to other religions such as Borobudur and Prambanan temple. Last, the strong image of Bali as a world-class tourism destination has influenced the development and marketing campaigns of some Indonesia Halal tourism destinations.

Nevertheless, this study is vital for several reasons. First, it extends Chhabra [4] and Henderson [45] studies of Indonesia tourism images as a Muslim tourist destination from national tourism organization level to destination management organization level. Second, it extends discussion on the online Image of Halal Tourism Destination [4,45,54,65]. Third, the results derived from this study could give the central government an insight into how the regional DMOs respond to the Indonesia Halal tourism master plan and perhaps encourage the central government to develop an additional program to enhance the regional government awareness and understanding on Halal tourism in a manner that would coordinate with the national plan.

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The Challenges of Developing Tourism Events in Bromo Tengger Semeru National Park

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Abstract

Tourism in Bromo Tengger Semeru National Park has been considered important for national earning and local community development. As a conservation area, the development of tourism in Bromo Tengger Semeru should consider conservation principles. The purpose of this research is to identify the challenges of developing tourism events in TNBTS especially dealing with sustainable development. The research method used is qualitative method with descriptive analysis technique. In-depth interviews were conducted to explore the perceptions of the government, organizer, and community regarding the conduct of tourism event in TNBTS. The literature study was conducted to provide more complete data and information. Furthermore, researcher conduct field observations twice, the first observation was during the Yadnya Kasada event and the second one was on normal days. This research has successfully identified three challenges of tourism event development in TNBTS namely the institutional, event sustainability, and rivalry with competitors.

Keywords: event tourism, national park, sustainable development.

INTRODUCTION

The event is essentially an activity and a planned public or social occasion. It is simply defined as something that happens temporarily in order to collect a number of people [1]. It usually shows a ritual or ceremony and sometimes, it is a unique activity. Meanwhile, Bowdin et al states that an event is central to the culture of humankind [2]. However, the event is categorized into a private and public event. A public event is the right category to represent the event tourism in this discussion.

The term tourism event is often related to and replaced with the terms festival and carnival. However, some authors prefer to use event tourism [3,4,5]. Donald Getz used the term tourism event in 1998 to describe the unique activity held by certain attractive people. He adds that tourism event is the whole of planning, developing, and marketing strategy of tourist attractions to maximize the tourist participation either as a main or an alternative attraction [6]. Nevertheless, other author used various terms such as special event, festival tourism, and cultural event, which has a similar definition and the same intent.

Besides having uniqueness, there are some characteristics of the tourism events; Shone and

Parry argue that a tourism event has characteristics such as uniqueness, perishability, ambiance and service, labor-intensive, fixed timescale, intangibility, ritual or ceremony, and personal interaction [7]. Uniqueness is the main key of a tourism event and comes from the surrounding environment, the visitors, and the performed attractions. The tourism event cannot be replicated elsewhere at the same time. Tourism events also tend to be intangible because visitors do not get a certain object but they feel the experience in the form of activity. Rituals and ceremonies also make tourism event special. Furthermore, the success of a tourism event cannot be achieved without the service of the event organizer and the atmosphere of the event.

Nowadays, some developed countries have set tourism event out as a tourism movement, for example, Singapore, the so-called event capital in Asia. Singapore has a variety of events, both modern and traditional, both international and local level. For instance, every year Singapore gets an opportunity to hold GrandPrix Formula 1 that attracts the attention and visits of foreign tourist from the adjacent country.

Singapore successfully organized various kinds of tourism events. It is because besides having limited natural resources as a natural tourist attraction, also due to the professional human resources in organizing a tourism event. Singapore effectively utilized the events to draw foreign tourist visits.

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As well as Singapore, Indonesia also has various tourism events; even more superior in respect of quantity. Through the cultural diversity, Indonesia has an enormous potential to hold a hundred events each year. Currently, those events are held in many places, including sea, land, and air. They are even organized in a number of national parks, including Bromo Tengger Semeru National Park (TNBTS).

In early 2017, the Government of Indonesia determined TNBTS as one of the priority tourist destinations. One of the purposes of this determination is to equalize tourism potential and to develop alternative tourist destinations besides Bali. The program is often known as *The 10 New Bali*. TNBTS is the National Park situated in Malang Regency, Pasuruan Regency, Probolinggo Regency, and Lumajang Regency. Although it's located administratively in East Java, based on the Regulation of the Minister of Forestry Number P19/Menhut/2004, Bromo Tengger Semeru National Park Central Office, under the Ministry of Environment and Forestry has authorization to organized TNBTS [8,9].

Among the priority tourist destinations, TNBTS is the only destination which has nature-based tourist destination in the form of mountains/volcanoes. Since 1920, TNBTS, especially Mount Bromo, was well-known among the Dutch elite who were ruling over Indonesia. There are two mountains which become the attraction as well as the icon of the area, Mount Bromo and Semeru. However, Mount Bromo is more attractive, and maybe more well-known, than Semeru for the tourists. This different recognition is due to the uniqueness of the shape of the mountain and there is the crater that is still actively producing sulfur fumes. This mountain also has the sea of vast sand of 5.250 ha located at an altitude of ± 2.100 m above sea level. This combination becomes a landscape that cannot be found in any tourist destinations in Indonesia.

The prominent tourist attractions offered in this area are the experience of catching the sunrise in Penanjakan, horse riding in the sea of sand, and climbing up the peak to see the crater [10,11]. Foreign tourists also able to enjoy other activities such as hiking, beholding the landscape, seeing the crater, horse riding, photography, camping, visiting Pura, and jeep riding [12]. Those things show that TNBTS offers various experiences and the image of TNBTS is currently more influenced by the landscapes.

As we know, a good destination image is a manifestation of the success of a tourism development and marketing [13]. In fact, a tourism event can be one of the supporting factors as the image of a tourist destination [14]. The events, especially hallmark events, play an important role in attracting tourists to a destination and directly build the tourist destination image. The hallmark events act as a catalyst for the tourist destination development that serves images or symbols. Hallmark event also becomes a solution to the problem product differentiation of a tourist destination [15].

So far, various forms of tourism events have been organized in the area and around TNBTS. Those events are arts and cultural, sports events, and adventure events. From all events, *Yadnya Kasada* is the most popular and interesting event for tourist, especially for international visitors. *Yadnya Kasada* or *Kasodoan* is an offering ceremony performed by the Tenggerese to *Hyang Widi Wasa* (The God) and held once a year in *Kasada* month [16,17]. However, there are other routine events, for example, BTS Ultra and Jazz Gunung. BTS Ultra is a sport event within TNBTS while Jazz Gunung is a jazz music festival held around TNBTS area.

Some previous studies have tried to analyze tourism events in Indonesia, such as Mahadewi [5]. She examined the practice of the implementation of attractions, tourism products, and tourism events that are related to the theory by taking the case in Bali [5]. The research aims to find out the impacts of tourism events. On the other hand, Susanti has attempted to describe Event Tour *de Singkarak* and linked it to sustainable tourism marketing [18]. The positive relation between tourism events with the number and the motivation of tourist makes the event tourism research interesting to be studied further.

In this study, the events, that have a positive influence in improving the number of tourists, are held in the area with limited utilization. As it is known, TNBTS is a protected area at Category II by the World Conservation Union. As well as other human activities, tourism events also utilize, exploit, and influence the natural resources in the host areas. The development of events that refer to the principle of sustainability becomes crucial, especially the impacts and the benefits for the triple bottom line, i.e. Social, Environment, and Economy [9,19].

The sustainability of the tourism event does not only refer to the triple bottom line but it also

concerns the sustainability of event performance [20]. Sometimes the organizer decided to stop the performance of events because it becomes unattractive and quiet enthusiasts in the previous performance. As an example is Jatinegara Tourism Festival in East Jakarta. This festival is a cultural festival that performs certain Betawi cultures and other cultures outside Betawi, such as *Orkes Keroncong* and *Reog* Ponorogo. It began in 2011 with the different packaging and theme every year. However, in 2016, that festival is no longer held because of quiet enthusiasts. This untenable event shows that this event has an unsustainable implementation.

Nevertheless, referring to Getz's opinion in various studies on tourism events, the social aspect and especially environmental aspect receives less attention from many authors [4]. Thus, this research focuses on and tries to provide perspective and discussion, not only the economic aspect, but also social and environmental aspects of the challenges of developing tourism event in TNBTS. Through this research, the stakeholders are to be able to anticipate the challenges in organizing the tourism event in TNBTS.

RESEARCH METHOD

The type of this research is qualitative research focusing on describing and explaining the existing phenomena in the field. The researcher decides to use descriptive qualitative as the analyzing method. By using descriptive qualitative, the researcher intended to show and explain accurate descriptions and illustrations of tourism events occurring in TNBTS.

However, this research also has limitations. First, it is about geographical aspect. Because of the vastness of TNBTS area, the scope of the data collection is only limited to the TNBTS area which located in Probolinggo Regency. Second, it comes from the substantial aspect. The triple bottom line, which considered important to be studied, are confronted with limited costs and time. Consequently, the discussion about those three aspects is not in depth elaborated and quantified. Those three aspects are analyzed using qualitative analysis technique based on the data collected in the field.

Data Collection Method

The researcher obtained the data through observation, interview, and literature study. The observation was made twice, i.e., at *Yadnya Kasada* event and on a normal day. We conduct the interview with TNBTS Central Office (as the management of TNBTS), the Department of Culture and Tourism of East Java, and the residents of Ngadisari Village and Cemoro Lawang Village in Probolinggo Regency.

The interview with TNBTS Central Office and the Department of Culture and Tourism of East Java is carried out to gain information on how the events are held in TNBTS and their perceptions of those events. Furthermore, the interviews with the community representatives were done to get public perceptions of the events conducted in TNBTS. Meanwhile, the literature study was conducted to collect the secondary data and information, such as the regulations.

RESULT AND DISCUSSION

The people of Tengger in TNBTS has held a ritual ceremony in Mount Bromo and surrounding areas since a long time ago. At that time, *Yadnya Kasada* and *Karo* were the most sacred ceremony. Those traditional ceremonies are the offering ceremonies to God held by Tengger people in the sea of sand and the crater of Mount Bromo.

The Tenggerese held *Yadnya Kasada* on the 14th, 15th, or 16th of the *Kasada* Month while *Karo* Ceremony is held in *Karo* Month (the second month of Tengger Society calendar system). At the first time, *Yadnya Kasada* and *Karo* were merely considered as traditional ceremonies. However, since 2000s, those ceremonies, especially *Yadnya Kasada*, started to attract tourists' attention as a unique and interesting spectacle. This shift happened because of the uniqueness of the ceremony which cannot be found in any places other than Mount Bromo. Until now, *Yadnya Kasada* becomes one of the events widely known by people and become the icon of TNBTS. Moreover, *Kasodo* is important for Tenggerese to express their gratitude to God and to be preserved as a sustainable Tengger culture as well [9,21].

The Scale and the Forms of Tourism Events

Over the last decade, various tourism events have been successfully arranged in TNBTS area (Table 1). Most events are annual agenda. For example Jazz Gunung that has been existed since 2009. Another example is a sports event namely BTS Ultra which has been annually held since 2013 and attracted domestic and foreign runners to participate in that competition. However, in terms of organizing, the events in TNBTS are

predominantly arranged by and from local communities and the event organizers.

Related to the event management, based on the interview, the Department of Culture and Tourism of East Java states:

"Province (the Department of Culture and Tourism) only supports them through electronic and print media and also exhibitions."

It shows that the Department is merely concerned about the promotion and the marketing of events. Furthermore, according the information from the Central Office of TNBTS, the private sector have enormous initiatives to hold events in TNBTS. In this case, the Central Office of TNBTS tends to be more concerned with the conservation in TNBTS. Nevertheless, all events held in TNBTS have to get a recommendation letter from TNBTS management. The recommendation letter is the approval statement from the Central Office to the event organizer after getting some consideration.

The Impacts of Tourism Events in TNBTS

Before discussing the challenges, it is necessary to identify the impacts of a tourism event. There are, at least, four dimensions of the impact/benefit of cultural festivals [22]. The impact is classified into two types, which are obtained by the public and the individual as well as from the intrinsic and extrinsic dimensions. Intrinsic dimensions can be stated to be essential and tend to be intangible. Meanwhile, the extrinsic dimension is the impact/benefit that can be captured by the eye and tend to be and comes from outside. Extrinsically, the impacts of tourist events for individuals include health, regular behavior, and expenditure. As for the community, tourism events have an impact on economic, social, environmental, and community educational and public welfare value (Figure 1).

