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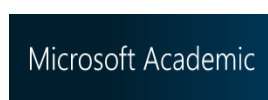


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Evaluation of Water Quality Based on Macrozoobenthos as a Bioindicator in the Four Springs of Wana Wiyata Widya Karya Tourism Area, Cowek Village, Purwodadi District, Pasuruan Regency

Mas Khoirud Darojat^{*}, Nia Kurniawan, Catur Retnaningdyah

Department of Biology, Faculty of Mathematics and Natural Sciences, University of Brawijaya, Malang, Indonesia

Abstract

The purpose of this study was to determine water quality based on the physicochemical of water and biotic indices from macrozoobenthos in four springs in the Wana Wiyata Widya Karya tourism area, Cowek Village, Pasuruan. Identification and calculation of macrozoobenthos were used to determine the macrozoobenthos community structure and some biotic indices (ASPT, FBI, EPT indices, and water quality index) as bioindicators of water quality. Water quality grouping based on physicochemical of water and biotic indices was analyzed using Cluster Analysis, and Biplot. The results showed that several physical-chemical parameters of water observed had values exceeding water quality standards for drinking water raw materials (BOD, DO, temperature and pH), based on Government Regulations No. 82 of 2001. Based on the NSF-Water Quality Index, water quality in four springs in the Wana Wiyata Widya Karya tourism area is in good category (72.77-88.37), which indicates that the waters are not contaminated with organic matter. Water quality based on the macrozoobenthos diversity index value indicates the category of moderate to mild contamination (H value 1.40-1.97). The Bray-Curtis similarity index resulted in a high level of similarity between of Alang-Alang and Sumber Bendo in 86.49%.

Keywords: biotic index, macrozoobenthos, springs, Wana Wiyata Widya Karya, water quality.

INTRODUCTION

One of the water tourism destinations in Pasuruan is its spring area. Spring is an important part of tourist destinations because of its role as a source of domestic water, irrigation, and drinking water. The contamination of the spring will affect the flow of the spring. The quality of water influenced by the condition of the surrounding environment and its management by humans [1]. One effort that must be made in maintaining the availability of clean water is to preserve the spring by means of conservation. Groundwater conservation is a way to protect and preserve the existence, conditions, and environment of groundwater to maintain water availability in terms of quality and quantity (discharge) of groundwater.

The community in Cowek Village seeks to improve the quality and discharge of water in the springs of Cowek Village by planting various types of local plants around the spring of Wana Wiyata Widya Karya. These efforts have been carried out for many years, and now there is an increase in the discharge of springs in Cowek Village. Water flows from the spring of Wana Wiyata Widya Karya is now used by the people of Cowek Village

to fulfill their daily needs, such as drinking water, cooking, washing, irrigating agricultural land, and fisheries. The spring also used as a tourist area based on water conservation.

The success of the efforts made by the Cowek Village community to preserve the spring can be found by evaluating the quality and quantity of water in several springs in Cowek Village. One way to evaluate the quality of water is to measure the physical, chemical, and biological parameters of an aquatic ecosystem [2]. Biological parameters were known by identifying the community structure of macrozoobenthos. Macrozoobenthos are considered sensitive to changes in water quality [3]. The use of biological parameters is very important to show the relationship between biotic and non-biotic environments.

Given the importance of the spring role to meet the needs of the community, as well as a tourist object based on water conservation, a study is needed. The study aimed to evaluate the water quality based on the physicochemical of water and biotic indices from macrozoobenthos of the spring in the village. Water quality evaluation carried out by monitoring the physical and chemical properties of water, and several biotic indices from macrozoobenthos as bioindicators to describe water quality in the tourism area. The results of the research can be used as a basis for making guidelines in water management.

^{*} Correspondence address:

Mas Khoirud Darojat

Email : drjatsuro92@gmail.com

Address : Dept. Biology, University of Brawijaya, Veteran
Malang, Malang 65145.

MATERIAL AND METHOD

Study Area

This research is descriptive exploratory, carried out in December 2017 to February 2018 in four springs of Cowek Village, Purwodadi District, Pasuruan Regency (Fig. 1). Data processing was carried out at the Ecology Laboratory, Biology Department, Faculty of Mathematics and Natural Sciences, Brawijaya University, Malang.

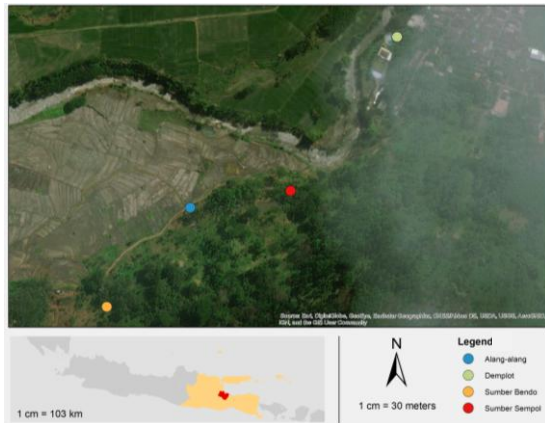


Figure 1. Location of spring in the village of Cowek of Wana Wiyata Widya Karya

Data Collection

Water and macrozoobenthos sampling carried out at four spring stations with different types of surrounding communities. There was secondary forest (Sumber Bendo), Trembesi forest (Sumber Sempol), Alang-Alang, and Demplot (Wana Wiyata Widya Karya tourism area). Sampling has been repeated three times for each spring. The water samples analyzed for their physicochemical parameters including measurements of temperature, pH, discharge, DO, BOD, conductivity, and turbidity, with the method as shown in Table 1.

Table 1. Methods and tools used in measuring physical chemical parameters

Parameter	Tools	Method
Temperature (°C)	Thermometer digital	Potentiometric
Conductivity ($\mu\text{S.cm}^{-1}$)	Conductivity-meter	Potentiometric
Turbidity (NTU)	Turbidity-meter	Light refraction
Debit (L.s^{-1})	Bucket, stopwatch	Visual
DO (mg.L^{-1})	Titration	Winkler method
pH	pH meter	Potentiometric
BOD (mg.L^{-1})	Titration	Winkler method

Data Analysis

The physicochemical parameters analyzed using the water quality index of the National Sanitation Foundation Water Quality Index (NSF-WQI) [4]. Macrozoobenthos was identified and it's calculated the number of individuals per type

then used for the determination of community structure and several biotic indexes including ASPT, FBI, EPT, diversity index (Margalef, Simpson, Shannon-Wiener) as follows:

a. Diversity index (H')

The formula used is the diversity index of Shanon-Wiener [2]:

$$H' = - \sum_{i=1}^S p_i \ln p_i$$

Description:

H' = diversity index Shanon-Wiener

$P_i = n_i/N$ (species proportion in the- i)

n_i = number of individual of each species in the- i

N = total number of individual

S = number of species

b. Evenness Index (E)

The evenness index shows the composition of individuals of each species in a community. We use the formula of the evenness index below [5].

$$E = \frac{H'}{H_{\max}}$$

Description:

E = evenness index

H' = diversity index

$H_{\max} = \log_2 S$

S = number of species

c. Dominance Index

The Simpson dominance index used to determine the degree of dominance by certain types of macrozoobenthic organisms [6].

$$C = \sum [n_i/N]^2$$

Description:

C = Simpson dominance index

n_i = Number of individuals per species

N = Total number of individuals

$i = 1, 2, \dots$ and so on

d. Species Richness

Species richness index is the total number of species in a community. We used the calculation of Margalef [7].

$$DMg (Margalef) = \frac{S - 1}{\ln N}$$

Description:

N = total of individual per all recorded species

S = number of species

e. Species Density

Species density (K_i) defined as the number of individuals of macrozoobenthic organisms per unit area (m^2). We used Odum's [6] formula to calculate the species density as follows.

$$K = \frac{10000}{B \times n} \times a$$

Description:

K = macrozoobenthos density (individual m⁻²)
A = number of macrozoobenthos individual of species in the-i
B = wide of mouth opening of surber net (cm²)
10000 = conversion value from cm² to m²
n = number of sampling repetition

f. ASPT

The value of ASPT is obtained by classifying macrozoobenthos organisms that have been identified by family, then given a score based on the Biological Monitoring Working Party [8]. Scoring of macrozoobenthos was carried out in each station by summed the macrozoobenthos scores. BMWP values obtained from each station divided by the number of macrozoobenthos groups to obtain ASPT values.

g. The Family Biotic Index (FBI)

FBI introduced by Hilsenhoff in 1988 is used to detect organic pollution based on a tolerant and intolerant family level. The calculation of the biotic index is as follows [9].

$$FBI = \sum_{i=1}^{i=n} \frac{xi \cdot ti}{N}$$

Description:

i = sequence of family groups that make up the macrozoobenthos community
xi = the number of individuals in the-i family group
ti = the level of tolerance of family in the i
N = the number of all individuals composing the macrozoobenthos community

h. EPT

Ephemeroptera, Plecoptera, Trichoptera (EPT) index describes the abundance of taxa in groups of aquatic insects that are sensitive to pollution. The EPT index calculation is by

identifying and classifying organisms at the order level, then calculating the percentage of the number of individual orders of Ephemeroptera, Plecoptera, Trichoptera from the total number of individuals found [10].

Grouping of springs based on water quality determined through Cluster and Biplot Analysis using the Bray-Curtis similarity index [2]. Cluster and Biplot analysis results presented in the form of a dendrogram by using Minitab software.

RESULT AND DISCUSSION

Water Quality Characteristics Based on Physical-Chemical Parameters

The characteristics of water quality in the springs in Wana Wiyata Widya Karya tourism area Cowek Village are quite diverse (Table 2). It influenced by land-use factors around the spring. Measurement of physical-chemical parameters in each spring produced different values, although the fluctuations were not significant. The temperature values at each station were relatively the same, ranged from 26-27°C. It was because temperature measurements were carried out at almost the same time. Besides, because the four stations are springs or upstream areas, they have a relatively constant and lower annual temperature [11].

The highest conductivity value found in the Sempol Source spring, which was equal to 250±26 µS.cm⁻¹ and the lowest was in Sumber Bendo (207±2 µS.cm⁻¹). The high value of conductivity water showed a higher content of dissolved salts that can be isolated. The measurement of electrical conductivity value to identify water quality used two analogies, namely, the smaller the value of the electrical conductivity means the purer the water, and the better the water quality [20].

Table 2. Physical Chemical Parameters of Springs at Wana Wiyata Widya Karya Tourism Area, Village of Cowek

Parameters	Demplot Spring	Sumber Sempol Spring	Alang-alang Spring	Sumber Bendo Spring	Water Quality Standard Class I*
Temperature (°C)	26 ± 0.0	27 ± 0.0	27 ± 0.0	26.5 ± 0.5	28 ± 3
Conductivity (µS.cm ⁻¹)	241 ± 14	250 ± 26	212.5 ± 1.5	207 ± 2	-
Turbidity (NTU)	9.83 ± 7.58	26.41 ± 25.89	2.53 ± 0.89	6.19 ± 1.89	5
Debit (L.s ⁻¹)	1.9 ± 0.52	0.97 ± 0.09	1.85 ± 0.05	1.98 ± 0.08	-
DO (mg.L ⁻¹)	6.40 ± 1.28	7.63 ± 1.56	7.28 ± 2.32	8.24 ± 1.84	≥ 6
pH	6.01 ± 0.29	6.45 ± 0.45	7.23 ± 0.07	6.71 ± 0.09	6 - 9
BOD (mg.L ⁻¹)	1.94 ± 0.22	1.50 ± 0.08	1.78 ± 0.14	0.56 ± 0.36	≤ 2

*Government Regulations No. 82 in 2001 about Management of Water Quality and Controlling Water Contamination

The highest turbidity was also found in the Sumber Sempol spring with a value of 26.41 ± 25.89 NTU. The flow of springs at Sumber Sempol was nearby to the rice fields, so it is widely used by residents to wash their planting equipment. As a result, the flow of water becomes more turbid compared to other stations. Based on Government Regulations No. 82 Year 2001, only the Alang-Alang spring met water quality standards with a value of less than 5 NTU, while the other three springs have a value of more than 5 NTU. Increasing turbidity values will affect the concentration of light into the body of water and inhibit photosynthesis. This condition causes a decrease in water productivity [12]. The low value of turbidity in Alang-alang springs due to the absence of recreational activities occurring in the area. Alang-Alang is located with some distance from the tourist area of the Demplot spring, it takes 10-15 minutes on foot from the Demplot spring. There is no development in the area, so this area is less attractive for tourists to visit.

The results of the measurement of pH values at all four locations ranged from 6-7.23. The lowest pH was in the Demplot spring, while the highest is in the Alang-Alang spring. Based on the measurement of pH value, the four springs met water quality standards, with the value of pH ranging from 6-9. Chemical and organic pollution and nutrient status of waters are often the cause of drastic fluctuations in pH values. The presence of carbonates, bicarbonates, and hydroxides will increase the alkalinity of water. Meanwhile, the presence of acids in free minerals and carbonic acid will increase the acidity of water [13]. Alang-Alang springs have a more open canopy compared to other springs, so that sunlight can directly penetrate the waters. The station with the highest water discharge was the Sumber Bendo spring.

The highest DO value was in the Sumber Bendo spring, which ranged from 8.24 ± 1.84 mg.L⁻¹ while the lowest was the Demplot spring with a value of 6.40 ± 1.28 mg.L⁻¹. Conversely, the spring with the lowest BOD value was the Sumber Bendo spring, with a value of 0.56 ± 0.36 mg.L⁻¹, while the highest was in the Demplot spring, which was equal to 1.94 ± 0.22 mg.L⁻¹. Based on the DO and BOD values, the four springs met the water quality standard, with DO values greater than 6 and BOD less than 2. Dissolved oxygen in the waters influenced by the decomposition of organic matter and oxidation of inorganic materials [13]. The process of

decomposition of inorganic materials in large quantities in the waters will absorb oxygen in water, thereby reducing the amount of dissolved oxygen. The high DO value and low BOD value indicate that the spring is not polluted by organic waste disposal.

Based on measurements of physicochemical parameters of water, only the value of turbidity has not met water quality standards. Meanwhile, the values of dissolved oxygen (DO), BOD, temperature, and pH (Table 2) in all four springs have met the class I water quality standards based on Government Regulations No. 82 year 2001 [19]. It showed that the water in the spring can be used for raw water for drinking water or other designation, which requires water quality for daily use.

Demplot spring is a water ecotourism area that is visited by many tourists. Many tourists who visit only to see natural beauty, recreational activities, swimming, to take part in activities to preserve the spring, through tree planting or nursery management. Alang-Alang springs have the potential to be developed into water tourism, especially in terms of drinking water management, because the water quality has standard class I, according to Government Regulation No. 82 of 2001. The development of spring management will make it more attractive for tourists, because they not only can bathe and swim, but they can see the process of managing drinking water. It can also be a means of socialization to tourists, so they want to help protect and maintain the springs.

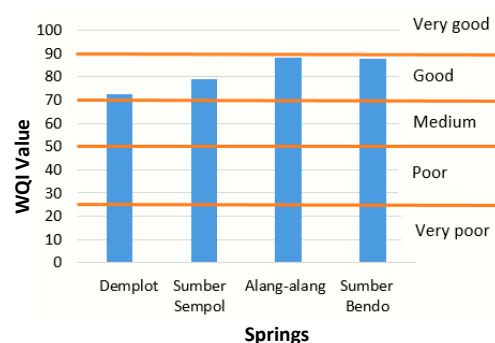


Figure 2. Water Quality Index (WQI) values and the category of water quality in each spring

The National Sanitation Foundation Water Quality Index (NSF-WQI) is determined to assess the level of water quality of a water body. This water quality index is based on nine parameters, which include BOD, DO, nitrate, total phosphate, temperature, turbidity, TDS, pH, and Fecal Coliform [14]. Determination of the NSF-WQI in

the study used modifications so that only five water physical-chemical parameters were used DO, pH, BOD, temperature changes, and turbidity. The calculated WQI values ranged from 72.77 to 88.37 (Fig. 2). The category of WQI values in the four springs showed that the water quality was at a good level. It indicated that water at the research site was not contaminated with organic matter.

Water Quality Based on Macrozoobenthos as Bioindicator

We found 26 species of macrozoobenthic organisms which represented 24 families (Table 3). The order of Sorbeoconcha (*Melanoides tuberculata*) from the Thiaridae family is an order with the highest abundance. The group of these animals was always found in each research location as shown in (Fig. 3).

Subsequent high abundance was also found in the Baetidae family and was followed by Simuliidae. Baetidae was quite abundant in all three locations, considering the data collection

processes were carried out during the rainy season.