Table 1. The Events held in TNBTS

| Event Scale	Tourism Events	Typology of the Events	Information	Initiatives	Model
Hallmark Event	*Yadnya Kasada*	Cultural Event	The offering ceremony of crops or livestock (*Ongkak*) that have been harvested as a gratitude to nature.	Tengger People	Nature as the background
Regional Event	a. *Karo*	Cultural Event	The offering ceremony for ancestral spirits to avoid catastrophe and to commemorate the origin	Tengger People	Nature as the background
	b. Bromo Marathon	Sport event	Run Competition in Bromo Tengger Semeru area	Event Organizer	Nature as the background
	c. Jazz *Gunung*	Arts and Entertainment	International jazz concert event, having ethnic nuance held annually in Amphitheater *Jiwa Jawa* Resort Bromo	Event Organizer	Nature as the background
	d. Bromo Tengger Semeru 100 Ultra	Sport event	Run competition with distance until 170 km along the Bromo Tengger Semeru area	Event Organizer	Nature as the background
Local Event	a. *Unan-Unan*	Cultural Event	The ceremony to honor the ancestral spirits, expel the evil spirits from the village by giving offerings to *redi-redi* (volcanos) by slaughtering cattle, i.g. a buffalo	Tengger People	Nature as the background
	b. *Eksotika* Bromo	Arts and Entertainment	A dance-drama/ballet performance from various arts in East Java	Event Organizer	Nature as the background
	c. Bromo Tengger Semeru Birdwatching	Recreation	Fauna (bird) Photography Competition in TNBTS area	Central Office of TNBTS	Ecotourism as Target
	d. *Bina Cinta Alam* (BCA)	Education and Science	BCA sets the goals to foster, increase knowledge, awareness, and responsibility of the community on the importance of TNBTS	Central Office of TNBTS	Ecotourism Event

Source: Research Results.
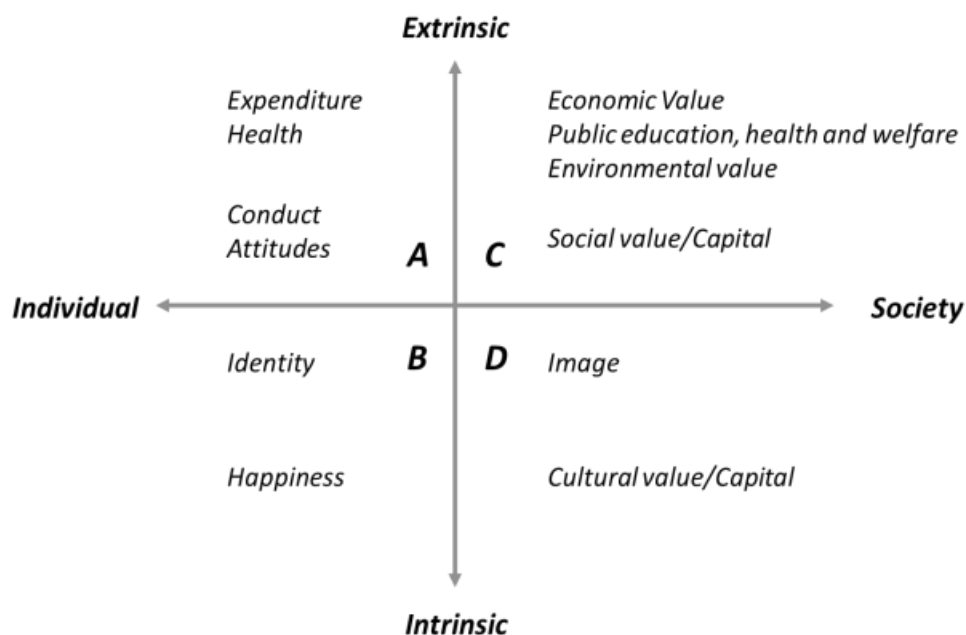
Figure 1. Benefit Dimention of the Tourism Events according to Mc Carthy et al. (2004). **Source**: Lundberg et al. [22]

Besides carrying the impacts on the individual (personal impacts), and on public (external impacts), tourism events have the impacts on an institution (organizational impacts) [1]. Those organizational impacts can be finance, human resources, institutional capacity, and marketing. However, the focus of this research is the impact on society in general which can be observed (extrinsic impacts).

Tourism events in TNBTS also have an impact on economic, social or environmental aspects; both micro and macro. The impact of every tourism event is various. For example, BTS Ultra and Bromo Marathon that involve many international runners. According to one of the residents in Ngadisari Village, when the event is held, local people who work as farmers change their jobs for a while to be volunteers and rent out the lodging, horses, and jeeps.

Meanwhile, in other events, such as *Yadnya Kasadnya* and *Karo*, which the community become the main actors, they leave their daily work to get more focused on the event. Although there is information on the increased opportunity to have higher income at the time of the event is held, this research has not measured quantity percentage of the community income rise when the event occurs.

In the economic aspect, the most visible impact of the tourism event is the increased revenue from the increasing entrance ticket sales for TNBTS. The event goers who want to participate or just want to watch the event are required to pay the entrance fee into TNBTS area. In addition, the growing of event goers increased the sales of consumer goods such as snacks sold by the Tengger community within TNBTS and the surrounding areas. Unfortunately, the amounts of community and management's incomes and the tourism multiplier effect have not been the focus of this research.

In social aspect, the various tourism events held in TNBTS make the interviewed people in Cemoro Lawang Village proud, especially of *Yadnya Kasada*, which is a tradition of Tenggerese. *Yadnya Kasada* can also enhance the brotherhood among them.

Another impact is social cohesion [23]. Tourism events, especially indigenous cultural festivals can enhance the sense of kinship among the event committee. At *Yadnya Kasada* and *Karo*, social cohesion occurs among local Tengger. Meanwhile, at BTS Ultra, Jazz Gunung, and Bromo Marathon, social cohesion could occur among the communities living around TNBTS, the event organizers, and the event goers.

A tourism event can directly increase the number of visitors in TNBTS. For example, sports events like Bromo Marathon and BTS Ultra. Both events involve a thousand participants. The presence of such participants means also increased demand for accommodation, such as lodging and jeeps. But, the growing number of

tourists also raises the amount of consumption that affects the increasing amount of garbage in TNBTS area. A villager from Ngadisari said,

"Every time an event is held, we have a serious garbage problem. The more visitors come, the more garbage they will leave."

This phenomenon shows that there is a social cost, which is a lot of garbage because of a tourism event. The evidence showed at *Yadnya Kasada*, where people 'throw' their offerings to the crater of Mount Bromo. The offerings are in the forms of livestock and comestibles. Although some of the offerings are collected again by the local people, common people consider the left offerings as garbage.

The Challenges in Tourism Events Development

A challenge can be defined as something that tests the ability of a person and organization, and it deserves to be overcome by their resources. In general, there are five challenges of tourism event development. First, it is a paradigm shift from supply-side to demand side. An event organizer needs to change the event paradigm and orientation that has been used previously. One thing that needs to be improved is how a tourism event can meet the visitors' expectations by considering the current capacity. Second is a policy change, from top-down policy to be more bottom-up. This indicates that in holding a tourism event, an event organizer needs to explore people's aspirations.

The third is managing the event portfolio rather than just focusing on the specific tourism event. The organizer needs to weigh in managing various tourism events as a portfolio, so it can be promoted to tourists. The portfolio shows the organizer's professionalism in managing various events. The fourth challenge is creating and promoting an event and the last one is ensuring that development of a tourism event based on the principles and the models of sustainable development.

The development of tourism events in TNBTS is not without challenges. The first observed challenge is the institutional problem. Based on the observations and interviews with the community representatives of Ngadisari and Cemoro Lawang villages, there is a disharmony between programs and policies between the Central Office of TNBTS and the Local Government in developing tourism in TNBTS. It affects the development of tourism events in TNBTS area. As a result, the development of tourism events comes more from the community

(private sector). The local government does not consider tourism events as a strategic way to regional tourism development. Communities around TNBTS also have not been trained to conduct a tourism event professionally. Therefore the commitment and mutual trust among the stakeholders becomes the key to a successful tourism development at the local level [3].

The second challenge is related to the sustainability of tourism events. Until now, there is no data and information stating that the tourism event held in TNBTS failed. Precisely, some tourism events that exist, such as BTS Ultra 100, Bromo Marathon, Jazz Mountain, and *Yadnya Kasada* gain great attention from the event goers, both domestic and foreign.

Nevertheless, the challenges of tourism events development related to sustainability are related to the environmental aspects. Tourism events, which directly interact with the TNBTS landscape, especially sports events, need to get more attention. The events that potentially invite massive event goers are vulnerable to affect the environment. There are two challenges faced by the stakeholders. First, the number of jeeps carrying the runners to TNBTS means the exhausted emissions from these vehicles increase, especially when the event was held. Second, related to the potential garbage generated by the participants, before the race, during the race, and post the race.

The third challenge comes from competition with competitors. The Management of TNBTS is faced with two difficult options, either to choose to have collaboration or compete with competitors. In this case, TNBTS has similar product feature and landscape with Mount Ijen. From the aspect of location, Mount Ijen is located about 250 km on the east part of TNBTS area or can be reached through 4-hours drive. Mount Ijen also has a tourism event portfolio that is similar to TNBTS. The types of the tourism events that will be held include sports events (Ijen Trail Running, Road to Ijen, Mount Ijen Special Gravity), Arts and Entertainment (Jazz Ijen), and Recreation (*Layang-Layang Wurung* Crater). Regarding the managerial aspect, the two tourist destinations are under the authority of the Ministry of Environment and Forestry. Therefore, the stakeholders need to consider what strategies to differentiate from these competitors.

CONCLUSION

This study shows that the tourism events in TNBTS mostly come from community initiatives. Tourism events in TNBTS have numerous impacts on economic, social, and environmental aspects. The challenges faced in the development of tourism events in TNBTS include in terms of institutional, sustainability, and competition with competitors. The Government, in this case, the Central Government, needs to immediately realize the concept of Single Destination Single Management. This will clarify the direction of developing tourism events in TNBTS.

The stakeholders also need to consider the sustainability aspects of tourism events in TNBTS. In managing TNBTS, the organizer needs to apply visitor management, especially during the tourism event taking place. This is necessary considering the importance of TNBTS as a conservation area as well as a tourist destination that needs to be managed wisely.

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Community Efforts of *Tutup Ngisor* in Maintaining Art and Cultural Traditions

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Abstract

The objective of the study is to find out the cause of traditional art in the sub-village of *Tutup Ngisor* which still survive until now. Qualitative descriptive research is used to reveal data comprehensively in the field. Techniques of data collection are conducted by holding observations of various artistic activities that exist, semi-structured interviews with figures and leader of the arts community as well as studying some literature and previous studies. The results show that interpreting the tradition and change in art is addressed with wisdom, has become a strong foundation for the people of *Tutup Ngisor* sub-village in maintaining its traditions, maintaining the local values and being wise in facing of outside influences. This research is expected to provide a solution to the possibility of reviving an extinct local tradition and keeping the tradition alive well. Therefore it is necessary to have a good and clear management system in order to anticipate the development of the era so that the art community can continue to grow and develop.

Keywords: art community, traditional art that can survive.

INTRODUCTION

Currently, there are many kinds of community growing in society. Most people consider that community is related to territory or neighborhood. A community is also established as a result of various bonds such as territory, activity, cultural heritage, language, belief, or certain interest. The definition of a community itself is still indistinguishable [1].

In fact, a community is established not only by geographical reason but also by cultural heritage, language, belief, or certain interest as well. Brain clarifies that the key point of a community is the similar activity done collectively [2]. There are two elements forming a community; the people and the activity. A group of people will not form a community if they do not have a similar activity. Thus, the art community means a community where a group of people have the same awareness of art and intend to preserve its art through certain art activities in particular ways [3].

Indonesia has a variety of local communities with various traditions. They commonly live with all of their traditions, values, orientations, and ways of thinking in order to be able to keep their activities. Some of the communities have been extinct due to changes in society, and some others are in danger such as Srandul, Gejog

Lesung and Jathilan in Sleman, Pekbung, and Langen Mondro Wanara in Bantul [4].

These phenomena, traditional art communities that have been or are almost extinct, happened since there was no regeneration from the elders to the youngsters. Thus, the transfer process of the culture to the youngsters became weak and incomplete. Consequently, some information was lost from time to time. In addition, limited human resources, tools, and financial supports were also causing these phenomena [5]. However, the most important things, in this case, is the lack of learning and management system as the basic factors that need to be solved immediately [6].

One of the local communities that continue to last with all of its art and cultural traditions is the traditional art community of Tutup Ngisor Sub-Village, Sumber Village, Dukun Sub-District, Muntilan, Magelang. *Tutup Ngisor* is located in the slope of Mount Merapi, about 10 km from Muntilan, Magelang, Central Java. *Tutup Ngisor* is one of 12 regions in Sumber Village [7].

Tutup Ngisor Community is one of few communities that depend on their life in agricultural sector but are still engaged arts in their daily life. In their daily routine as farmers, they express their enthusiasm for art by establishing and nurturing an art community. This art community is named *Padepokan Tjipta Boedaya*. This sub-village is also as the traditional art forerunner, central of activities, preservation, and movement agent for the surrounding villages. For *Tutup Ngisor* villagers, art is an inseparable component of their daily life and can

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motivate the spirit of art in Sumber Village. Many forms of art grow to be the local cultural traditions that continue to be nurtured [8].

Based on that fact, the objective of the study is to find out the cause of traditional art in the Sub-village of Tutup Ngisor that still survive until now. This discussion is expected to provide solutions to bring back local traditions that have been extinct and maintain the existing traditions.

RESEARCH METHOD

A qualitative descriptive method is used to explore a social phenomenon or reality by describing a number of variables related to the problem being studied systematically. Through this research, it is hoped that the problem of endurance and the existence of traditional art in *Tutup Ngisor* as the object of this study can be revealed and elaborated more comprehensively for a depth analysis.

The focus of this study is the traditional art community of Tutup Ngisor Sub-Village and all elements therein. We include the performers of the art activities, the figures in the community, the forms of art, their view on art, and how they construct the meaning of changes.

Data Collection

The first stages in data collection were conducted through the observations by following various art activities, in the form of art performances, either in or outside their local area (Table 1). The rehearsals undertaken was also observed. It aimed to see directly how art in this area run and was maintained.

Table 1. Art Performances in *Tutup Ngisor*

Performance	Description
Traditional	
Wayang Orang	the performers play as the puppets
Wayang Topeng	the performers play as the puppets wearing mask
Wayang Kulit	the puppets are made from leather
Ketoprak	traditional comedy play
Topeng Ireng (*Toto Lempeng Irama Kenceng*)	Traditional dance with colorful costumes and black headress
Modern	
Wayang Gaul (*wayang wathon*)	Modern puppets play
Wayang Bocah	Children play as the puppets
Dayak Grasak (*Buto* dance)	A combination of Topeng Ireng and Giant Dance
Campur	Mix performance (A combination of *wayang orang* and dance)
Kuda Lumping	the performers dance by using small horse made from bamboo
Jalantur	a dance performed by women

Source: Research Observation

Second, the interview is done by using purposive sampling technique that is only select informants who are considered expert about the art of *Tutup Ngisor* which includes artists, figures in the community. The depth interviews guidelines covering open-ended questions to explore relevant information to the problem under study. The interviews were carried out with the leader of *Padepokan Seni Tjipta Boedaya* (art community), and the leader of *Sanggar Bangun Budaya* (art course)*, the members of the art community, and randomly chosen people while watching the performances. Interviews are conducted both formally and informally, by visiting some houses, attending performances, or visiting some other places where researcher involvement can be developed.