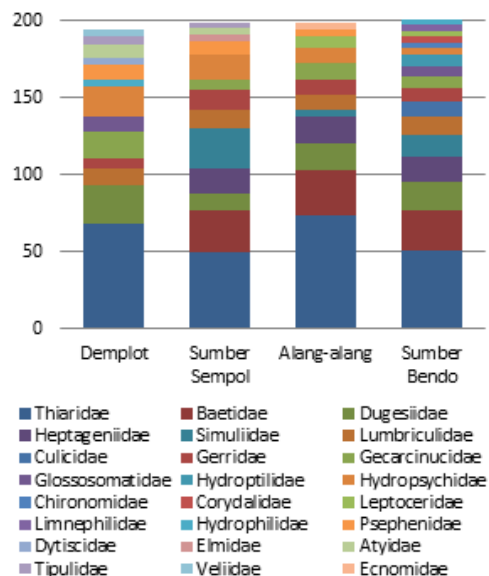


Figure 3. Important Value Index of the macrozoobenthos family found in each spring

Table 3. Macrozoobenthos was found in the spring at Wana Wiyata Widya Karya Tourism Area, Village of Cowek

No	Order	Family	Genus	Demplot	Sumber sempol	Alang-alang	Sumber bendo
1	Coleoptera	Psephenidae	<i>Psephenus</i>	+	+	+	-
2	Coleoptera	Dytiscidae	<i>Copelatus</i>	+	-	-	-
3	Coleoptera	Hydrophilidae	<i>Hydrophilini</i>	+	-	-	-
4	Coleoptera	Elmidae	<i>Pharceonus</i>	-	+	-	-
5	Coleoptera	Hydrophilidae	<i>Hydrophilus</i>	-	-	-	+
6	Decapoda	Gecarcinucidae	<i>Parathelphusa</i>	+	+	+	+
7	Decapoda	Atyidae	<i>Paratya</i>	+	+	-	-
8	Diptera	Tipulidae	<i>Prionocera</i>	+	+	-	-
9	Diptera	Simuliidae	<i>Simulium</i>	-	+	+	+
10	Diptera	Culicidae	<i>Aedes</i>	-	-	-	+
11	Diptera	Chironomidae	<i>Chironomus</i>	-	-	-	+
12	Ephemeroptera	Baetidae	<i>Baetis</i>	-	+	+	+
13	Ephemeroptera	Heptageniidae	<i>Ecdyonurus</i>	-	+	+	+
14	Hemiptera	Gerridae	<i>Gerris</i>	+	+	+	+
15	Hemiptera	Veliidae	<i>Microvelia</i>	+	-	-	-
16	Megaloptera	Corydalidae	<i>Chauliodes</i>	-	-	-	+
17	Oligochaeta	Lumbriculidae	<i>Lumbriculus</i>	+	+	+	+
18	Sorbeoconcha	Thiaridae	<i>Melanoides tuberculata</i>	+	+	+	+
19	Sorbeoconcha	Thiaridae	<i>Melanoides granifera</i>	+	+	+	-
20	Trichoptera	Glossosomatidae	<i>Glossosomatidae</i>	+	-	-	+
21	Trichoptera	Leptoceridae	<i>Leptoceridae</i>	-	-	+	+
22	Trichoptera	Ecnomidae	<i>Daternomina</i>	-	-	+	-
23	Trichoptera	Hydroptilidae	<i>Ithytrichia</i>	-	-	-	+
24	Trichoptera	Limnephilidae	<i>Limnephilidae</i>	-	-	-	+
25	Trichoptera	Hydropsychidae	<i>Polycentropus</i>	+	+	+	+
26	Tricladida	Dugesiiidae	<i>Planaria</i>	+	+	+	+

Notes: + found; - not found

Table 4. Diversity index value of macrozoobenthos at each spring

Diversity Index	Demplot	Sumber Sempol	Alang-alang	Sumber Bendo
Diversity indexShanon-Wiener (H')	1,58	1,93	1,40	1,97
Evenness Index (E)	0,60	0,73	0,54	0,69
Dominance Index (C)	0,34	0,22	0,40	0,22
Species Richness Index (DMg)	2,28	2,28	2,10	2,81
Species Density (K)	369,24	679,41	1213,22	999,13

Similar to previous study which stated that taxa abundance increases due to the rainy season includes Baetidae, Chironomidae, and Simuliidae [15]. The Baetidae family belongs to the Ephemeroptera group. It has a high level of sensitivity to pollution and generally requires clean water quality conditions, makes it an indicator of a clean river conditions [9].

The Sumber Bendo spring has the highest number of taxa during the study, which comprised 17 taxa. Meanwhile, the lowest number of taxa found in Alang-Alang spring with 13 species. Some species were only found in one location. In contrast, the species of *Melanoides tuberculata* and *Planaria* were species that can be found in all study locations (Table 3).

Based on the Shannon-Wiener index value, the four springs have a medium level of diversity with H values ranged from 1.40-1.97. This value indicated that the water quality of the four springs was moderate to mildly polluted contamination. Spring with moderate polluted quality was Alang-Alang spring with a diversity index between 1.0-1.5, while the other three springs have mild polluted quality with diversity values ranged 1.6-2.0. Spring with the highest diversity index was Sumber Bendo with a value of 1.97, which is close to the uncontaminated category. The uniformity and dominance index of the four springs showed that the spread of macrozoobenthos species tends to be evenly distributed. Thus, it can be concluded that no species dominated. The highest species richness was found in the Sumber Bendo, while the highest density of the macrozoobenthos species was found in Alang-Alang (Table 4).

Based on biotic index calculations, each produced a value with a different pattern. Based on the ASPT index (Fig. 4), Alang-Alang and Sumber Sempol springs showed uncontaminated water quality categories, with a value of more than 6. It was because in both springs found an intolerant macrozoobenthos family of contamination, such as Psephenidae, Heptageniidae, and Gerridae [21]. The Demplot and the Sumber Bendo fell into the category of

mild polluted water quality, which has a value between 5-6 (Fig. 4).

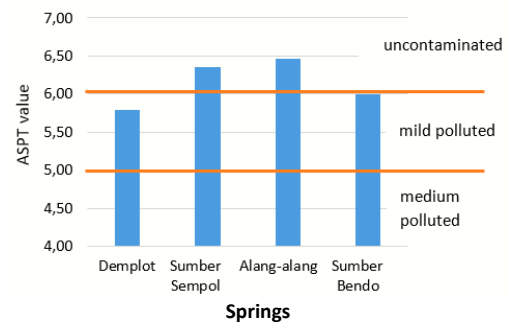


Figure 4. The value of ASPT and category of water quality in each spring

Water quality based on FBI values at all springs showed excellent quality with a value of less than 3.75 (Fig. 5). It showed that the level of pollution in all four springs was not polluted by organic matter. The low FBI value is because, in the four springs, there were found a lot of macrozoobenthos families with a low tolerance score of 0-4, like Baetidae and Hydropsychidae. The presence of Hydropsychidae can be used as an indicator of good water quality [16]. Hydropsychidae larvae reported being very sensitive to heavy metal pollution, which was shown by respiratory system disorders by morphological changes in the larva gills. Gills blacken and decreased when exposed to heavy metals such as cadmium and aluminum [17].

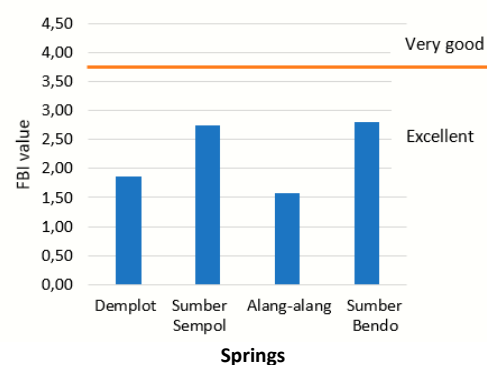


Figure 5. The value of FBI and category of water quality in each spring

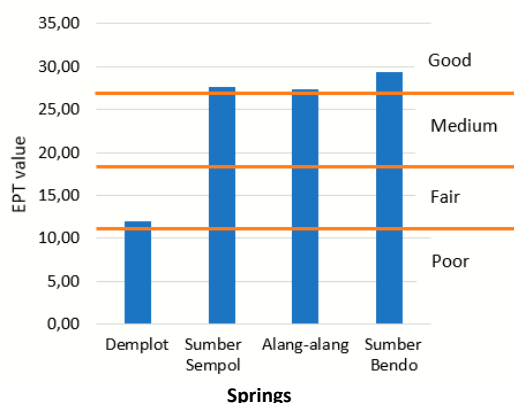


Figure 6. The value of EPT and the category of water quality in each spring

The highest EPT value was in the Sumber Bendo spring, then followed by Sumber Sempol spring, and Alang-Alang spring, which showed good water quality with values between 28-35. It was because of the three springs found in the type of macrozoobenthos, which belonged to the order Ephemeroptera and Trichoptera. The Ephemeroptera, Plecoptera, and Trichoptera (EPT) orders are sensitive to contaminants such as metals and insecticides [22]. The EPT order is usually in clean water with high DO [18]. The lowest value was calculated from the demplot spring, which is between 11-18 with sufficient water quality categories (Fig. 6).

Water Quality Grouping in Four Wana Wiyata Widya Karya Springs

The level of similarity in water quality in each location obtained from the Bray-Curtis index value. The parameters used were biotic index and physicochemical parameters in each spring. The results of cluster analysis based on biotic index and physicochemical parameters at the level of similarity 45% of the study locations were

divided into two cluster groups, as shown in Figure 7. The first group contained Alang-Alang and Sumber Bendo springs, which did not have much difference with similarities of 86.49%, while the Demplot spring and Sumber Sempol were in the other groups.

Formation of the two groups was supported by the biplot analysis results in Figure 7. Alang-Alang and Sumber Bendo were in a group, due to their character of physicochemical parameter values, which almost has the same debit and pH so that both stations in the same quadrant. Then Demplot and Sumber Sempol springs formed another group characterized by almost the same conductivity value so that the two springs were in the adjacent value quadrant. Based on the biplot analysis, the Demplot spring were in different quadrants characterized by high BOD values. Meanwhile, the springs in the other springs are characterized by the highest turbidity value compared to other springs.

CONCLUSION

Water quality in four springs at Wana Wiyata Widya Karya Tourism Area in Cowek Village based on the NSF Water Quality Index was in a good category, with a value between 72.77-88.37. Based on Government Regulations No. 82 year 2001, some physicochemical parameters in the four springs met the class I water quality standard (BOD, DO, temperature, and pH). Water quality based on the value of the macrozoobenthos diversity index indicated the category of moderate to mildly polluted contamination, with a value of H' between 1.40-1.97. The Bray-Curtis similarity index results showed a high level of similarity in Alang-Alang and bendo sources of 86.49%.

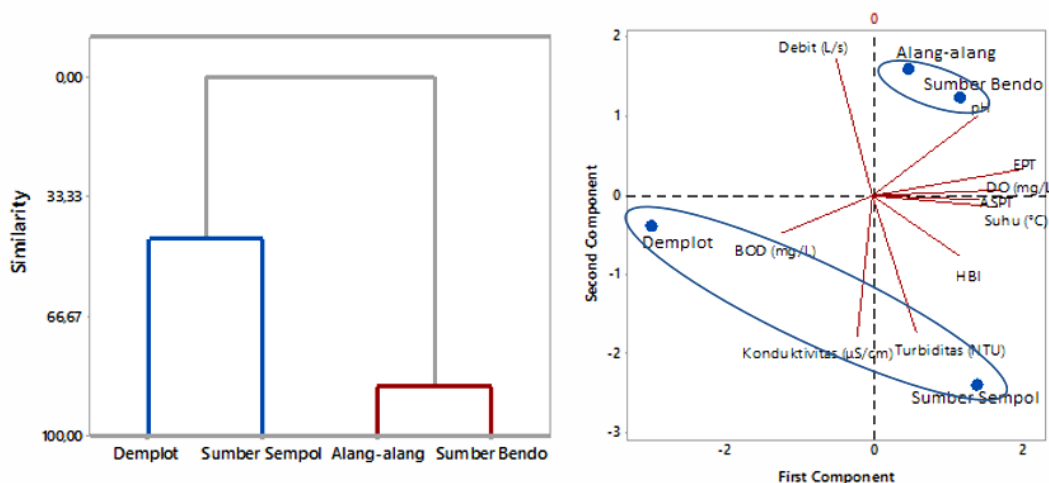


Figure 7. The level of similarity of cluster analysis based on biotic index and physicochemical parameters

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An Assessment of Attitudes and Concerns of Residents towards Educational Scout-Based Tourism in Indonesia

Mufidah Afiyanti^{*1,3}, Harsuko Riniwati^{2,3}, Sri Wardhani^{1,3}, Rizha Hardiyansah³,
Ferik Antyo Agus Wibowo³

¹Faculty of Mathematic and Natural Sciences, University of Brawijaya, Malang, Indonesia

²Faculty of Fisheries and Marine Science, University of Brawijaya, Malang, Indonesia

³Postgraduate School, University of Brawijaya, Malang, Indonesia

Abstract

A rural village, similar to other rural areas, has a need to be economically independent in cope with their sustainable economic growth. A unique value accompanied by good hospitality has been the main situation concerns with tourism. This paper discusses the assessment of attitudes and concerns of residents in the-only educational scout-based tourism village in Indonesia. Data for the study was collected by spreading the questionnaire directly to residents. Data collected through a direct survey. Attitudes were assessed by a 5-point *strongly disagree* and *strongly agree* scale on several questions implying residents' opinions on educational scout-based tourism and its impacts. The results showed great support for tourism. Residents have positive attitudes regarding tourism as they associate it to be important for their economic growth. The main concerns for residents in welcoming tourism are including their village community progress, better services in health and education, as well as the hope for the available market in their crafts products. However, the results also showed residents were not particularly assured of the user (tourists) money circulation and facilities benefit from the tourism activities occurred in their village, even though they support educational scout-based tourism development. It indicated a lack of self-confidence and trust issues towards the tourism manager. In this paper, a slight correlation between education and residents' attitudes towards tourism also discussed.

Keywords: confidence, educational tourism, Lebakharjo, trust.

INTRODUCTION

Lebakharjo, Ampelgading Malang is located in the south part of Malang county, East Java province, Indonesia. This village is unique with many historical sites, such as International Asia Pacific, World Scout Competition on Habitat, and second international Scouts Asia Pacific (COMDECA) in 1978. Those international activities have left many historical statues such as world peace statue and international scouts monument. Those events have been attended by the Indonesian republic at the time, President Soeharto. Thus, the house he left and other monuments indicating his presence at the time has become an important historical site for Indonesian people, more importantly for Indonesian scouts.

Scout in Indonesia has been developed even before its independence. Many scout related activities that occurred in Lebakharjo had been a special attraction to scouts members. Recent activity occurred on August 13th-19th, 2018 in Lebakharjo, which was called National *Karang Pamitran*. This activity attended by approximately 10,000 participants from all over

the archipelago. Participants come from the Branch Quarters, Regional Quarters, house group (*Gudep*), Indonesian Embassy (KBRI), Indonesian General Consulate (KJRI). They consist of Scouting Trustees, Scout Workers, Scouting Trainers, Heads of Scouting Education and Training Centers throughout Indonesia. This National *Karang Pamitran* suggests that the village existence has been very important to the scouts' communities in Indonesia [1].

Diverse results have been demonstrated in several studies regarding studies on resident's attitudes towards tourism development. Residence and life quality affected attitudes of residents on their attitudes and perspectives about tourism [2]. Other research also found that education level, age, gender, as well as social-cultural environment were factors that influenced the development of tourism [3]. Some studies showed factors such as socio-demographic having an impact on the residents' attitudes towards tourism [4,5,6]. Meanwhile, others also found that recognized individual benefits from tourism affect residents' perceptions as well as attitudes towards the development of tourism [7,8,9].

Community characteristics including the level of tourism development and the local economy dependency on tourism played an important role in building the residents' attitudes towards the

* Correspondence address:

Mufidah Afiyanti

Email : mufidahafiyanti@gmail.com

Address : Postgraduate School, University of Brawijaya,
Mayjen Haryono 169, Malang 65145.

development of tourism [10,11,12]. This study delivers the role of residents and perceptions of community preparedness on attitudes towards scout-based tourism. This study is important to find out the readiness and the acceptance of the villagers towards the conversion of village functions into educational scout-based tourism areas.

Lebakharjo, other than the scouts, also has been famous for its agricultural products, especially rice, coffee, and durian. It is also famous for its natural beautiful sceneries, such as black-sandy beaches, natural water springs, etc. However, despite those natural resources, the villagers' income is still very low (interview with village head). Thus, Lebakharjo moves forward on making Lebakharjo as the first scout-based village in Indonesia, along with its historical sites and value. It expected to increase the support for economic growth.

Many efforts conducted, such as building new roads, replanting durian as the icon of fruits in Lebakharjo, as well as have training for the villager to make new products from agricultural materials produced in the village (interview with village head). However, even though several efforts conducted to move forward to the tourism industry, how the residents' attitude towards this tourism was unknown.

The study investigated residents' attitudes towards scout-based tourism development in Lebakharjo village, Malang County, East Java, Indonesia. This study assessed how residents' attitudes vary with the respondent level of education and the duration of stay.

MATERIAL AND METHOD

Data collected through a structured questionnaire administered through a direct survey to a small number of residents (30 residents) in Lebakharjo village. Answered-questionnaire papers were collected. The questionnaire papers including attitudes measured by a 5 point *strongly disagree* to *strongly agree* scale on a series of questions, soliciting residents' opinions on scouts-based tourism development and its perceived impacts. Residents' perceptions of community preparedness were measured by several items, grouped into four categories, as presented in Table 1.

Analysis techniques used included t-test and ANOVA. Educational background and stay duration were used as independent variables in cope with their correlation with attitudes and concerns towards scout-based tourism.

RESULT AND DISCUSSION

A total of 30 questionnaires were completed of, which 100% are residents from Lebakharjo. Most (93%) of the residents were female, and about a very small part were male (7%). The majority of the residents were over the age of 30 to 50 years old, with 30-40 years as the mean age group. The average education levels of residents were junior and senior high school graduates.

Residents attitudes towards scouts-based tourism

Overall, the residents had positive attitudes and supportive of scout-based tourism development. It demonstrated by interpretation score observation on the Likert scale. The result showed that there were twelve positive questions regarding scout-based tourism. However, results also show that residents are supportive of scout-based tourism development as long as they don't have to pay to fund it.