Third, documentation and literature study is used to obtain secondary data about the problem of art traditions residing in the research area sourced from various available books. The literature is especially on art and culture that are directly related to the cases of art in the art community of Tutup Ngisor Sub-Village.

Study Specification and Problems

Previous research found the art as an integral part of life. Art is a noble legacy preserved and taught to the next generation. It is also affirmed that art is not for life, but life is to art and through art, it can build love to all God creatures. A review of literature is important so that no overlap of problems and solutions with the same answers. The specific, clear, and explicit descriptions of the problem is strongly expected from these study [7]. This description are expected to become the main source as a valuable information material of Tutup Ngisor sub-village, Muntilan Magelang. So that this study has the originality that can be accounted for [9].

The other research said that the people of *Tutup Ngisor* and surrounding are the traditional rural agricultural artists, which was reinforced by the presence of *Padhepokan Seni Tjipta Boedaja*, founded by Father Yoso Sudarmao in 1937. This art community is unshakable from all forms of external change, and always maintains a receptive attitude and does not pursue something excessive. They are open to anyone who wants to learn art there [8].

The research about the political issues of art explained, how the *Tutup Ngisor* art community must wrestle and adopt a strong wisdom attitude when faced with outside powers, state or

cultural people, who tried to intervene in the art traditions residing in their communities. This is called the art politics of *Tutup Ngisor* community that maintain and sustain their cultural identity in the field of art [10].

A research about the communities around Mount Merapi described how diverse communities must face government policies. On one hand, the government with a strong reason for safety wants them to move to a safer settlement. On the other way, residents still insist on surviving with the reason that they have enough (local) knowledge to monitor and explain mystically the activities of Merapi. The study conducted covering several areas on the slopes of Merapi, including Tutup Ngisor Sub-village [11].

From several studies as described above, this study clearly has different specifications. This study further wants to see how the traditional art community that is located in Tutup Ngisor society can still survive; exist even growing and become its own icon for the traditional art community around it. The question that arises later, how art as one of the wisdom of living in society Tutup Ngisor can survive in the midst of a tremendous flow of change? What kind of strategies they developed? How is the process of cultural strategy established and maintained within the *Tutup Ngisor* community? Some of these issues are the focus of research that distinguishes from pre-existing studies.

RESULT AND DISCUSSION

This part is divided into two sections. The first section discusses the art community of *Tutup Ngisor* from its establishment until now. The second section talks about how this art community constructs the meaning of traditions and changes. It consists of three sub-sections. The first sub-section explains the survival of this art community to keep its traditional arts and to react toward foreign influences entering into this community. Then the next sub-section illustrates the resistance and the struggle of *Tutup Ngisor* that cannot be detached from the capability and skill of the head and the committee in managing the arts and the people involved therein. The last part discusses how this community with all the processes of transformation, adaptation, and acculturation keep its art activities to be able to survive and develop sustainably.

History of *Tutup Ngisor* Art Community

It is believed by the local people that Tutup Ngisor Sub-Village was established by *Kyai* Tutup

(An Islamic figure named Tutup). *Kyai* Tutup was assumed as the courtier (a person who devotes himself to Surakarta Palace) isolating himself due to the situation at that time, the turmoil inside the palace related to Dutch colonials. *Kyai* Tutup in his isolation opened land and stayed in a mountainous area which is now known as *Tutup.* The name came from its location, the slope of Mount Merapi. One of *Kyai* Tutup's grandsons, Romo Yoso Soedarmo, has sons to continue, preserve, and develop the culture of the ancestor until now.

The art community of "Tutup Ngisor" was established in 1937. The history of art in this place was initiated in the 1920s by Romo (Priest) Yoso Soedarmo (1885 – 1990) [12]. He was the pioneer and the founder of the art community in this place. He started it by encouraging people to learn traditional Javanese arts among the people. Romo Yoso Soedarmo was initially a courtier in Kadipaten Mangkunegaran, Surakarta, who had an opportunity to learn the palace's arts like *Wayang Wong*, *Wayang Kulit*, *Wayang Topeng,* and other palace's traditional dances. He developed and hereditarily passed down that artistic expertise. He fused agricultural and art activities which later generated a farmer artist community. Sitras Anjilin is the seventh son of Romo Yoso becoming the Head of the *Padepokan*. He continues the performance art of *Wayang Orang* related to ritual ceremonies. With his six siblings, they work together to preserve and develop arts in *Padepokan Tjipta Boedaya* until now.

How the Art Community of *Tutup Ngisor* Constructs the Meaning of Traditions and Changes

Survival

Survival is an ability to survive from various influences. There are two factors affecting survival ability, the internal factor and external factor [13]. The internal survival factor can be realized in the form of intention to continue doing and preserving art activities consciously and independently. On the other hand, the external survival factor is a condition where there are influences from outside of a community that cannot be prevented.

The geographical condition of Tutup Ngisor Sub-Village in the slope of Mount Merapi provides fertile land and abundant supply of water so that almost all of the people rely on the agricultural sector. The rice fields are cultivated

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based on peasantry customs and rituals as their ancestors once had.

The villagers of Tutup Ngisor live their daily life with mystical-spiritual cultural expressions reflected in the ceremony of *Suran, Nyadran, Merti Dusun*, *Eid Al Fitr*, and the Independence Day. In addition to preserving Javanese traditions, they also develop the Javanese traditional arts such as *Wayang Kulit, Wayang Wong (Orang), Wayang Topeng, Kuda Lumping,* and *klenengan 'caosan' Jumat Kliwonan.*

Padepokan Tjipta Boedaya is indeed an art and cultural organization supported by a simple and firm community that is not affected by a range of changes infiltrating into every entity of life. The significant rituals in this community are the art performances and nurturing art and culture as parts of the agricultural customs and ceremonies. Such realities create a strong frame and foundation in every step taken by the art performers to survive in nurturing their traditional-ethnical arts.

Arts, especially dancing or playing traditional Javanese music, for the people of Tutup Ngisor are not so much different from planting chili or paddy. None is more important or more special since every activity is a ritual and blessing of life. It is just in line with Romo Yoso's teaching, never leave art in life. God is the most beautiful of all because God creates beauty. Art is inseparable from beauty created by humans to establish a physical and spiritual foundation of life expressed through various media. Thus, art is, in fact, a kind of social activities. Its presence reflects a collective expression that fits the characteristics of the related society, either as a form of aesthetic entertainment or as a spiritual communication medium with moral values intended to increase social solidarity.

The obligatory art performances of *Padepokan Tjipta Boedaya* are understood as a basic education of art passed from generation to generation. In a certain moment, people sing *uyon-uyon* of *Gamelan Candi* with Javanese gamelan accompaniment, complete with *sinden* and *niyaga* costume as a form of respect toward their ancestors. *Kembang Mayang* dance that is presented afterward expresses prayers for the fertility of their land and the fulfillment of the farmers' needs. That art performance is the ritual of *Suran*, a thanksgiving moment and a prayer to God as the Creator for His graciousness to the village.

By such performance, *Padepokan Tjipta Boedaya* has performed basic education of art in the slope of Mount Merapi and realized its dedication for the current generation [14]. That set of performance is held every 15 *Suro* (month in Javanese calendar). It is also a mandate from Romo Yoso as the respected elder and the *Pepunden* of people so that the village is always in the condition of *Kertaraharjo*, a condition of peaceful, prosperous, and contented agrarian society.

For *Tutup Ngisor* Community, art has a function as ingrained belief and religion that guide the life of the people. They believe that life is for art, not the otherwise. Because of that, there is a strong will to preserve Javanese arts and culture. The traditional arts developing a function to maintain the culture and art preservation of ethnic performances called *kampung agraris* (agrarian village) supported by farmer artists. The presence of *Padepokan Tjipta Boedaya* becomes the medium and the center of art activities in Tutup Ngisor, Sumber Village. By Romo Yoso's descendants, this place is used to practice Javanese arts and culture and to perform their artistic creation as a virtuous tribute to their ancestors.

To survive external factors, a community needs *local wisdom* and *local genius.* The definition of local wisdom is a local culture that determines the direction of a new culture as the result of cultural acculturation [15]. On the other side, local genius is the extraordinary ability of local society in processing external influences [16].

Hence, the policies taken by local public figures covers several aspects of life such as environment, the system of technology, buildings, beliefs, language, and art. They become the character or the identity of local culture in a physical or non-physical form, material (objective) or spiritual (subjective). Local wisdom and local genius that grow in the society of Tutup Ngisor are fostered and revealed through the orientation, perception, attitude, and way of life that based on the survival and the struggle of the society as the owner of the culture. In other words, local wisdom and local genius are fully supported by the capability of society in facing the challenge that concerns with human resource. The examples of new culture resulted from the acculturation are *Wayang Wathon, Wayang Bocah,* and *Jalantur*.

There are plenty of art enthusiasts from other places who come and train their artistic talent in this place. The name itself is already renowned in the artist community in Magelang. Experts of art

and culture from Surakarta, Yogyakarta, Surabaya, Bandung, and Jakarta, even overseas come to learn, study, and document the art activities in this village. Now, the *Padepokan* is like a magnet that attracts enthusiasts, observers, researchers, and creators of performance arts and culture to come and see closer the heart of the art activities which then strengthens the identity this community.

Art Community Management

People who join a community are called community members. In some communities that have the structure of organization, they have the committee in addition to the members. Both the members and committee are people who join willingly and enjoy the activities in the community.

Having a lot of members is not enough for a community to be able to develop optimally [17]. The most important thing for a community is having the right people with the right skills, knowledge, and ability for the right job. The challenge in a community management is when the right man in the right place is suddenly inactive. To deal with that issue, the committee of the community should have proper skill and knowledge to manage its members. Most of the members of *Tutup Ngisor* Community are local youths who are active in every activity in the village. However, there are also adults (married men and women) and children participating in the community. Hence, it is not surprising that we can find the whole member of a family participating in the folk arts in *Tutup Ngisor*.

Basically, management is a way to make use any input to achieve maximum output through the process of planning, organizing, directing, and controlling by paying attention to the condition and situation of the environment. A management process needs to be carefully prepared to reach the goal of a community with a more effective and efficient manner. Thus, the management of performance art needs the management system of performance art [18].

The management of performance art is one good way to improve the quality and the quantity of performance art so that it can survive in the middle of the rapid progress of era and technology that leads to a modern society. Folk art management is a medium to realize the desire of local people in developing the existing folk art so that it can continue to exist in this modern world. A professional management will

even provide the art performers a better life somewhere.

The management system applied in *Tutup Ngisor* community is very simple with only openness between them. By openness, the management process can be performed together with mutual trust and without suspecting each other. It means the management process of *Tutup Ngisor* is transparent, based on togetherness and mutual cooperation principles. In order to achieve the common goal, every member of the community needs to have a self-awareness to manage the community with their greatest effort. *Tutup Ngisor* Community in performing their activities implements their basic functions of management [19] that consist of:

1. **Planning**

   As an organization with a modern point of view, *Tutup Ngisor* community designs the steps from every program and activity that they will perform. It is intended to create harmony and togetherness among them. *Tutup Ngisor* community is a team that upholds solidarity between its members to support the continuous development of the organization.

2. **Organizing**

   The structure of the organization is very important so that every member knows their role and task in the art community of *Tutup Ngisor*. Organizing also eases the community in framing the workspace according to the member's expertise. Such workspace becomes an individual responsibility in every community's activity. A good organization is supposed to have the structure of an organization so that the tasks can be clearly divided in detail.

   The art community of *Tutup Ngisor* has employed a systematic hierarchical structure along with its members. Its structure consists of advisor, head, deputy head, secretary, treasury, and public relation. On the other hand, every member has a different task. Each then holds an important role in the community. Some members of the committee are also the performers of the folk art so that those two responsibilities should be carried out in balance.

3. **Actualizing**

   It covers the actions or activities performed by the art community of *Tutup Ngisor*, in both rehearsals and live

performances. The head of this community motivates the committee by providing them with good examples in doing their jobs or solving a problem in the community. His wisdom and flexibility is a suitable method to engage the members of the committee to do their assignments as well. The leader also treats the members equally. He never treats them unfairly. In certain occasions, the manager will take the committee to participate in workshops for the sake of the community development. These workshops are usually intended to provide more knowledge about art and its management. Thus, by joining the seminars, the committee automatically will gain knowledge from outside of the community.

If a problem occurs, the head will carry out an individual approach toward the members, explore the issue carefully, and solve the problem personally. If the problem can be solved collectively, it will be solved as such.

The roles of the leader, in this case, are cultivating and maintaining a good relationship with the committee and the members of the community. The leader also gives motivation and guidance to assist the task completion, demonstrating good examples for the members, and emphasizing the sense of togetherness to maintain a harmonious relationship between the committee and the members of the community [20].

4. Monitoring and Evaluating

These functions are implemented when there is a failure in a program so that it can be addressed and corrected directly. Monitoring is the latest function of management. The advisor and the head monitor the activities of the committee and the members of the community so that they can be more focused. With the sense of togetherness applied by the art community of *Tutup Ngisor*, the monitoring function toward the committee is more on directing and assisting them in doing their job so that they do not feel under pressure. However, if there are any misappropriations, the head will correct them.

Monitoring the financial administration is performed together with the treasurer to control every income and expense. The financial monitoring is conducted openly and

regularly to avoid any kind of mishandling. Income earned is used to upgrade the facilities and infrastructure of the community. When there is profit, it is shared equally no matter how small it is.

The monitoring process in this community is done in a wise and friendly way although sometimes it looks strict, all is for the smoothness of the activities. The head is also responsible for the loss resulted from the negligence of the committee. The evaluation process is carried out after the activity is finished. Every detail of the activity is broken down from the preparation, execution, and closing. Evaluating is an assessment to measure the effectiveness of the committee and the members of the community as well [21].

Art Community Development

The art performance in Tutup Ngisor Sub-Village, Sumber Village has strong, valuable resistance and struggle character. It means, the inheritors and performers in giving the meaning the traditional art are always reminded to appreciate the value and attitude of their social environment. When the community meets with the foreign culture, dialectics occurs between them. The community responds by being resistant toward that foreign culture to protect their identity. The traditional performance arts like *Wayang Wong (Orang), Wayang Gaul (Wayang Wathon),* and *Wayan Topeng* are harmoniously coexistent with the field arts as *Dayak Grasak, Campur, Kuda Lumping,* and *Jalantur*.