The lowest interpretation score based on Likert scale on positive statements was for the statement "Money issued by tourists does not come out of the village" and "Educational Tourism provides facilities both for tourists and village residents". Residents are not particularly assured of user money circulation and facilities benefit from the tourism activities occurred in their village, even though they support scout-based tourism development.

Residents generally didn't agree with negative questions including that tourism would increase crime rates, endanger the noble values of the village community, interfere with village community activities, and damage their environment, indicating overall support for scout-based tourism. Table 1 explains the analysis of the mean scores taken from the result of questionnaires given to residents. Points 1-5 in the method were used in the questionnaires given to residents.

Overall, residents of Lebakharjo village are very supportive of scout-based tourism development. However, it is interesting to note that residents were supportive but not assure if tourists would spend their money most on their product. It may indicate that there is still a lack of confidence, neither in their product nor in attracting tourists. Based on a previous study [12], in a rural village, common threats of having village-based tourism are self-confidence and lack of participation in village tourism development.

Table 1. Likert Scale Score for Residents Attitudes towards Tourism

Positive Questions		Likert Scale Score	Interpretation Score of Observations (%)
1	If Lebakharjo becomes an educational tourism village, it will be very good for the progress of the village community	112	93.33
2	I get benefited, if my village became an educational tourism destination	107	89.17
3	Educational tourism can create new jobs	105	87.50
4	Educational tourism can provide employment for youth in the village	108	90.00
5	Educational tourism can increase the selling price of village products	107	89.17
6	Educational tourism can help village communities to get better services (health, education, etc.)	112	93.33
7	Educational tourism can increase the production of crafts (handicrafts, typical foods, etc.)	113	94.17
8	Educational tourism can increase the use of natural resources (wood, fish, etc.) by the community	106	88.33
9	Educational tourism can Rural communities can manage tourism in the village	102	85.00
10	Money issued by tourists does not come out of the village	84	70.00
11	Educational Tourism provides facilities both for tourists and village residents	84	70.00
12	Educational tourism can increase entrepreneurship in the village	108	90.00
Negative Questions			
1	Educational tourism can increase crime rates	57	47.50
2	Educational tourism can endanger the noble values of the village community	52	43.33
3	Educational tourism can interfere with village community activities	49	40.83
4	Educational tourism can damage the environment	47	39.17

The implication of this is that residents have to improve their products, which are in high and unique value, which also functions as a symbol for a particular tourist attraction. Other than that, it is also interesting that "Educational Tourism provides facilities both for tourists and village residents" got low mark on this survey. It may indicate that there still a lack of trust from residents towards the manager of educational scout-based tourism.

Based on another study on the public trust towards the tourism manager in Mauritius, the results demonstrated that trust is strongly related to the residents' support for political and authorities, in this case, manager of tourism [14]. Based on our result, this may imply that there is still a trust issue in the relation between the manager of educational scout-based tourism and residents in Lebakharjo. Building trust and confidence may become a concern to enhance the positive attitudes of residents towards educational scout-based tourism development.

Education is slightly affect the attitude and concern towards tourism

Residents in villages commonly have a relatively low educational level background. In

this study, we also observed the correlation between residents' educational background in cope with attitudes and concerns towards educational scout-based tourism in Lebakharjo village. Table 2 demonstrated that the correlation value was 0.023. It shows that the correlation between educational variables as an independent variable with public attitudes and concerns about tourism villages as the dependent variable is not significantly correlated.

Table 2. Regression analysis for education level and duration stay of residents towards attitudes and concerns regarding educational scout-based tourism

		communities attitude & concern to tourism	Education	Stay duration
Pearson Correlation	Education	.023	1.000	-.382
	Stay duration	-.010	-.382	1.000
Sig. (1-tailed)	Education	.452	.	.019
	Stay duration	.480	.019	.

The correlation value that is closer to 0 indicates that the correlation between these variables is weak ($p = 0.452$, $p > 0.05$) but still has a causal relationship. The education level of the majority of middle and high school people shows that education about tourism villages is still relatively minimal. Therefore, knowledge from the community regarding tourism villages is still limited, but the community believes that when Lebakharjo Village is made into a tourist village, it will bring great benefits to the environment and society.

In addition to the correlation with education, the correlation between length of stay, attitudes and concerns of the community, regarding tourism villages, showed a negative correlation with a correlation value of -0.010 . As stated before, the sig correlation that was closer to 0 showed a weak correlation ($p = 0.480$, $p > 0.05$).

Length of stay may not necessarily affect the attitude and attention to get to the tourist village. It can be due to the fact that the majority of the population already has a fixed income with a definite monthly income, so that people prefer to focus on work rather than making a destination and focusing on tourism development.

Community empowerment through scouts activities which has been continuously conducted in Lebakharjo since 1978, may have positive impact in improving attitude and concern, thus even though educational background are not high, residents still have positive attitudes towards tourism. Our result is in accordance with previous result in Uganda, it demonstrated that community empowerment has a great impact in participation and involvement of residents in tourism growth in developing country [15].

CONCLUSION

Residents of Lebakharjo village are very supportive towards educational scout-based tourism development. However, lack of confidence and trust to authorities are still need improvement. Educational level has slightly correlates with the residents attitudes. Meanwhile no significant correlation between duration of stay and the residents attitudes. Future research shall focus on observing residents attitudes to determine if changes on tourism development and economic growth in the community. Those will be of concerns to different stakeholders, as well as the residents themselves to build the verge of support for

development of tourism and growth in the community.

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Cultural Transformations into Tourist Attraction

Arief Faizal Rachman^{1*}, Y.C. Tekol²

¹Department of Tour and Travel, Sekolah Tinggi Pariwisata Trisakti, South Jakarta, Indonesia

²Bawah Reserve, Anambas, Riau Kepulauan Province, 29791, Indonesia

Abstract

Marine-based culture performed social construction where local belief dominated and influenced daily basis culture. *Selamatan Laut* ritual was a sacred event where collecting spiritual power led by shamans. The focus of the research was to examine the cultural transformation of the ritual into a tourist attraction. In-depth interviews with seven members of the local community and a visitor enabled the researchers to explore the ritual practice. Analysis of the data revealed that the ritual was also scheduled cultural event calendar as a tourist attraction. The event attracted more tourists to grab income for locals and the region itself. There were physics and function cultural transformation at the ritual ceremony. The physical transformation included the establishment of tourist facilities. Meanwhile, functional transformation included the relation between actors in the community. Both physical and functional transformation relation created new social structures in the community. Local government dominantly played as an agent of change at the site. Local's community perceived the transformation of the event created new tourist attraction in Manggar, where scheduled events were being as a consensus between stakeholders.

Keywords: cultural tourism, ritual, tourist attraction, transformation.

INTRODUCTION

One of the cultures in Manggar, Bangka Belitung is a ritual in the form of *selamatan laut*, which commonly referred to as sea salvation. The ritual was an adaptation of the customary rituals of sea tribes or *Sawang* tribes, called *Buang Jong*. Dispose of *Jong* comes from two syllables, *Buang* means to throw away, and *Jong* means boat. In other words, *Buang Jong* or the *selamatan laut* ritual means to float *Jong's* (boat) into the sea, the small boat was in the form of a frame, which contains offerings. In general, the purpose of this ritual was to refuse reinforcements or distress, express gratitude for the fortune given by God Almighty, and ask for safety for the fishermen and their families. Therefore, in fulfilling their daily duties as fishermen, they won't get any interference, so that they get results lots of fish catch. This event was held once a year around the coast in East Belitung Regency.

Days before the *selamatan laut* ritual began, the fisherman community made a contribution to support this ritual. Then, seeing the persistence of the fishing community, the local government also contributed to the budget. The benefits that can be gleaned from the ritual were mutual care for fellow fishermen, mutual cooperation culture, inviting people to maintain their relationship with the surrounding environment, encouraging

community morale to think openly by preserving the traditional culture of the Village.

Cultures were also constructed by three main types of religion, based on very different beliefs, traditions, and codes of behavior [1]. *Selamatan laut* ritual was a part of a culture where the element of belief dominantly influenced. There was a significant willingness of communication between humans and God, especially while bad luck, calamity, and disaster happened to the human being.

The social construction of the ritual was related to local stakeholders, fishermen family (as a victim), shaman of sea and shaman of village, communities, and local authorities. On the ritual as a part of a culture, a social construction where people communicate to the invisible creature, named *Antu Laot* (the ghost of the sea). By using Bonnemaison's work of four pillars of culture, included; knowledge, technique, belief, and space, [2] argued the culture is not always something traditional (in wine tourism); it is because of human activities on a landscape of wine plantation.