As time goes by, the interaction between the art community of Tutup Ngisor and art community from other places, even international ones, occurs frequently. In facing rapid changes that come from the advancement of technology and communication, almost every person cannot delay the changes [22].

However, the people of *Tutup Ngisor* in Sumber Village deal with it by improving their capability in developing and maintaining social loyalty and solidarity in this agrarian village. This circumstance surprisingly strengthens the existence of traditional art as their cultural identity. Thus, it is obvious that the community is capable to reflect its local wisdom by showing their capability in transforming, selecting, innovating, adapting, acculturating, and tolerating foreign influences [23]. They construct the meaning of traditions and changes through

the actualization of values of art to keep the messages. Thus the balance between generations is maintained and continued harmoniously.

The role of a community is enormous in the development of folk art so that it can be recognized outside their area. To keep its sustainable life and development, a positive development of community management is required [24]. The development of *Tutup Ngisor* community is a method to direct all of the community members to create new jobs for *Tutup Ngisor* people, increase income, upgrade the infrastructure, and improve the quality of the community in managing changes. Those changes can be in the forms of attitude, networking skill, and smart thinking in dealing with any kinds of problem from both inside and outside of the community [25].

In addition to the members involved in the art community of *Tutup Ngisor*, there are stakeholders that consist of families or neighborhood environment, government, business partners (for profit community), and volunteers. The role of these stakeholders is very significant. They can help the development of the community in providing more facilities, funding, licensing, and many more [26]. At a certain level, those stakeholders will take part in making decisions in the organization of the community.

So far, the art community of Tutup Ngisor has cooperated with many parties, including local and central government, non-governmental organizations, private companies, donors, print and electronic media, universities (state and private), and gallery communities or indigenous communities. However, the art community does not take sides or provide any political support for any of them since the principal of the cooperation is for the purpose of human empowerment and the development of art and culture.

CONCLUSION

The results show that interpreting the tradition and change in art is addressed with wisdom, has become a strong foundation for the people of Tutup Ngisor in maintaining its traditions, maintaining the local values and being wise in facing of outside influences. This research is expected to provide a solution to the possibility of reviving an extinct local tradition and keeping the tradition alive well. Therefore it is necessary to have a good management system and clear in order to anticipate the development

of the era so that the art community can continue to grow and develop.

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Tourism Destination in Remote Area: Problems and Challenges of Tourism Development in North Halmahera as Remote and Border Areas of Indonesia-Philippines

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Abstract

This paper will describe the problems and challenges in North Halmahera tourism development and describe the coordination, resources, disposition of executor and bureaucratic system in the process of tourism policy implementation by local government. This research used a qualitative method and case study approach. The method used in this research is qualitative with case study approach. This research conducted in Kakara Island, Tagalaya Island, Bobale Island, Kumo Island, Luari Beach, Paca Lake, Duma Lake, and Mamuya Hot Spring as the priority in North Halmahera Tourism Development Program by local government. The results of the evaluation indicate that the bureaucratic system, resources (human resources and sources of funding), the disposition of the commissioning and coordination was instrumental in the process of implementation of the policy on tourism. The implications of the implementation of tourism policy hampered are the lack of participation of the community and damage to facilities and access for tourism which threaten the sustainability of tourism. Thus, it can be noted that the challenges in the development of the leading tourist attraction in North Halmahera Regency are the effort to increase community participation through partnerships to achieve sustainable tourism.

Keywords: Bureaucracy System, Coordination, Disposition, Resources, Tourism Policy.

INTRODUCTION

This research will describe the bureaucratic system, resources, disposition, and coordination to identify the source of constraints that occurred through the implementation process. What distinguishes this research from previous studies is that this study describes the problems and challenges of tourism development in remote areas; specifically the border area of Indonesia and the Philippines. This research is important to be implemented considering the Indonesian government's policy of expanding access to the entire archipelago through the policy of marine toll construction and tourism development as a priority of national development. Tourism is one of the important industrial sectors and has great potential and opportunities to be developed. The development of tourism in developing countries, including Indonesia, is expected to help equalize the economic opportunities and hamper villagers to migrate to the city [1]. This study showed the conditions of tourism development in remote areas, problems and challenges faced and the response of local governments to central government policy.

Previous studies showed that government in the development of regional tourism has the role as operator, regulator, designer, coordinator, and educator [2,3]. This shows that the development and sustainability of tourism are also determined by the implementation of tourism policies by the government. Furthermore, Truong [4] shows that the government in tourism development has a very important role as a policymaker and as a tourism policy executive, although the perspective used is a pro-poor perspective.

Government intervention through tourism policies in favor of local communities is not always considered as good. As indicated by Whitford and Ruhanen [5] that government intervention through tourism policies to mobilize market growth and product development should not use a one-for-all measure; it only demonstrates sustainable retrograde rhetoric without steps concrete. Thus, policies need to utilize diversity, collaborative, coordinated and integrated, in the capacity building of communities to achieve sustainable tourism. Thus, it can be seen that the implications of the implementation of tourism policies affect the sustainability of tourism.

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The implications of tourism policy on the sustainability of the tourism sector can be seen from the monitoring and evaluation of policy directions and strategies of tourism development. Scholar suggests that a critical approach in evaluation emphasizes the context of tourism development programs, the climate of intervention, arrangement, evaluation context and decision-making context in identifying market dimensions, stakeholders and programs that have been formulated [6]. It is necessary to know which parties are most benefited from the implementation of policies, either local communities, the environment or stakeholders. Tourism policy should be integrated with the interests of local communities and stakeholders in tourism, this will encourage inter-sectoral partnerships or collaborations so as to achieve good governance and sustainable tourism [7].

The evaluation of tourism policy is a strategy to achieve sustainable tourism, it can be seen from various development contexts. Just as the previous study suggested that an evaluation of tourism policy is needed to reduce economic growth as a result of tourism development that affects aspects of sustainability [8]. On the other hand, the evaluation of tourism policies can sustain business development, when climate change becomes a serious problem affecting tourism sustainability [9]. In addition, the importance of evaluating tourism policies and their impacts on social and cultural aspects [10]. Research on the evaluation of tourism policy has been done before [11,12]. However, the context of policy implementation always yields different results.

Pallewa uses George Edward III theory of communication, resources, disposition and bureaucratic structure affecting tourism policy implementation in North Toraja District [13]. Communication is needed to establish personal interaction among tourism actors in expressing the desire and plan of tourism program implementation, as well as to reach prospects and opportunities in the field of tourism-based economy. In addition, adequate human resources in terms of quality and quantity can support the implementation of tourism policy, thus contributing positively to the realization of tasks and responsibilities in every tourism development program.

As for the process of disposition in the implementation of policies as outlined in the form of work programs, the delivery of strategic ideas becomes a symbol of the ongoing disposition from and toward the implementation followed by a strong understanding. Regarding the disposition of the implementer, the organizational structure regulates the flow of work so that each has a duty and no longer interfere with other tasks. Based on this, the researcher will describe the performance evaluation in tourism policy implementation process in North Halmahera, Indonesia.

The public can participate in the decision-making process at the stage of planning the development of a tourist attraction especially in an effort to formulate a program of development of tourism which is able to alleviate poverty as demonstrated [14,15]. Through community involvement in the decision-making process, the community can determine the direction of the development. Even though, Li [16] shows that local communities obtain economic benefits without engaging in the planning process. In addition, Simpson [17] shows that community involvement in the planning stages especially on the decision-making process does not guarantee the distribution of the profits evenly, but can cause a number of problems or conflict interest in the program development.

The government as a driver of tourism development seeks to increase public participation in the tourism sector so that the policies formulated is a joint decision. Thus the sense of ownership of any tourism development program becomes a motivation in overcoming every impact of tourism activities. The problems related to tourism policy are efforts to control the corporation of travel business by foreign investors and migrant entrepreneurs [18]. Thus, to achieve an equitable distribution of benefits from the tourism sector between local communities and other entrepreneurs, tourism policy is required.

In the process of implementation of the policy on tourism, socio-cultural conditions of political, economic, and also has a very important role. The availability of resources, communication and coordination, as well as socio-cultural conditions, politics and economics plays an important role in the implementation of their development programs [19]. In addition, evaluation is needed to control the impact of tourism activities. Indraswara [20] have shown that in evaluating the government performance, the efforts on the utilization potential of natural resources are to be projected with emphasis on the welfare of life. The existence of business accommodation has exceeded the environment capacity thus lowering resources support and influence the ecosystem. It means that, the challenge to achieve sustainable

tourism is not only seen from the economic aspect but also social and environment sustainability. The effort to achieve the goal of sustainable tourism is to obtain economic, social and environmental benefits by tourism policy as demonstrated in previous studies [21-25]. Thus it can be seen that the program to optimize the economy, social and environment can be a strategy to achieve sustainable tourism.

MATERIALS AND METHOD

The method used in this research is qualitative with case study approach. This research conducted in Kakara Island, Tagalaya Island, Bobale Island, Kumo Island, Luari Beach, Paca Lake, Duma Lake, and Mamuya Hot Spring as the priority in North Halmahera Tourism Development Program by local government. Case study approach is used to describe the problems and challenges in North Halmahera tourism development process. The stages of this research are divided into Preparatory Phase, Research Location Setting Phase, Data Collection Process Stage and Data Validation Process Stage.

Preparation Stage

At the preparatory stage, the researchers conducted scientific searches related to the theme of tourism area in remote areas including rural areas even in the outer regions or borders of Indonesia. Based on the theme, researchers set up a research framework to describe the dynamics of tourism development in remote areas or Indonesia's outermost regions to identify problems and challenges facing local governments, in particular, the Tourism Office. Based on that, the researcher chose North Halmahera Regency located in the eastern part of Indonesia and included border area between Indonesia and the Philippines.

Study Area

At the stage of determining the location of this study, researchers consider the social and cultural context of local communities including the language used to facilitate the process of data retrieval. The results of the document of Regional North Halmahera Regency in 2011 showed that North Halmahera Regency has 56 tourism potentials spread in each sub-district. Meanwhile, the category of tourism potential includes natural attractions, maritime and beaches, history, and culture. Considering the limitations of access and coverage to all areas of regional tourism potential, the researcher decided to focus on the pre-eminent tourist attraction that has been

established by the local government of Kakara Island, Tagalaya Island, Kumo Island, Bobale Island, Luari Beach, Talaga Duma, Talaga Paca, and Mamuya Hot Spring. Access to research location can be reached by researchers easily because of the availability of transportation modes and other public facilities that support the data retrieval process.

Data Collection

At the data-taking stage, researchers need a process of adjustment or adaptation with local communities in the eight leading tourist attraction. This process is done to build good relationships and communication so as not to create a suspicious impression for the local community.

In the early stages of adaptation, researchers position themselves as tourists who become customers at a restaurant or gathering place residents in the environment of a tourist attraction. Researchers began sharing stories and experiences while eating and drinking to create a familiar atmosphere with local communities. The process is done repeatedly so that researchers have an intense time to visit the location of the attraction. In the adaptation process, researchers selectively view potential individuals as key informants. Key informants are selected taking into account individual experience and knowledge related to the tourism development process. Researchers also consider the educational background, occupation and residence of informants.

After finding the key informants in each of the leading tourist attractions, researchers convey the intent and the real purpose of making a scientific article. This was reassured by an official research letter from North Halmahera District Government and supported by an official research letter from the university. Communication relationships that have been built before, into consideration for the key informants, thus they are willing to provide information needed in depth. Thus, the researchers set a time to meet specifically to discuss the various problems and challenges that occur in the dynamics of development of attractions in Kakara Island, Tagalaya Island, Kumo Island, Bobale Island, Luari Beach, Talaga Duma, Talaga Paca, and Mamuya Hot Spring.

After the in-depth interview process was completed, the researcher along with the key informants visited the location of the tourist object to reassess or match the information that has been submitted with the actual condition (the

physical condition of the environment). Some informants described the conflict between the landowner and the village government, to the misconception that the internal government areas and their impact on the sustainability of tourist attractions. The results of in-depth interviews indicate a problem that makes informants reluctant to publish their identity in the writing of scientific articles. Considering this, the researchers agreed not to publicize the identity of informants to informants who did not want to be published. This research only publishes the identity of informants who are willing. Thus, the data retrieval process can run well. Thus briefly it can be said that Participants of this research are local government officers (AU, YA, SP), Local Community (NN, JF, HH, PS, RB, TD, EK, MP), Head of North Halmahera Tourism Department in 2015, (TS) and Head of North Halmahera Tourism Department in 2016 (JBM).

Data Validation

At the stage of data validation, the researcher uses triangulation technique by reconciling the information received with the actual conditions and the results of the study document such as Regional Tourism Master Plan in 2011, the Strategic Plan of the Tourism Department, and the Medium Term Plan of the Tourism Agency. In order to fill the gap in the analysis, we also use the document such as Tourism Destination Master Plan in 2008 to sharpen the analysis in this study and find the constraints or problem in the implementation process. In addition, researchers also utilize information technology, especially social media and communications to trace the information and ensure the information received suitable with the actual conditions. After the data validation process, the researcher narrates the research result about the performance evaluation in the tourism policy implementation process.

RESULT AND DISCUSSION
Governmental Tourism Policy

Local Government in North Halmahera District has four main aspects in tourism policy development, such as destination management policy, tourism industry policy, tourism marketing policy, and human resources development policy. It is included in the regulations in North Halmahera Regency (Table 1). Policy formulated should be integrated with the needs of local as demonstrated by several studies [26-30]. Local Government plays an important role in the policy implementation process to achieve sustainable tourism development as demonstrated [31,32].

Furthermore, community-based approach is used to increase the level of participation or local community involvement in the development process. In fact, there are obstacles and problems arise in the implementation process.

Table 1. Regional Regulation in North Halmahera Regency related to the Tourism Policy

Regional Regulation	Regulated Matters
No. 9 on 2013	Master Plan for Tourism Development of North Halmahera Regency
No. 8 on 2016	The Establishment and Composition of North Halmahera District
No. 37 on 2016	Organizational Structure of Main Duty and Function of Tourism Office of Halmahera Regency.