Another researcher [3] after his work in Mojokuto, Java Island, named this kind of ritual as a *Slamatan*. Furthermore [3] classified the invisible creature (ghost) those live surrounding human as *amemedi* (frightening spirit), *lelembut* (possessing spirit), *tujul* (familiar spirit), *demits* (place spirit), and *danjangs* (guardian spirit). When the ritual was held, there were offerings in form of flowers, black chicken, foods, and small house or vehicle as a symbol of residence of the spirits. Meanwhile, the ritual in Manggar used

* Correspondence Address:

Arief Faizal Rachman

Email : arief@stpttrisakti.ac.id

Address : Sekolah Tinggi Pariwisata Trisakti, Jl. IKPN-Tanah Kusir-Bintaro, South Jakarta, 12330, Indonesia

boat replica in small size (*jong*) to worship the *AntuLaut* (the ghost of the sea). The *jong* also was fulfilled by offerings such as flowers, foods, and others.

Ritual in eastern culture (Bali case) mostly had a deeply religious purpose, in the occasion of purification ceremony, the passage for the innocent, duty-bound and vulnerable adult, and goals to purify and provide a human being into appropriate spiritual power to exist peacefully, productively, and healthfully in a dangerous world [4]. Rituals were also part of daily life for Balinese people, with the philosophy way of life *Tri Hita Karana* (The three causes in achieving well being and prosperity for humanity). The three elements are united with each other, but at present, global tourism influenced to purity and authenticity of Balinese culture.

Coastal and beach-based communities had strong relation with sea weather and the number of fishing. Lack of fishing and incident of the fisherman (even to the death) caused by bad weather will be symbolized by locals as bad luck or anger of ghosts of the sea (*Antu Laot*). Different cultural geography expressed people's identity at the destination, such as dances, traditional songs, and other performance [1], and also the selling of destination [5]. The study of geography included human geography that was specifically related to local communities' identity and daily life, called culture. The local culture was not only on cultural performance, but it produced believes.

Cultural tourism focused on tourism experiences and specific forms of cultural tourism, and sites to be visited by tourists could be buildings and daily life of people at the destination [6]. The traveler or tourists will experience a different space and interaction compared at daily activities at home. Experiences included time arrangement, highlight of visitation, and memories that will be taken at home, even souvenirs as a sign of visitation. In travel experiences in a scared ritual in a community, tourist will perceive a locally respect and even as a part of tradition for locals. Reversely, it is something irrational for the visitor who came from modern education.

Cultural tourism was also called as ethnic tourism, while these ethnic representations were the important elements for cultural development [7]. The two most important components in developing tourist destinations are nature and culture aspects. Mother Nature was a given to human being in the world, but the culture was

not a given, it was dynamics aspect at any time and places. The culture had strong dynamics by people who have a variety of characters. Furthermore, development needs period time of process, tools, and equipment (technology) and acceptance of people (culture).

The cultural landscape was also part of tourism destination where people and land have their own characteristic [8] and land use for wine agritourism [2]. The landscape of people in Manggar where the ritual held was a coastal area, so the local community at the destination mostly a marine-based community. Another region of a cultural landscape that was recognized as a world heritage is Subak in Bali, which became a famous tourist attraction. However, it was still threatened by the transformation of land use for the tourism business.

Social valuing on local culture on a community contested when there were interactions between people (host and guest) and tourism spatial itself. The phenomenon of tourism revealed physical, mental, and spiritual attachments which appropriate to the daily basis of locals. Furthermore, a past time data on a community was called a tradition, cultural identities (present) and cultural aspiration (future) [9]. Other value related tourist attractions were value in education, culture, and pride where locals will examine themselves, especially when it applied in the tourism industry, called tourist attraction value.

There was a transformation when cultural and tourism met face to face into a cultural tourism product [7]. Transformation at tourist destination directed to physical and functional transformation, where physical transformation revealed development of facilities and infrastructure.

Meanwhile, functional transformation included local people empowerment and capacity building. The social transformation also included the shape of the artifacts because there were no boundaries between social and technical agents. Researchers assumed the actor-network theory will explain materially and discursively, the enactment of heterogeneous relations that create all kinds of agents, including objects, subjects, human beings, machines, animals, nature, ideas, organizations, inequalities, scale and sizes, and geographical arrangements [10].

The research problems were transformation when stakeholders put the ritual into one of the tourist attractions in Manggar. They tried to

minimize the lack of information to many visitors about the ritual, considering this event is not a permanent event that carried out scheduled with the same date every year. This event was held to refuse reinforcements, and when weather conditions were uncertain, waves in the sea were fierce, or accidents happened to fishermen. When the ritual took into atourist attraction in Manggar, there will be transformations within the community, and it will be examined in the research.

Manggar is a new developing tourist destination in East Belitung Regency, Belitung Island, Indonesia. As a small town, it was well-known for tin mining in the 1970s, and tin mining once became a main natural resource production. Most people in the town who worked in tin mining then created a new culture of free time after working called *ngopi* (coffee time), created lots of coffee shops in the town. But the golden era of tin mining came the end after lacks of production and fall of tin price in the world.

Nowadays, remain of coffee shop tradition still can be seen, and the town gets the nickname as Thousand Coffee shop Town. It is a changed of socio-economics, where the coffee shop put as a tourist attraction for visitors, and tin mining became one of the historical tourist attractions in the town. Meanwhile, the beautiful beach is a natural tourist attraction along the region. Most visitors only came to Manggar for transit and had lunchtime before they proceed to other regions, and the bus group tour did not make a night stop in Manggar on the itineraries.

Local tourism authority attempts to create other tourist attraction to get more tourists to visit and stay longer in Manggar. The *selamatan laut* ritual has the potential as an attraction. But it has not promoted yet by the local tourism authority as a permanent calendar event due its unpredictable schedule. It depended on the spiritual guidance of sea ancestor, which translated by sea shaman. Therefore, aims of the study were to determine the actors related to *selamatan laut* ritual who constructed the structure of event, the relation between actors created social value transformation that occurs when the tourism introduced into an activity of culture through a *selamatan laut* ritual in Manggar, and the transformation into a tourist attraction in the community means the *selamatan laut* ritual adjusted to be a permanent calendar event.

MATERIAL AND METHOD

When overview theory suggested, this is a socio-cultural research, a qualitative method used to examine the contested value between locals. It is important to understand contested social and technical value at the destination because social and technical values were the object of transformation. Authenticity value will transform into new perceptions of locals, which lead to tourist attraction value [11].

Data Collection

Participants

Both researchers had observed in the area for six months and found suitable participants for the research. All participants are residents of Manggar that have a variety of age, gender, occupation and living arrangements. Participants range from 25-60 years in age. A total of three women and six men were interviewed, and all of them married with children. The biographical profile can be seen in Table 1. It is important to examine individuals from local area in a different social group and class.

Interviews

An in-depth semi-structured interview guide was designed, and respondents were individually asked open-ended question, based on the review of literature. Qualitative research used to address a number of different types of objectives in the research process [12]. Another researcher conducted in a small number of participants, sometimes it is in informal situations, and tape-recorded [13].

Data Analysis

It used descriptive methods to facilitate researchers in determining the unit of analysis, the type of data used, methods of data collection, analysis, and desired output in this study. The results of the interviews will be discussed and analyzed as a result of the research. The analysis process begins with the identification of the social group associated with social value, then transformation after tourism was introduced in Baru Village, Manggar Town. After using the snowball method in the determination of social groups are involved, and then discovered several groups of stakeholders at the location social groups identified as directly involved with the transformation.

Table 1. Biographical profile of respondents

Respondents	Description
Informant 1/ Female/40 years old/ Secretary of Baru Village	Supporting a traditional event through village policy and funds, especially transformation into a tourist attraction.
Informant 2/ Male/50 years old/Head of Sub-village	People had changed, they were not afraid of <i>AntuLaot</i> (sea ghost), they were afraid of the crocodile. But as locals, it is a pride to get involved with the ritual. It is the potential to be cultural tourism.
Informant 3/ Male/30 years old/ Tourism and Culture Authority staff	The ritual was held for the goodness of fishermen and preservation of the culture. Through the policy of tourism, it will make <i>selamatan laut</i> ritual as a tourist event calendar in the region.
Informant 4/Male/65 years old/shaman of village	Appreciation to local wisdom while most local communities are Muslim followers. It is a pleasure if the ritual became a tourist attraction.
Informant 5/male/ 67 years old/shaman of the sea	Keep communicating with the unseen entity in the sea for the safety of fishermen. The ritual must be held annually by the communities. It is an honor for people here if there are visitors from other islands.
Informant 6/male/ 30 years old/fisherman	A continuum of ancestor tradition, to protect fishermen from bad luck when they were fishing.
Informant 7/male/70 years old/fisherman	The village was ready to welcome visitors when the ritual will be held.
Informant 8/female/20 years old/visitors	It is a sacred ritual that will attract people to see in various motives. It is a potential tourist attraction. It should be supported by tourism facilities at the area and hospitality and tourism education for locals.