The local government reform bureaucratic system in Tourism Department by displace the Cultural Sub-Department and establish Creative-Economic Sub-Department as a strategy to enhance the development of tourism industries in North Halmahera. According to North Halmahera Master Plan for Regional Tourism Development 2011, the existence of cultural department influences the theme of development even the programs, which are dominated by cultural preservation. In 2016, the creative-economic department replaced the cultural department based on North Halmahera Master Plan for Regional Tourism Development 2016.

Local Government provides funding system and utilize the human resources in the Tourism Department to optimize the tourism policy implementation process. In addition, tourism development in North Halmahera is still immature and the human resources as an expert in tourism are limited. However, the funding system supports all the programs to enhance sustainable tourism goals.

Tourism Department utilizes funding support to develop human resources in tourism as an expert. Unfortunately, in the early stages of tourism development process, dispositions performance are not qualified as professionals and causes the lack of tourism development programs in 2014 and 2015. In addition, low level of coordination between local government and local community causing problems in tourism development process such as land disputes. Thus, community involvement becomes essential in tourism development.

Albrecht [33] showed that partnerships as the solution to solve problems and increase the level of participation. On the other hand, Jovicic [34] showed that the efforts to achieve sustainable

tourism is inseparable from the support of the community, good governance reflected adequate tourism infrastructure. While Sakata and Prideaux [35] showed that community involvement in the development of tourism in rural or remote area has its own way in developing tourism, including governance system.

Tourism Condition in North Halmahera

Problems arising from the lack of coordination with local communities are land disputes and damaged facilities, such as the case of Kakara Island in North Halmahera in Figure 1. Figure 1 shows that lack of coordination between local government and landowner causes problems such as land disputes and causes resistance of the local community to maintain tourism facility.

Figure 1.   Tourism Facility in Kakara Island, North Halmahera, Indonesia on 2017
(**Source:** personal documentation)

The same case happend in Tagalaya Island, based on the results of the interview with SP as the local community in Tagalaya Island shows that the problem of land disputes hamper the development of tourism, as follows:

"The problem in tourism development in Tagalaya was disrupted by land disputes. Before, we villagers worked together to clean up the village environment including making roads along the coast to the bridge. When there was a visit from the marine and fisheries department, we were given assistance for tourism, they provide support in the form of homestay building as a supporter of tourism. At that time, we agreed to build around the bridge, the construction project went well until it was done. We also have the community to participate in the foundation construction in the north, which in the north are all the contribution of society, we want tourism to grow. After the building is finished, the domestic and foreign tourists began to visit, we had time to manage the entrance fee of 1000 IDR person but we usually calculate based on the boat used (Katinting) can reach 5000 IDR depending on the type of boat, if

the boat larger (Pamboat) the price is also different. Income derived from the tourism sector, quite good for village income. However, not long after that, we received information about a lawsuit from the landowner to the village, the lawsuit was processed by law to the court. Initially, the village won the battle, but when the landlord appealed, we lost. There was a misunderstanding between the Marine Office and the Tourism Office because the building is a Marine Office's support not from the Tourism Office, but I do not really understand how it goes. The information I got from the government has lobbied with the landlord but apparently, the landlord refuses to accept the offer of land acquisition and chooses to sell the land to another party at a cheaper price than the government offers. After winning the case, the landowner immediately remodels the homestay building that has been built. Our constraint is that there are no stalls selling food so that when tourists come here, they bring their own food. If they do not bring their own food then their visit will not stay long".

The local government program to provide restaurants for the local community in Tagalaya beach, Kumo beach, Kakara Island, Luari Beach, Duma Lake, Paca Lake, Mamuya hot Spring, and Bobale Beach has not been implemented. Nevertheless, local communities volunteer to participate as entrepreneurs and build their own restaurants. It shows that local government was not able to provide tourism facilities. Based on in-depth interviews with Ms. N, it can be seen that tourism support facilities in Mamuya Hot Spring still limited, as follows:

"I am N's mother, I have been nine years old managing this tourist attraction. Since Mr. Sb lead the tourism official in North Halmahera District, he often comes and visits this place. Furthermore, when Mrs. Mh lead the tourism officiall, she rarely comes here. This Land previously owned by local people and they sold it to the government. But the problems still occur because the lack of tourism infrastructure support, for example, there is no electricity here and trash bin are limited. Sometimes I have to argue about the tourist behavior, they throw away trash or plastic bag into the hot spring. This habitual action becomes an obstacle because I have to make it clean every day without payment. The local government still find the solution about funding support to utilize the Mamuya Hot Spring destination management, but still on the process. We have to wait. All that we have to do is selling the parking tickets, and

cleaning the area. In the future, I hope the local community are able to participate and fill the economic benefit of tourism development. Especially for a woman in the village, we hope there will be a place for them to sell their product and increase their income."

Based on the results of interviews with N's mother, it can be seen that there are limitations of local people to enjoy the results from the existence of the tourism sector. Without involving the local community in the develop-ment or maintenance of an infrastructure supporting tourism, then the potential damage to the infrastructure is higher. It can be seen from the bridge development program of Tagalaya, Talaga Paca, and Kakara that has been implemented but some of them are not well maintained, thus it is damaged.

Figure 2. The Physical Condition of the Bridge, in a) Tagalaya Beach Attractions, b) Kakara Island, and c) Paca Lake
(**Source:** Personal Documentation)

To keep the destination remain safe and clean, the involvement of local communities in the development of tourism is becoming very important. By setting up the business area for local community, the citizen was given the opportunity to gain income from tourism development. Due to the case of Tagalaya Beach and Kakara island, constrained derived from completion of land acquisition. On the other hand, Paca Lake, Duma Lake, Mamuya Hot Spring, and Bobale Island were not provided area for locla communities. Unlike the case of Luari and Kumo beach where local government provide an area for local communities. Compare to another destination such as Bobale Island, local community are not involved in tourism development. However, there were community

products such as shells and pearls craft. By providing opportunities for local communities in the destination area, the communities are able to involve as merchants and able to maintain the security and preservation of an area. Further, the lack of support and low level of participation can be threats to the sustainability of tourism in North Halmahera (Fig. 3).

Figure 3. The Condition of Tourism Infrastructure Support, in a) Bobale Island, b) Luari Beach, and c) Paca Lake
(**Source:** Personal Documentation)

In an effort to maintain the comfort of tourists in the location of tourist attractions, tourist security and vehicle security need to be improved. Security conditions in tourism destination of North Halmahera Regency show that the security settings in each tourist attraction are different. As well as security arrangements at Kumo Beach, Bobale Beach, Mamuya Hot Spring, Duma Lake, and Paca Lake still rely on the awareness of tourists and local people to maintain security together. On the other hand, the security arrangements in Tanjung Kakara and Tagalaya Beach attractions are not sustainable due to constraints of land disputes. Unlike the case of security arrangements in Luari Beach attractions which involve local people as special officers to safeguard the security of tourist vehicles, involving authorities to maintain security at tourist sites during peak/high season, and involving National Agency for Search and Rescue (Basarnas) to keep tourists' security who swim in Luari beach (Fig. 4).

In addition to security arrangements, hygiene arrangements are also not evenly distributed throughout the tourism destination of North Halmahera Regency. Even though trash facilities are available, not all tourist attractions have

hygiene settings. The results of observation indicate that the arrangement of cleanliness at Tanjung Kakara Island tourist attraction, Bobale Beach, Tagalaya Beach, Paca Lake, and Duma Lake are not sustainable. On the other hand, the attractions of Kumo Beach, Mamuya Hot Spring and Luari Beach already have environmental hygiene arrangements at tourist sites. In the context of Duma Lake tourist attraction, waste bins facilities are available but the arrangements on environmental cleanliness are not sustainable (Fig. 5).

Figure 4. Security Setting in Luari Beach
(**Source:** Personal Documentation)

The price list for entrance to the destination is very varied, it can be seen from the difference of admission price to Luari Beach and Mamuya Hot Spring. Arrangements for admission to Mamuya Hot Spring attractions are not calculated based on the number of tourists but are based on vehicles used by tourists. Special two- and three-wheeled vehicles, charged 5000 IDR and for a four-wheeled vehicle charged 20.000 IDR. Unlike the case with Luari Beach attractions that set the price of admission based on the number of tourists and the type of vehicle used. Entrance fee per individual charged 2000 IDR, for a two wheeled passenger ticket charged 3000 IDR; entrance ticket of three-wheeled vehicles charged 5000 IDR, a four-wheeled vehicle ticket is charged 20.000 IDR and the entrance ticket of a vehicle with the type of truck or bus, is charged 30,000 IDR. Meanwhile, ticket sales post has a distance of approximately 500 meters up to 1000 meters with the location of the attraction.

The determination of entry fee based on the type of vehicle of tourists. It is also adjusted to the condition or area of the parking lot at the location of the tourist attraction. On the other hand, not all the tourism destinations has a parking lot arrangement, as most are archipelago areas. Parking arrangements are only applied at Paca Lake attractions, Luari Beach and Mamuya Hot Spring.

Figure 5. Condition of Tourism infrastructure Support, in a) Bobale Beach, b) Duma Lake, c) Tagalaya Beach, d) Kumo Island, e) Kakara Island, f) Paca Lake, g) Luari Beach, and h) Mamuya Hot Spring (**Source:** Personal Documentation)

Management of Tourist Destinations

In the mapping problem of tourism, we identified some very essential matters in organizing the task function Tourism Regional Work Unit. In includes the necessity of increasing the number of foreign tourists, inadequate construction and develop-ment tourist destinations (especially in the archipelago), the need for increasing cultural festival, inadequate art and cultural facilities and infrastructure. It is not only for its optimal preservation of historic and cultural heritage objects, it is as well as the need for an inventory of objects on historical and cultural heritage.

The need for an increase in the number of tourists is very important in order to increase the income of the region. Cross-sector turnover ranging from transportation and accommodation through visits of tourists, become the challenges for Tourism Office of North Halmahera Regency. Therefore, partnerships between stakeholders in the field of tourism is needed. It is also essential to integrate all stakeholders in the development of North Halmahera tourism. In addition, Tourism

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Office also need the attempt to fix the supporting infrastructure tourism while also providing guidance for the people to realise *Sapta Pesona* around tourist attractions.

Since 2005-2016, Local Government of North Halmahera Regency or Halmahera Tourism Office does not yet have a superior tourist destinations. According to the interview result with TS (2013-2015) and JBM (2016-2018) as the leader of Tourism Official shows that non of the tourism destination become superior because of land disputes, lack of coordination with land-owning communities, and low level of community participation.

"*The determination of regional tourism development priorities is still done unilaterally. We seek to work with landowners to build tourism support facilities so that landowners gain economic benefit from tourist. Meanwhile, the government will get benefit from profit sharing with landowners. But problems begin to appear when landowners refuse to continue cooperation with the government so that tourism development planning that has been formulated in Regional Tourism Master Plan cannot be implemented. This happens in some tourist attraction such as Tagalaya Island and Kakara Island. In addition, community participation is very low.*"

During this time, management of tourist destinations in its development is still partial and in collaboration with the owner of the land. Thus, the management of tourist attractions still belongs to a private property. This affects the revenue sharing area. In an effort to resolve the issue, the need for the acquisition of land for the construction of a tourism destination that is fully managed by the local government through the Tourism Department of North Halmahera Regency.

The importance to increase cultural festivals for tourism development is the globalization challenges for Tourism Office of North Halmahera Regency. On the other hand, to facilitate infrastructure in the field of Arts and culture, Tourism Office of North Halmahera Regency attempt to complement the needs of art and cultural facilities and infrastructure.

In addition, in the context of North Halmahera, there are areas that have a history and cultural heritage objects, but not everything is well documented. So far, there are 54 kinds of historical relics are well documented. It can be seen from the results of the observation team of Archaeology Hassanudin University in 2014. The observation shows the region of Gotalamo, Kao, and Malifut as the location of the archaeological site. Overall, there is 22 location distribution site that consists of 60 kinds of archaeological remains (a pre-colonial period until colonial Japan).

Direction of Tourism Development

In a preliminary report on Tourism Development from Master Plan of North Halmahera Regency year 2008 recorded that the vision of tourism development is to increase people's income and the area, improving the quality of human resources, impartial on middle to bottom, entrepreneur partnership between regions, the public and private sector employers, encouraging the increase of the role and contribution of the secondary economy, increase independence and justice, guarantees the harmony of relations among humans, the environment, and the Almighty. This indicates that the planning and development of tourism policy of North Halmahera Regency emphasized three main aspects that are economically viable, socially acceptable, and environmentally sustainable. Thus the knowable existence of North Halmahera tourism manifesting efforts sustainable ecotourism, marine-based history, and culture towards the welfare of the people.

The effort to achieve the goal of tourism development as described in North Halmahera tourism development vision is to obtain economic, social and environmental benefits. According to the interview result with JBM as the leader of Tourism Office 2016, shows that an effort to achieve economic benefits are made by increasing the capacity of human resources in tourism.

"*We set strategies to improve the economy by increasing the capacity or human resources development in terms of a creative economy. It is also supported by tourism policy by forming regional development of creative industries department in tourism official to improve the tourism entrepreneurial skill and spirit. Thus, people who live around the tourist attraction area will gain economic benefits. In addition, expertise in entrepreneurship is able to improve survival skills and the ability to improve the welfare of living standards. Economic sustainability will affect social and environmental condition. Therefore, we will start by forming partnerships among tourism stakeholders.*"

Things that relate to the efforts to establish a partnership between the regions, as well as

cooperation among stakeholders through the tourism sector, has been discussed. It is related to the patterns of the partnership between local government, the private, and the public, which showed an attempt to find solutions to the benefit of each party's interest by looking at the needs, vision, and goal to make a deal with. In the context of community-based tourism, partnerships between Governments and the private are maintained, as well as the local communities.

In the final report of the Regional Tourism Development Master Plan of North Halmahera Regency year 2011, tourism development planning in Halmahera Regency is divided into four parts, namely the tourism industry, tourism destinations, tourism marketing, and institutional tourism. Based on the foregoing, the implementation of community-based tourism approach that examined in this study focus on the development of tourism destinations and tourism, especially at institutional empowerment and the development of human resources. This indicates that the integration between concepts, planning and policy became the basis of local government before building a partnership with the various stakeholders in achieving the objectives of developing regional tourism.