RESULT AND DISCUSSION

Selamatan Laut Ritual

All data collected showed that *selamatan laut* ritual remained an authentic tradition for many respondents because they still set the function as safety and security, and welfare for fisherman village. However, the findings also highlighted how the process of ritual transforms into tourist attraction occasion as it is potential cultural resources for tourism in the region. The occasion of the ritual was only for protecting the fisherman from the evil spirit of *Antu Laot* (sea of the ghost) and also for welfare of the community. It also created a social structure for the authenticity of the ritual before tourism influenced it. Respondents were asked about the contents of rituals, the relation between stakeholders at the event, and their perception of the transformation of ritual into cultural tourism.

"We like it; we can continue what is done by our ancestors for our safety at sea. We are the fishermen who also helped from the beginning of the contribution to the process of dissolving it." (Informant 6)

Selamatan laut ritual was originally is a sacred tradition held by local communities of *Sawang* tribe. Because of its uniqueness and were able to attract visitors, the local government set the ritual as a tourist attraction. Host and guest relations triggered a transformation in *selamatan laut* ritual at Manggar. The local government viewed that guest activity by visiting, interacting, and spending money at the location will be an advantage for the region.

Manggar as a tourist destination was developed in facilities, infrastructures, transportation, and hospitality of local people. It included an effort to set a sacred ritual of *selamatan laut* ritual as a tourist attraction. Transformations of an institution (government, business, and local society) at tourism destination were modified and arranged [14].

The celebration of the ritual was modified by local tourism authorities as a tourist attraction. Transformations impacted the physical and cultural aspects of rural area [15]. The impacts on local society are on social and cultural. On social and cultural impacts, respondents were encouraged to recall daily basis interaction and also for the special occasion of the ritual. The *selamatan laut* ritual as a tourist attraction has significant meaning in the fishing sustained ritual society in Manggar. People believed that the ritual can be used as a means to give thanks, prayed for requests for salvation and protection, and established close relations with God, the ancestors and subtle spirits of the seas.

The tradition from the ancestor acted as the main idea of cultural value. This ritual inherited from ancestors, which were still being sustained by the support of cultural innovation by a community-based and environmental-based tourism approach.

"*Selamatan laut* ritual is a local culture of their belief in coastal village communities. The meaning of the ritual is to strive for safety for the fishermen who go to sea, to refuse reinforcements if there is a disaster, and to maintain human closeness with the metaphysical creatures of the sea." (Informant 3)

"Mother Nature, as part of life, is keeping them to be patient, and respecting nature. It encourages them to perform sea rituals as a means of communication. The custom that carried out in the remote area, in other parts of the coastal area, refuses reinforcements and hopes, as well as at the same time when going to sea." (Informant 5)

Transformations in Culture of *Selamatan Laut*

The rural area at any geography had its character culture, including marine-based culture in Manggar. A village where cultural resources occurred as a destination, potentially to be an outdoor ethnographic museum, furthermore, a theme park is an example of it [16].

Transformations in culture as a tourist attraction were studied by many scholars recently. It focused on the interaction and its impact on each other, both to culture and tourism. The culture of the local community was influenced by geography, whether the local community that lives in the area of mountainous, beach or urban and rural areas [2]. Culture could transform an identity of people and often put as a product of tourism, which demography factors influenced the cultural products. Even traditional ceremonies for worshipping the ancestors aligned to be tourism products [17], cultural behavior transformed into attraction [18], and sacred ritual changed into more commercial with tour package [19]. Transformation blended between tourism and traditional culture, into economy dualism and cultural involution [20].

The value of religious education was a viewpoint that binds humans to the creator of nature and everything in it. The value of religious education in the ritual aims to make people undergo activities in life based on religion. Religion was a deep awareness of the depths of the human day as human nature. The ritual was inseparable from the ritual activities of the ancestral community of fishermen. This activity was once deeply related to their religion. They know exactly which one is not allowed in this ritual.

"When we want to hold the *selamatan laut* ritual, we actually refuse, because it is against religion, seeing the ancient times the rituals are only the sea shaman who goes through. Now, with some considerations, one of them promotes Manggar tourism. We try to support what is planned by the fishing community." (Informant 1)

Belief as one of the cultural elements pushed the local community to communicate to their spirit, to God Almighty or ancestor in *selamatan laut* ritual. Transformations in celebration of

spiritual communication into tourist attractions were constructed by certain events and occasions. In Bali, lively cultural attraction such as the birth of a baby, circumcision, adolescence, marriage, having children, welfare, bad and good luck destiny, and the funeral ceremony held to build a spiritual fulfillment, not only a physical needs [4]. It was an auto poetic process, while indigenous people did not realize they were being watched by visitors.

In the case of Toraja's funeral [21] and Bali cremation ceremony [22], the duration of the ceremony even took one to seven nights and spent hundreds of millions rupiah, where transformed funeral ceremony seemed to be a thanksgiving day party. Belief, or sometimes it was called religion, had a symbolic meaning of obedience to followers.

Fishermen's belief in mystical matters is related to their social culture. The implementation of the *selamatan laut* ritual was a tradition carried out by the fishing community for generations. They carry out this tradition together. The existence of natural phenomena and the strength of the *ghoib* (invisible creature) was the basis for the implementation of the traditional ceremonies of the ritual.

"Just mentioning *AntuLaot* (the ghost of the sea), the name was never known. I just called him, and then he came. But, if anyone wants to really study, then I introduce them." (Informant 5)

"That is proof because we have not held a *selamatan laut* ritual for a long time. We were struck by a calamity, some fishermen got sea accident and lost, their bodies have not been found for a long time." (Informant 7)

Another source explained the truth of the folklore about the *AntuLaot* (ghost of the sea) myth. However, the story or name was not told by Informant 5 (the sea shaman). He insisted not to provide any information about the *AntuLaot* myth. Except, if anyone is willing to be serious about studying it with him, and wanted to be a successor to have a special ritual. If anyone wants to be his successor, he would personally introduce him/her to the *AntuLaot*. The obedience of followers conceptualized into the dimension of spiritual, social, environments, and more economic value in the transformations.

Spatial and people could not be separated. It increases the characters of man and place, culture, and economy [23]. These three dimensions in Bali constructed a social relation to

be chosen as Cultural Landscape World Heritage Site [24], where additional highlight culture transformed into a worldwide level tourist destination.

A source explained that many opinions were emerging. Therefore, there was a need for tolerance among people. However, we also have to have a separate position, knowing what was right and not. This action was needed to evaluate community morals; the goal was to improve self-quality and community.

"According to their belief, *Antu Laot* (the ghost of the sea) was going to land. Yes, we listen to a story just like that. (We) need to be tolerant; the trust of different people is the responsibility of God." (Informant 1)

"I did not take part in the implementation. But, I still come to participate." (Informant 4)

Selamatan Laut Ritual as Tourist Attraction

The occasion of *selamatan laut* ritual, in the beginning, was only for salvation after a calamity that caused of the death to the fisherman. The ritual was not a daily cultural performance, neither scheduled program, nor as an event calendar. Transformations in the concept of culture appeared when the ritual put in an event calendar of regional tourism.

Balinese culture had its own lunar calendar, named *Pakuwon*, where it provided the references system all rituals in Bali, as well as market days, temple and personal anniversaries, good and bad luck days and also for doing special occasions [4]. Javanese showed a year lunar calendar where rituals were held for 1) life cycle of human-birth, circumcision, marriage, and death; 2) Muslim ceremonial; 3) social integration of village, such as *Bersih Desa* (village cleaning activity), cleansing the village from evil spirit; and 4) irregular interval and unusual occurrences [3].

Selamatan laut ritual classified as cleansing the sea from evil spirits where it was only held on bad weather sea or even caused the death of fishermen. The bad sea weather and death were a marker for the reason why they had to do the ritual and transformed into a tourist attraction. Then the phenomenon about the shaman of the sea as the leader of the ritual (Informant 5), is someone who is believed to be a follower of the strata guru shaman, the shaman who still adheres to his beliefs in the spirits.

"I also continue to pray to the Almighty. By the will of Allah, I beg to get the power to speak with *Antu Laot*. But, because of this inheritance from the ancestors, I also continue to live it." (Informant 5)

"I do not spell the ancestors' mantras. I only pray to Allah. However, I still visit the ceremony." (Informant 4)

Dualisms contested on the ritual, a binary opposite [25] that constructed a leader of the ritual. The *selamatan laut* ritual was led by two men who had spiritual power to communicate with the ghost of the sea creature (*antu laot*), namely *dukun laut* (sea shaman) and *dukun kampong* (village shaman). As the ritual contested in tourism purposes, the transformations of shaman function were to set dates and days arrangement of the ritual. Dates and days arrangement was taken from the spiritual guidance of the ancestors.