The development direction of institutional and human resources in the final report of the Regional Tourism Development Master Plan of North Halmahera Regency on 2011 focus on improving The human resources ability for the staff and the leadership of the Tourism Official, trade in partnership with other investors, tour act by the local community, improve the administrators' awareness of the tour, a tour guide and crafting entrepreneurship. The direction of development in capacity building of human resources dominated the course of appeal or an apprenticeship in other areas. In addition, counselling and coaching is focused on conscious group tours and tourist services or manager for the object of tourism attraction.

Even so, the direction of development is also considering an effort to develop a management model that involves the local communities from the planning process up to the monitoring and evaluation of development programs of interest. Policies and strategies to improve the quality of human resources as well as the role of the community in the development of tourism in North Halmahera Regency conducted as follows: socialization of tourism to improve the understanding of local communities concerning tourism and supporting aspects; develop the

creative economy enterprises or partners for entrepreneurs of tourism services; the improvement of the quality and professionalism of tourism services as well as the trade policy makers in order to understand and manage destinations well.

The theme of Tourism developement in North Halmahera is marine tourism and ecotourism. The consequences of establishing coastal tourism development themes are changes in coastal environmental conditions [36]. Thus, it is necessary to conducted preventive steps to maintain environmental sustainability in coastal areas. Coastal tourism development products are caught up in three S (Sun, Sea and Sand) that are particularly susceptible to climate change, tidal and other impacts such as erosion and floods that indicate coastal environmental degradation [37]. To optimize the development of tourism, we need to be built adequate access [38]. Komarsa explained that in order to achieve sustainability, a priority scale of development is needed [39]. In this context, the local government can identify economic develop-ments, tourism potentials, the efficiency of management.

Furthermore, Iorio and Corsale [40] shows that partnerships as a strategy to address the problems posed by changing environmental conditions. This requires collaboration in formulating strategies to maintain the sustainability of the tourism sector [21,41,42]. To resolve the issues, local governments should establish partnership with the land owner.

Other challenge in the process of tourism development is level of participation in the development process. Conflicts that occur due to differences in global priority interests with the needs of local people in the tourism sector also affect the sustainability of tourism supporting facilities and infrastructure [43]. Thus, it is necessary to conduct cooperation and efforts to adjust the interests of local government with the needs of local communities [44-50]. Thus it can be seen that partnership becomes a strategy to achieve sustainable tourism.

CONCLUSION

The results of this research indicate that the bureaucratic system, resources (human resources and sources of funding), the disposition of the commissioning, and the coordination was instrumental in the process of implementation of the policy on tourism. The hampered implications on the implementation of tourism policy are the lack of participation of the community and

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damage to facilities and access for tourism which threaten the sustainability of tourism. Thus, it can be noted that the challenges in the development of the leading tourist attraction in North Halmahera Regency are an effort to increase community participation through partnerships to achieve sustainable tourism.

Problems in the development of North Halmahera tourism objects indicate the existence of a governance system that has not been the object of interest. As a growing tourist area, the role of local governments, in this case, Tourism Office of North Halmahera Regency, is very important in maintaining the sustainability of tourism facilities and access that has been built, and also empower local communities in the management and maintenance of facilities for tourism. The performance evaluation in tourism policy implementation processes in North Halmahera District shows that lack of coordination between local community influence the level of participation, even cause several problems such as land disputes.

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The Role of Volunteer for the Management of Conservation-based Ecotourism in Clungup Mangrove Conservation Tambakrejo Village, Sumbermanjing Wetan Sub-District, Malang

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Abstract

Clungup Mangrove Conservation (CMC) is the coastal area with the most complete ecosystem in Malang District. Since 2014, this place started to be known as the area of the conservation (tourism-based) with the best management, so it won the 1st Adhibakti Minabahari with the category of Coastal Postponed Development. This achievement strongly supported by the role of volunteers who fight for the ecotourism management. Volunteer role is included the community involvement in the conservation activities in the region, starting from the CMC continues on the institutional establishment of ecotourism manager for CMC. The objectives of the study are to know and analyze the role of a volunteer on the management and the sustainability of the CMC ecotourism. The methods that were used are field observation, interview with the key stakeholders, and multi-dimension scale (MDS) method to analyze the sustainable management of CMC. The results of the survey revealed very important volunteer roles that involve 6 volunteer's efforts from the beginning to the creation of ecotourism management by initiating rehabilitation, the establishment of institutional, and create jobs. Increasing the quality of ecology is indicated with an increase in mangrove covering through rehabilitation projects, an increase in coral reefs covering and abundance coral fishes, and economic benefits of additional income for 108 local people who work in ecotourism sector in CMC area. The average value of volunteer's sustainability role in ecotourism management of CMC obtained with the acquisition of four-dimensional index value of 71.45. This value showed that aspects of ecology, social, economic, and institutional in ecotourism of CMC is fairly supported the sustainable development of ecotourism-based conservation in CMC.

Keywords: Clungup Mangrove Conservation, ecotourism, sustainable, volunteer.

INTRODUCTION

Volunteers in this study were people who started the movement of rehabilitation, initiate the establishment of institutional management of ecotourism, and create jobs for the local community ecotourism. The initial activity of the volunteers was area rehabilitation because the main goal of the volunteers is to restore and protect the natural resources that have been damaged in the coastal area. Until they finally known the potential of ecotourism in the rehabilitation area to create ecotourism activities that are more environmentally friendly and the impact of work opportunities for the community. Management of the Clungup Beach Tourism area also has a big influence on the surrounding community. The community that used to be farmers and fishermen now has other income as members of tourism awareness groups. The surrounding community can join the group so that the surrounding community can work and earn income from the management of tourist areas [1].

Conservation is one form of management of natural resources that have been damaged. There are various types of regional management; one type of management is Community-based Management. Mangrove conservation activities are carried out by reforestation or mangrove planting in areas with low mangrove cover, whereas coral reef conservation is conducted through coral reef transplantation and cleanup activities in the coral reef ecosystem area, either from waste or competing biota on coral reef ecosystems [2].

Most of these social organizations are traditionally managed. In the sense that their structures and operations are still traditionally dominated and 'family' oriented by 'altruistic' drives, whereas in order to achieve effective and efficient social services, it is not enough to rely solely on good intentions. Traditional cultural conditions that appear not only in the structure and management alone but it is still also embedded in their mentality which then appears into the behavior throughout the day [3].

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Ecotourism is defined as a professionally packaged, trained, and educational travel tour as an economic sector/business that considers the cultural heritage, participation, and welfare of the local population as well as efforts to conserve natural resources and the environment [4]. The concept and implementation of ecotourism cannot be separated from the development of protected areas, especially the third pillar of ecotourism services considered as one of the entrances, as an economic approach, which examines and assesses the benefits of natural and environmental resources in conservation rules. Ecotourism services are the ultimate realms that package environmental and cultural services so as to generate benefits for many interests to support sustainable development.

Conceptually, ecotourism can be defined as a concept of sustainable tourism development that purposed to support environmental (natural and cultural) conservation efforts and increasing community participation in management, by providing economic benefits to local communities [5]. Ecotourism is defined as a responsible journey to a natural area that conserves the environment, sustains the prosperity of the local community, and involves interpretation and education. It includes business, education, environment, and culture of local people and efforts of conservation of natural resources and environment [6].

Clungup Mangrove Conservation (CMC) a littoral area with the most complete ecosystem in Malang district. CMC has 81 ha mangrove forest area and 117 ha for Greenbelt area, with the littoral geographic formation of mangrove vegetated mudflats, sand beaches with coral reef, and hillside panorama of south littoral of Java. These conditions CMS represent a complete tropical littoral ecosystem area.

There is little attention given in using mangroves as a place of recreation [7]. Some of the informants in this study note that this is because the mangrove environment is close to a muddy environment which is not suitable for tourism activities to enjoy nature. In addition to that, the dense vegetation and root structure of mangroves become a barrier for visitors to explore mangroves. Compared to the white sandy beaches and reef ecosystems, mangroves are considered less attractive destinations.

However, mangroves still have numerous biodiversity resources which potentially could be developed as natural attractions. One of the best opportunities is to ensure that mangrove-based tourism is implemented based on sustainable principles. East Java has a negative record regarding the loss of biodiversity, coastal forest deforestation, and especially mangrove exploitation. Therefore, promoting sustainable tourism in the mangrove environment is crucial.

POKMASWAS (Community based Wardens) Gatra Olah Alam Lestari (GOAL) and Bhakti Alam Sendangbiru Foundation consistent involvement in the restoration activities CMC makes this area into a pilot location of POKMASWAS that success both in East Java and National level in 2016. Besides conservation activities, POKMASWAS GOAL also manage the area as an ecotourism destination, where there are strict rules for visitors to keep the sustainability of biodiversity in CMC area. Since 2014, this place becomes well-known as a conservation area with the best management and got the 1st place of Adhibakti Minabahari in 2015 in the category of Littoral Area Development of Tangguh (PKPT) and Kalpataru of East Java Province in the category of Pioneer environment in 2016. The purpose of this study is to find out how the role of the volunteer to ecotourism management in CMC and analyze the sustainability of ecotourism management in CMC tourism area.

RESEARCH METHODS

This research is descriptive qualitative. Data used in this research include primary data and secondary data that obtained from the management community; secondary data include the extent of biodiversity. While the primary data retrieval technique is done by observation and key stakeholder interview. Multidimensional scaling (MDS) was used to know the level of sustainability in CMC ecotourism management.

Study Area

The research location was conducted in Clungup Mangrove Conservation ecotourism area, Sendangbiru Hamlet, Tambakrejo Village, Sumbermanjing Wetan Sub-district, Malang District (Fig. 1). Administration of Sendangbiru Hamlet is located in Tambakrejo Village, included two hamlets namely Tambakrejo hamlet and Sendangbiru hamlet. Sendangbiru Hamlet is a littoral area with its coastal area facing Sempu Island. The length of the coastline of Malang District as a whole is 85.92 km with sea area 4 miles (± 565.45 km^2) or water area of 12 miles (±1696.35 km^2). The length of the coastline of Sumbermanjing Wetan is around 27.02 km, with sea area of 4 miles (± 178.76 km^2) and the water area of 12 miles (± 536. 29 km^2) [8].
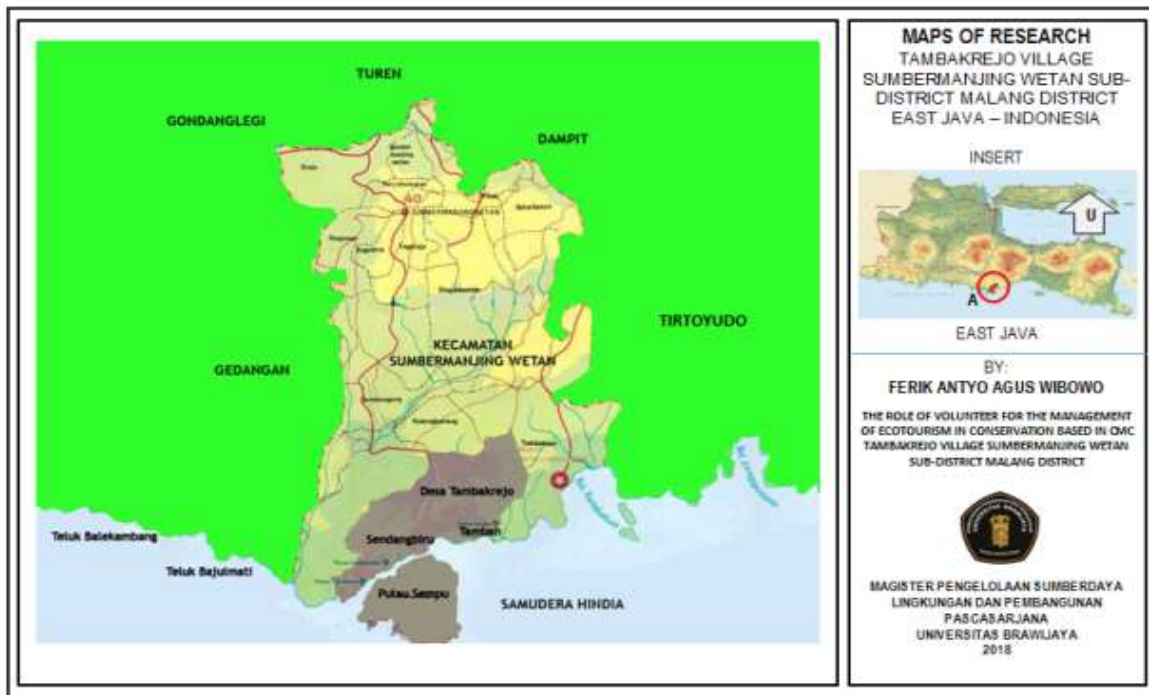
Figure 1. Research Location in Tambakrejo Village, Sumbermanjing Wetan Sub-district, Malang District

Data Collection Methods

Observation

Observation activity in this research is used to collect data in the field directly. This observation was made by following the direct activities in the field, observe what activities are available in ecotourism areas of Clungup Mangrove Conservation. Seeing up to follow activities such as rehabilitation activities, monitoring of conservation areas, and following all existing activities in the ecotourism area.

Interview

Interview conducted in this research include a direct interview with key stakeholders and volunteers involved in ecotourism activities, namely Chairman of POKMASWAS GOAL and from Bhakti Alam Sendangbiru Foundation, Mr. STY, Mr. ICY, Mr. STS, Mr. Sdq, Mr. E and Mr. Pi. These six respondents are volunteers who perform activities from the beginning of forming ecotourism activities in CMC.

Questionnaire

Questionnaire in this research is used to know the level of sustainability of ecotourism management in CMC. For field questionnaire data collection, there are four dimensions contained, namely ecological dimensions, social dimensions, economic dimensions and institutional dimensions.

Data Analysis

MDS

Data from all of collection methods were analyzed using multidimensional scaling (MDS), which include four dimensions, i.e. ecological, social, economic, and institutional dimension. These dimensions will be on the analysis of the sustainability level through an existing attribute on the management society at the time of the study.

RAPFISH

The questionnaire that has been obtained from respondents then tabulated into RAPFISH software to measure the value of each dimension of sustainability and overall sustainability. Pitcher and Preikshot [9] classify the result of sustainability measurement attributes of each dimension. It is mapped into two bad-down point and good-up point. Classification or rating of sustainability status is divided into four dimension value (Table 1).

Table 1. Sustainability Status Category

No	Indeks Dimension Value	Category	Information
1	00.00-24.99	Bad	Not Sustainable
2	25.00-49.99	Less	Less Sustainable
3	50.00-74.99	Enough	Fairly Sustainable
4	75.00-100.00	Good	Sustainable

Source: Pitcher and Preikshot [9]

RESULT AND DISCUSSION

Volunteers' role in CMC Ecotourism Area

The concept and implementation of ecotourism cannot be separated from the conservation area (protected area). In particular, the third pillar of ecotourism services is regarded as one of the entrances; as an economic approach, which examines and assesses the benefits of natural resources and environmental conservation principles. Ecotourism services are leading the pack of the real sector of environmental services and culture to produce benefits for many interests to support sustainable development [10].

Ecotourism may be better for the client, but it is very rarely better for local communities or conservation, as it generally uses the same flights, transport, and accommodation as all the other tourists visiting a national park. The consumer proposition is that the experience will be better because the guide will have the knowledge to find and interpret the wildlife a client wants to see. This clearly provides value to the client, but it does not contribute to the conservation of the species and habitats that are at the heart of the experience and the very motivation for travel in the first place. Ecotourists and voluntourists should take responsibility for the unintended consequences of their ecotourism and voluntourism, demand transparency, ask the challenging questions of producers and suppliers, complain if they fail to deliver on their promises, and hold them accountable publicly by seeking compensation as they would for any other form of travel and tourism [11].

Rehabilitation activities are volunteer's first work as they see the destruction of mangrove forests and coastal forests due to uncontrolled forest destruction after reforms in 1998. Looking at the conditions of natural resources that were severely damaged appeared to be initiated for rehabilitation activities which began in 2015, but through individual movements of personal awareness to take over mangrove forests and damaged coastal forests. The early management of CMC ecotourism is inseparable from the volunteers that have been struggled hard to develop CMC ecotourism management. The struggle of these volunteers began in 2012 with original purpose to make a movement at that time to protect natural resources from damage and rehabilitate the damaged natural resources. There are six volunteers who continue to survive rehabilitating the area through POKMASWAS GOAL formed in 2012.

The six volunteers are Mr. STY, Mr. ICY, Mr. STS, Mr. Sdq, Mr. E and Mr. Pi who are still doing rehabilitation activities and monitoring CMC areas that have been damaged even though no payments are earned. Until finally in 2014, they received visits from students and communities who want to enjoy the beauty of the beach within the conservation area. In the same year, appear an initiative to establish called Bhakti Alam Sendangbiru Foundation so that ecotourism management in the CMC area has legally legitimate institutions. Currently, members of the Bhakti Alam Sendangbiru Foundation amount 108 people who are empowered through employment.

From the result of observations and interviews directly to the volunteers, it can be known that since the beginning of management, the struggle is the absence of economic input value. However, the six volunteers are not discouraged to keep struggling to conserve the ecosystem in Sendangbiru area. These volunteers are a hero for Sendangbiru community because it can empower the community through employment absorption.

From the hard work of the volunteers resulted in the increase of mangrove forest cover that has been damaged, changes in the area of mangrove forest cover from 2010 to 2016 in brackets over 6 years has increased. This result cannot be separated from the conservation of mangrove forest in the area of Clungup Mangrove Conservation by the Society of Supervisors of Gatra Olah Alam Lestari (POKMASWAS GOAL) Bhakti Alam. POKMASWAS GOAL is also active in disseminating to local communities to participate in conservation activities. POKMASWAS GOAL has launched a program of liberation of coastal border line of 117 ha which is currently being controlled by forest encroachers to be compensated and returned to the State in order to obtain coastal protection function [12].

Table 1. Changes in Coverage of Mangrove from 2010 - 2016 in Clungup Mangrove Conservation Area

No	Year	Large (Ha)	Change (Ha)
1	2010	3.015	-
2	2013	3.303	+0.288
3	2016	4.131	+0.828

Source: Wonorengga [12]

The role of volunteers in the ecotourism management in CMC is very huge. The volunteers with their spirit and sacrifice willing to spend their time and energy to rehabilitate the coastal area of Sendangbiru. They even think to restore the damaged forest to its natural function until it recovers. These efforts get results when people can get income from ecotourism activities in the conserved areas that have been restored. The community calls its fortune from nature.

Management of CMC Ecotourism Area

Establishment of the management system in CMC ecotourism area is also different from other tourist destinations. Manager apply strict systems and rules for visitors who will enter CMC ecotourism area because governance must be in accordance with the struggle, vision, and mission of the movement. The vision is living together with nature and the mission is building a society that loves the environment and establishes a conservation village community, by utilizing natural resource responsibly through community empowerment programs, and participates actively in the development of tourist village in East Java. Therefore, to protect the area from damage, then some rules was set for the tourist to enter the CMC ecotourism area, as follows.

1. Everyone who visits Tiga Warna beach is required for reservation to call center number (Telephone number: 08123339889 and SMS center: 082132677713), while no reservation required for Clungup and Gatra beach.
2. Any visitors with a destination other than Clungup or Gatra beach is required to use the service of a local guide.
3. Visitation to Tiga Warna beach has a maximum capacity of 100 people inside and maximum visit time just for 2 hours.
4. It is not allowed to free dive in the Marine Protected Area (Tiga Warna beach).
5. It is not allowed to swim in Savana beach, Mini beach and Batu Pecah beach.
6. Visitors at the Tiga Warna beach should not play in the water when the tide is low.
7. Visitors are forbidden to use shampoo and soap when rinsing their body in the Tiga Warna beach area.
8. All visitors of CMC who went to Tiga Warna area required a checklist process of incoming luggage and outcoming luggage.
9. Each motor vehicle can only enter up to post 1.

10. Carrying capacity:
    a. Tiga Warna beach = 100 people
    b. Clungup beach = 300 people
    c. Gatra beach = 300 people
11. The camping area is only provided at one point of Gatra beach with a maximum capacity of 75 tents (dome).
12. Clungup Mangrove Conservation area is closed for total visits every Thursday.
13. Clungup Mangrove Conservation area totally closed every D±3 at the beginning of fasting month (Ramadan) and D±3 on Eid Al-Fitr.
14. Clungup Mangrove Conservation area totally closed every year-end holidays from December 23rd to January 4th.
15. It is not allowed to build permanent buildings or private buildings in the Clungup Mangrove Conservation of Tiga Warna area.
16. It is not allowed to sell outside the specified point.

Sustainability Analysis

Sustainability analysis of volunteer role in ecotourism management with conservation-based at CMC Tambakrejo Village was analyzed by Multi Dimension Scaling (MDS) method, by using RAPFISH software assistance. In this analysis, four dimension are used to measure the sustainability, i.e. ecological, social, economic and institutional dimensions.

The first step in determining the sustainability of CMC ecotourism by using MDS is to determine the dimensions to be used as well as the attributes corresponding to the research location. Then we also perform the attribute assessment based on the criteria of each dimension by giving a score on an ordinal scale. Influential attribute determined for total 35 attributes; with details of 12 attributes for ecological dimension, 16 attributes on the social dimension; 5 economic dimension attributes; 4 institutional dimension attributes. The results from the questionnaire were compiled according to the dimensions and attributes, based on the ordinal measurement scale to assign values. The summary of MDS-RAPFISH analysis result for these four dimension presented in Table 1.

Table 2. MDS Analysis Result

Dimension	Stress (S)	R-Square (R)
Ecology	0.2054	0.9227
Social	0.2465	0.9231
Economy	0.2464	0.9108
Institutional	0.2494	0.9191

Source: Primary Data Processed, 2018.

Reference that used as a basis for determining the goodness of the analysis result (Goodness-of-fit) in the MDS is value of stress less than or equal to 0.25 and R-Square more than 0.90. Based on Table 1, the value of four dimension stress used is smaller than 0.25. Similarly, the R-Square is also show the value above 0.90. Therefore, it can be said that this MDS analysis meets the Goodness-of-fit criteria so it is worthy to be discussed/analyzed further.

From analysis result using RAPFISH, we found that the result of 4 different dimensions combined into sustainability status diagram as shown in Figure 2. Figure 2 shows a combination of four dimensions to assess sustainability of the volunteer role in the development of conservation-based ecotourism in the CMC.

On average, the sustainability index value of these 4 dimension is 71.45. This value indicate that ecological, social, economic and society aspect of the CMC ecotourism proved enough to support the sustainability of ecotourism development with conservation-based. Based on this diagram, if the index is getting out or close to 100, it indicate a better sustainability status. Otherwise, if it gets deeper or closer to 0, it show the worsening sustainability status. From these four dimension, the dimensions that have the worst sustainability index value are ecological and economic dimensions. It indicate that if the expected sustainability of conservation-based ecotourism development in CMC increases, it can be cultivated by improving the ecological and economic aspect first.
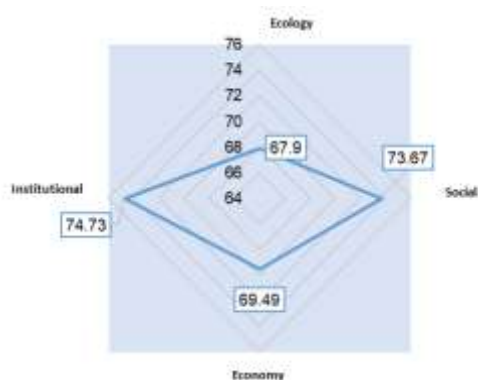

Figure 1. Sustainability status diagram
Source: Primary Data Processed, 2018.

CONCLUSION

Volunteer's role in the management of CMC ecotourism is huge. The volunteers as the member of POKMASWAS since 2012 makes the conservation area in Sendangbiru become

ecotourism management called Clungup Mangrove Conservation (CMC) area which we know to date. The volunteer trying to restore severely damaged littoral environment, until finally it can initiate the management of CMC ecotourism. The average value of sustainability status in CMC ecotourism is 71.45. This value shows the sustainability of ecotourism management through four dimensions of ecology, social, economic and society is enough to support the sustainable development of ecotourism. However, it is necessary to improve the ecological and economic aspect to increase its sustainability status.

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Development of Agrotourism in *Kampung Kopi* Amadanom, Malang

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Abstract

Agrotourism is the community-based tourism activities that utilize the agricultural business as a tourist attraction that has many positive impacts which can improve the economy of society, especially in the form of society's income, open employment opportunities and business opportunities (entrepreneurship). This research aim was to develop the concept of agrotourism in the largest coffee producing area in Malang Regency that is in Amstirdam (Ampelgading, Sumbermanjing Wetan, Tirtoyudo, and Dampit). This study used a qualitative approach by observing the four areas to see the potential of each region. SWOT technique was used to analyze data and the results showed that Dampit is one area that has more potential attractions than other regions. One area in Dampit that has the potential to be developed into agro tourism is *Kampung Kopi* Amadanom. The results of this research indicated that the effort for developing *Kampung Kopi* Amadanom was still not maximal due to the lack of local government support and also lack of quality supporting resources. This research suggested by using a development model and applying appropriate strategy, it could provide and increase benefits not only for *Kampung Kopi* Amadanom but also for Malang generally.

Keywords: Agro-tourism, Amadanom, Coffee Agro-tourism, Tourism.

INTRODUCTION

Coffee is one of the significant commodities among the rural community in Indonesia. In Indonesia, the production of coffee beans in the past ten years increase significantly [1]. Coffee grains produced from Coffee plant, botanically belong to the Rubiacea. They're numerous Coffee species, which are cultivated in Indonesia, namely *Coffea arabica*, *Coffea canephora* (var. Robusta), *Coffea liberica* and *Coffea exelsa*. Two species, namely *Coffea arabica* and *Coffea canephora* var. *Robusta* widely planted in many parts of the Indonesia archipelago. Diverse environments and soils of Indonesia influence coffee plant grow and bean production. These are called specialty coffee. There are numerous specialty coffees, including Kintamani, Lanang, Toraja, and Wamena [2].

Malang Regency is one of the centers of coffee grains production, in which a wide area of coffee plantation exists and still maintained by the local community in many villages. In Malang, coffee is grown and distributed at the area of Ampelgading, Tirtoyudo, and Dampit area, or known as *Kopi Amstirdam*. In the past, this coffee was very famous among European and received positive appreciation among the coffee lover in Europe. More than 90% of coffee that cultivated and produced from Dampit area was exported to numerous countries, including European

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countries and Japan. Coffee is important among local community in Dampit, especially its role in local economic development [3]. Future economic development based on coffee crops can be initiated by promoting agrotourism .

Scholar points out that the development of agrotourism by involving culture and local wisdom in farming and land management are able to increase local economic earnings [4]. These practices especially important to promote local wisdom and traditional knowledge of many communities in developing countries. The development of coffee-based agrotourism will increase the economic earning of the coffee farmer and the local community in Dampit [5]. Moreover, developing agrotourism also important to educate the visitor about coffee cultivation and production. Thus it can be concluded that the aims of this study were not only to develop the concept of agrotourism but also to increase the standard of living of community [5,6].

METHODS

The research was done following a qualitative approach [7]. The functions of SWOT analysis are to get information from the situation analysis and describe the internal (strengths and weaknesses) and external (opportunities and threats) factors that determine the strategy [7]. The first step was collecting data by surveys or observations technique on four areas which are Ampelgading, Sumbermanjing Wetan, Tirtoyudo, and Dampit. Furthermore, we analyzed the potential of tourism in each region according to the topic of research. From the numerous criteria

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that stated in this study, Dampit Sub-regency selected as an observation site, and the Amadanom Village has selected as a focus of the study. The results of pre-research indicated that Amadanom Village has potential and can be developed as agrotourism. The Amadanom location is strategic that is located on Highway of Malang-Lumajang, making this tourist attraction is easy in terms of accessibility.

RESULTS AND DISCUSSION

Amadanom is one of the centers of coffee production in Dampit. Recently, there are some efforts of agricultural diversification through the idea to develop coffee-based agrotourism [8]. Recently, the initial community group to handle and manage tourism potentiality in the village has been established, with the coffee farmer community group (locally called *Kelompok Tani* or *Poktan*) as the main actor in tourism development. Amadanom Village has five farmer community groups, including Harapan, Makmur 74, Trisno Manunggal, Sinar Tani and Barokah Ahmadi. The results of pre-research showed that among the five farmer groups, community group Harapan is the most active group (farmers) in cultivating coffee and making coffee as a new tourist attraction in the form of agrotourism [9].

Poktan Harapan has a main goal, which is to improve the welfare of all coffee farmers and avoids conflicts among coffee farmers, especially in Amadanom. Besides that, it also served to provide information related to the cultivation, processing, and distribution of coffee by holding the training monthly. The training was attended by almost 20 participants who were all heads of each farmer group. Each trainee was expected to apply the knowledge they gain to increase and develop their farm [1]. Unfortunately, the training only focuses on cultivating seeds and improving the quality of coffee crops. There had been no training related to the development of the coffee plantations as a place for tourism.

Field research found that human resources are still poor in tourism resources management. The potential value of numerous resources for agrotourism development in the village is poorly understood. The community in Amadanom Village through *Poktan* Harapan has been declared their village as Amadanom coffee farm ecotourism. However, the implementation of ecotourism has been rarely understood and practiced. The name uses the word ecotourism, but there are no ecotourism practices in the activities. The community group of *Poktan*

Harapan has poor knowledge about tourism and seems to be lack of philosophy of ecotourism especially agrotourism. *Poktan* Harapan has coffee farmer member with its own lands, but they unable to integrate farming activity (i.e. seedling, planting, maintaining and harvesting) into agro-tourism.

Ecotourism implementation

Recently, ecotourism has been promoted as ideal tourism activity to promote environmental conservation, local economic development, and local culture promotion [10]. Scholar points out that there are important aspects should be meet by ecotourism, including education, nature conservation, and increase local economy grows [11]. Ecotourism is the form of sustainable tourism [12]. Following such principles, some findings were described below:

1. Education

Field observation confirms that there are no education aspects in ecotourism program in Amadanom coffee farm. There is a wide area of coffee field and coffee processing activity, but there is no tourist guide available to explain the coffee and its processing [11]. It leads to the tourist's poor knowledge of coffee. Whereas the tourists' understanding of the coffee plant is very important. Tourists can learn how to cultivate a coffee plant, know the varieties of coffee plants, and understand the coffee processing into a product that is ready for consumption.

2. Nature conservation

Agrotourism coffee processing is expected to preserve the coffee garden by practicing various techniques appropriate in cultivating coffee. In the development of tourist and visitor infrastructure, they also used local material. The controversial aspect in infrastructure development, however, related to the establishment of the permanent toilet and praying room in the central position in the coffee garden by local government. This lead to the decreasing quality of scenic beauty of coffee garden landscapes [8].

3. Increase of community economic status

The ecotourism in Amadanom has been believed able to increase economic earning of the local family who joins the ecotourism program [10,13]. The farmer stated that direct selling to tourist through agro-tourism mechanism has a positive impact on the economic earning. It is because of the

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received price is higher than paid price by the coffee factory in Dampit. Ecotourism program is able to increase revenue from coffee.

4. Sustainability

The implementation of ecotourism in the coffee farm in Amadanom was less sustainably. One of the reasons for this situation is because tourism is still at the beginning of development. There are, however, high spirits for tourism development among *Poktan* member and village officer of Amadanom. They have the spirit to develop rural tourism in Amadanom based on coffee. The high enthusiasm is the important aspect for future tourism development in Amadanom.

SWOT Analysis on the Development of *Kampung Kopi* Amadanom

1. Strengths

Coffee from Indonesia has been internationally recognized. This is shown by 4C *(Common Code for the Coffe Comunity)* certificate achievement by Indonesia coffee. One of the famous coffees from Indonesia was origin from Dampit, Malang Regency in East Java. About 90% of coffee from Dampit, the majority is Robusta, has been exported to numerous countries [3]. In Dampit, *Coffea canephora* (var. Robusta) was cultivated at the area with elevation 800 mdpl, with suitable temperature and proper crops management. Harvesting and the post-harvesting process was done traditionally, and therefore it is environmentally sustainable.

In Amadanom, tourism-based coffee has been introduced and initiated as one of the diversification of coffee crops. Recently, there are new tourism object in the coffee garden. Groups of farmer develop café in coffee orchards environment. Located at the side of provincial road Lumajang-Malang, the café was easy to find and has high accessibility from the visitor. In this Cafe, the visitor can enjoy Dampit's coffee in coffee orchards. There are some facility has been established to increase visitor satisfaction. Local movement and private sector have supported the development of the facility. The toiled and room for praying was provided by local government, and the visitor gazebo was provided by PT Krebet Baru.

2. Weakness

The farmer group (*Poktan*) is the pioneer and recently is the main actor in coffee agrotourism in Amadanom. Among numerous farmer groups, only one group - *Poktan* Tani Harapan – which actively promote and implement agrotourism in coffee orchards area. The problems are related to the low capacity of human resources. Not all community members in Amadanom and people who actively involved in tourism program in Amadanom aware about the potentiality of tourism to generate alternative economic revenue.

There is still improvement needed in the development of ecotourism in Amadanom coffee area. It is including increasing community understanding in tourism service, tourism planning, and tourism program development. The community with tourism awareness is the community with good understanding and awareness about tourism, and able to actively participate in tourism development and provide good service to the visitor who visits the recreation area [14].

As far, the marketing effort of coffee farm owner was not optimal. Amadanom has social media (i.e. Instagram), but it seems not effective to promote Amadanom. Social media as an *electronic word of mouth* that is significant to use in order to increase the existence of coffee-based agrotourism in Dampit [15].

3. Opportunity

The opportunity for the development of Coffee agrotourism in Amadanom came from the tourists who visit nature-based tourism attraction in Banyu Anjlok tourism. The location of Amadanom located between Banyu Anjlok and Malang, and tourist from Malang potentially visit Amadanom as coffee-based agrotourism destination. The Dampit coffee also received positive appreciation from consumer and has been known as one of the best coffee in Indonesia. The agrotourism coffee management can receive income from the visitor who visit Amadanom, buy and order coffee for them and their family.

4. Threat

Dampit sub-regency has a wide area of the coffee plantation, and the idea to

diversify coffee orchards as the tourist attraction to increase economic revenue can be copied by other sub regency or village. This can be a competitor for coffee agrotourism in Amadanom.

SWOT Analysis on the development of *Kampung Kopi* AmadanomIt can be seen from table 1 and 2 as follow. The tables showed that *Kampung Kopi* Amadanom has the strength score of 3.5 while the weakness showed the score -2.8. Thus the accumulated value of this internal factor is 0.7; this value formulate that the strategy must utilize the strength and minimize the weakness.

Table 1. The Internal Factor at *Kampung Kopi* Amadanom

| No | Internal Factor | Scoring | | | |
		Weight	Rating	Score	Σ
	STRENGTH				
1	Amadanom is the largest coffee producer in East Java	0.5	3	1.5	
2	Amadanom is one of the regions which have coffee attraction	0.3	4	1.2	
3	There were a lot of potential labor	0.2	4	0.8	**3.5**
	Sub score	1			
	WEAKNESSES				
1	Lack of supporting facilities and infrastructure	0.5	-3	-1.5	
2	The arrangement of the area was not interesting	0.3	-3	-0.9	
3	Lack of human resources	0.2	-2	-0.4	**-2.8**
	Sub score	1			
	TOTAL SCORE				0.7

Table 2. External Factor at *Kampung Kopi* Amadanom

| No | External Factor | Scoring | | | |
		Weight	Rating	Score	Σ
	OPPORTUNITIES				
1	Supported from the government for Amadanom	0.6	4	2.4	
2	One of the tourist place that offers ecotourism concept	0.4	2	0.8	**3.2**
	Sub score	1			
	THREATS				
1	Environmental issues about tourist areas	0.5	-2	-1.0	
2	The condition of areas have the potential of erosion	0.5	-3	-1.5	**-2.5**
	Sub score	1			
	TOTAL SCORE				0.7

Table 2 showed that the value of the opportunity was 3.2 and the threat score was at the value of -2.5. The external factor obtained an accumulation of 0.7. This may indicate that Amadanom has to take advantage of existing opportunities and minimize threats. Thus, the accumulation value of SWOT matrix analysis result was (0.7; 0.7), it showed that the condition of agrotourism of Amadanom in the position of quadrant I, as shown in Figure 1.
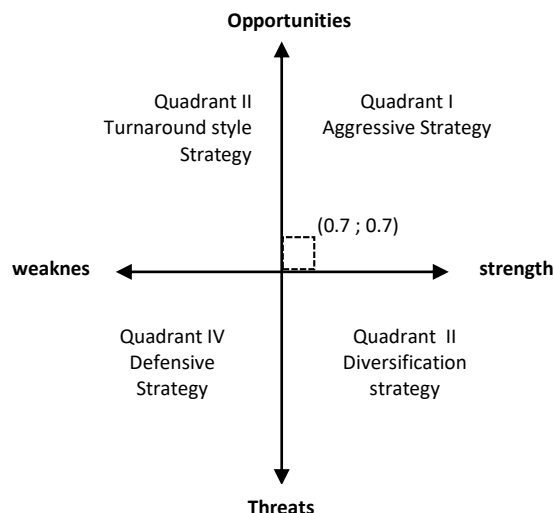

Figure 1. SWOT Result

Development Strategy of Amadanom

Strategies that need to be undertaken to support Amadanom as agrotourism village by the considerations of strengths and opportunities on resources, among others, as presented in Table 3. The strategy that recommended to improve the agrotourism in Amadanom was SO strategy (Strength and Opportunities). In this strategy, Amadanom should do promotion [14]. Promotion is one of the most important elements which include several action plans to inform the current or prospective customers about the development of a good product, its price, and availability [16]. By using promotion, encourage the actual and potential customers to travel a destination (agrotourism) through the spreading of information could be reached [12,14,15].

The development of technology such as online or digital marketing system can be used to promote Amadanom as interesting destination [17,18]. Furthermore, Amadanom should hold an activity such training program to all managers to increase and develop their human resources capability [1]. Training is the process that provides employees with the knowledge and the skills required to operate within the systems and standards set by management [11].

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Table 3. The Development Startegies for Amadanom as Agrotourism Matrix

IFAS / EFAS	STRENGTHS	WEAKNESSES
	a. Amadanom is the largest coffee producer in East Java. b. One area that has the coffee agro Tourism concept c. Have a number potential human resources	a. Supporting facilities and infrastructure are still limited b. The location design uninteresting c. Its human resources are unskilled
OPPORTUNITIES a. There is government support related to the development of Amadanom as agrotourism b. The only tourist place that offers the concept of agro-tourism	**Strategy SO** a. Do promotion b. Training to all managers c. Spatial planning and arrangement	**Strategy WO** a. Increase the attractions b. Increasing the number of tourism facilities and infrastructure
THREATS a. Environmental issues b. The potential for erosion / landslide	**Strategy ST** a. Establish a monitoring and evaluation system by involving communities and stakeholders b. Rehabilitate the ecosystem of tourist areas	**Strategy WT** a. Conduct training on nature conservation b. Provide an understanding of agro-tourism c. Location setting

CONCLUSION

SWOT analysis indicated a framework for helping the planners to identify the strategies of achieving goals. The SWOT analysis is expected to provide information related to the strengths, obstacles, challenges, and efforts that must be anticipated and undertaken to manage the Amstirdam Coffee Village in order to attract and increase the number of tourist arrivals.

Kampung Kopi Amadanom has been aplying the concept of agrotourism since 2016 by introducing the natural potential in terms of coffee farming also provides education about coffee processing for tourists. *Poktan* Harapan developed the concept. However, the development and management were still low. This is due to lack of information and knowledge about tourism, especially agro-tourism. The finding shown that the appropriate strategies that should have been done were aggressive strategy by 1) doing aggressive promotion, 2) training to all managers and 3) spatial planning and arrangement. Adopting implementing Internet technology was the best and useful result to make Amadanom better known by the visitors.

Internet nowadays became apart from channel to collect information, offer enterprises the opportunity to market goods and services to more customer than ever before. Moreover, Amadanom has to increase their human resources capability. Training for all managers could be useful to improve their knowledge and solve the problem at Amadanom. The effective training and development programs for employees can help and resolve conflicts within an organization. And the last important factor that useful was spatial planning and arrangement.

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MANUSCRIPT SUBMISSION

FOCUS AND SCOPE

Competitiveness of destinations, products and Indonesian tourism business; Diversification of tourim products; Incentive system of business and investment in tourism; Information, promotion and communication in tourism; Tourism supporting infrastructure; Security and convenience in tourism; Tourism policy; Unique tourism community life (living culture); Local knowledge, traditions, and cultural diversity; Diversity and attractions in ecotourism; Diversity of natural attractions in ecotourism; Pluralistic diversity of ecotourism society; Diversity of ecotourism activities; Hospitality of the local resident; The quality of torism services; Quality of HR in tourism (Standard, accreditation and competence certification); The market share of tourism and integrated marketing system; Package of tourism attraction; Development of tourism regions; Community based Eco-Toutirsm.

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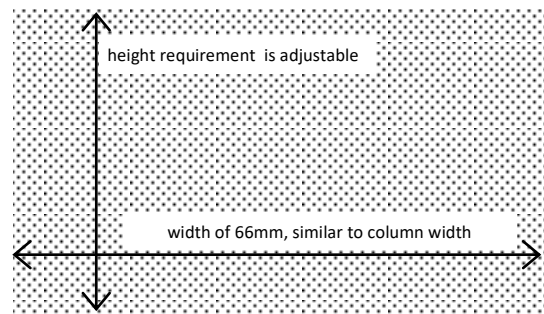- If the figures come from the third party, it should have the copyright transfer from the sources.

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