The result of spiritual guidance was not only delivered to local community organizers, but it will be informed to local tourism authorities as promotional materials and published in some promotional media. The transformations were in the form of mass communication, locals to formal printed information. At the same time, *dukun kampong* covered the ritual by communicating to God Almighty in the Muslim way, where non-linearity created between communities. As it was a non-linearity transformations network pattern [26].

The fishing community in the village performed a sense of responsibility for the traditions they have. They felt that the ritual brings blessings to their lives, so they must be maintained. The value of responsibility was illustrated by the preservation of nature.

"The fishing communities are not alone, everything is negotiated together. Some local officials help contribute, and when we do it, we ask for cooperation from every stakeholder in the village." (Informant 2)

Every implementation of cultural activities always had a historical setting, as well as the ritual. The implementation of this tradition could not be separated from history.

"I actually don't understand the history. My father was a man of antiquity who taught me hard. So we don't dare ask it. It is just that we know, we are indeed descendants of my great-grandfather, my fourth-great-grandfather." (Informant 5)

The social structure was shaped on a community where individual and community was in a concrete relationship, and there were

interactions among collaborative social activity [27]. This relationship also included the *selamatan laut* ritual. The existence of shamans, fisherman, local authorities, local communities, the *Sawang* tribe dancer, visitors, bad weather, and miniature of boat (*jong*) was constructed and related to it. As social actors on the structure of the two shamans' related to a leading pray procession [3], the fishermen hope they would be safe and earned a lot of fish catching. Local tourism authorities permitted a three-day ritual procession and participate in the program. Local communities visit the ritual while there were some taboos before and after the ritual. The *Sawang dancers* were honored because their culture were performed, and visitors respected the ritual and satisfied by the cultural event [28].

Other sources explained that they were so proud to see the ritual preservation efforts supported by various parties ranging from the fishing community, law enforcement, village authority, and contributions from local officials who live in the village. It showed that the ritual is a means to get closer and build cooperation in community life.

"The implementation went well. We prepared fishermen, as well as joint ventures for each owner. The smallholder is charged IDR 50,000 and a large one for IDR 100,000." (Informant 7)

"We try to support the plan from the fisherman community by funding." (Informant 1)

Transformations relation also constructed the economic side, how they fund the event, especially the transformation of ritual into celebrating an event. Funding was gathered by collecting money from locals and local government. Transformations were defined (temporary) by social entrepreneurship (SE) relations and created in local social movement [29]. Visitors and local tourism authorities are actors that constructed while tourism came to the idea as part of the culture of locals.

Meanwhile, technical actors such *jong* (boat miniature) and its offering were launched to the sea to protect fishermen and people from worst calamity of bad weather. Establishing tourism facilities such as gallery for tourism information center, restaurant area, signboard of *Sapta Pesona* (Indonesia tourism philosophy campaign), and pathway at the area of the ritual was symbolic of transformations in the ritual. The power of relationships between agents (social and technical) was constructed in heterogeneous relations that create and reshuffle the agents,

including the ghost of the sea, offerings, boat, and geographical arrangements [10]. Power relation was created in a social movement where the relation between individual level, organization, and event [29].

Additional events in this ritual in various tourism villages of East Belitung Regency are varied. Local communities invited people from the *Sawang* tribe, Gantung to bring the art of *Campak Laut* dance. It was in line with the statement from the Head of the Village.

"We invited the *Campak Laut* dancer from the *Sawang* tribe; this traditional event became a tourist attraction." (Informant 7).

The Value of *Selamatan Laut* Ritual

Preservation of the *Selamatan Laut* ritual as a cultural tourist attraction in East Belitung Regency was the responsibility of the entire local community of the village. The implementation involves the intervention of many parties ranging from preparation, implementation to the completion of the event. The ritual contains a value of pride that is assisted by cooperation from various parties, starting from the fishing community, traditional leaders, the local authorities (both tourism and government).

"I am happy that the *Selamatan Laut* ritual has been carried out with supported by the village authority, some volunteers and donation came from local officials and accepted by the community, visitors, and students." (Informant 5)

Selamatan Laut in Manggar has a social structure of ritual, both for social and technical actors [10], then it created social values transformations, which contained physical, mental, and spiritual attachment in the field of community [9]. On *Selamatan Laut* ritual, there were values during three-day of ritual celebration (pre, during and post ritual). On pre-ritual, there were values of social relationships (mental context) between the local community and stakeholders. The community felt the same sense of calamity of sea accident and bad weather during the monsoon (physical context) and strongly related to social value for managing the environment [30].

Physical context also related to preparation for the event, included stage decoration, supplies for the event, invitation, *jitun* (pole), and the most important physical context was the miniature of boat (*jong*) as a sacred artifact of the event. They need to overcome the situation by taking a ritual (spiritual context). The *Selamatan Laut* ritual took the symbol of

economic transformations value when they collected funding to run the ritual as [29] stated about social entrepreneurship at the community, also for the advantage of the region as a tourist destination.

Respondents were asked about the identity of their community. One value of pride in the marine life of the Village was to maintain the authenticity of the local wisdom of the community. It means a form of support, maintenance of regional culture, and increasing community participation in organizing *Selamatan Laut* rituals as an authentic local coastal culture.

"For the ritual and *jong* remains the same. The difference is in the variation of *jong* shapes, offerings, and additional events for community entertainment." (Informant 5)

"After the ritual was held, then the program continued with enjoying a meal in the form of catches from the water of Gusong Cine. But previously, various messages from the Shaman Village were conveyed to the public who invited to respect the sea. Luncheon at that time was conducted in the traditional way, namely *Makan* (meals) *Bedulang*." (East Belitung Culture and Tourism Office Article)

During the three-day *Selamatan Laut* ritual [31], the context of values related to the spiritual dimension. Spiritual as a value [9], was constructed when *Selamatan Laut* ritual became the media for communication to their ancestors, *antu laot* (myths of the ghost of the sea) and God Almighty. On the first day (started on Friday), symbolic of communication through mantras were spelled by sea shaman for the ancestors to have guidance for kind of woods as materials to make *jong* (boat miniature), *ancak* (home miniature and *jitun* (pole), where these artifacts contained physical dimension [10]. In the night, spiritual value of shaman communicates to spiritual ancestors, held to inform that *jong* (boat miniature) was ready to launch.

On the second day (Saturday), spiritual communication by sea shaman spelled the mantras for the welfare of fishermen and all dances and offerings dedicated to worshiping the spirit of ancestors. The third day (Sunday) was the highlight of the ritual, where *jong* (boat miniature as an offering) launched in the middle of the sea led by sea shaman (Fig.1). It followed by participants, visitors (to see the procession), and local tourism authority (for documenting the event) as it set to be a calendar event. Three-day ritual documentation and attended by visitors were a form of transformations in function.



Figure 1. *Selamatan Laut* ritual, where *jong* (boat miniature) launched to the sea, Manggar Town.

Based on the results of the interview above, the first informant expressed his pride in organizing the ritual. It is due to the welcome from various parties who came to enliven so well. The participant also experienced acculturation between culture and religion, so the progress of the implementation was better than before.

"*Insha Allah* (God willing), next year's implementation will begin with tourism promotions. At the moment, we are trying to establish and confirm the village boundaries in advance as a support for the plan for indications of Tourism in Baru Village." (Informant 1)

On post-ritual, values of obedience to ritual procession were still followed by local communities, such as marking on their forehead by lime betel and washed their face to avoid bad luck. The sea shaman still maintained the ritual procession until the night, where there was others communication between shaman with the spirits' of the ancestors that confirmed the *jong* (boat miniature) was already received by the spirits of sea ancestors [31]. The ritual values were held for the good luck of individuals, between individuals and organizations, where social value staged at three-level [32],], now transformed into a tourism-purposed organization at Manggar town.

Tourism Education of *Selamatan Laut*

All coastal villages in East Belitung Regency carry out the *selamatanlaut* ritual as a form of tourism education on local cultural tradition. However, its implementation has never been properly promoted.

"This ritual has the potential to be a cultural tourist attraction because there is a unique attraction that is the selling power. But because this is the first time we have held it again, the notification of this event is only limited to neighboring villages." (Informant 1)

"I am happy; there was a positive response from visitors who said that this was a new experience for them and the characteristics of our village." (Informant 5).

"It is a sacred ritual that will attract people to see in various motives. It is a potential tourist attraction. I like to talk with the locals. They are kind people. It should be supported by tourism facilities at the area and hospitality and tourism education for locals." (Informant 8)

The pride value gained in *Selamatan Laut* ritual could be used as a cultural attraction in the village in Manggar by creating a strategy to promote it. Shaman of the sea also expressed the same pride because of the results of conservation efforts that have been carried out by the public welcomed by visitors. Visitor knew Manggar town with a nickname of Thousand of Coffee Shop at the island.

Historically, the area was the remains of tin mining in the era 1970s. Most of the laborers had coffee time at free time at a coffee shop in town. It was usually every monsoon, and if there was a sea accident, there must be a *Selamatan Laut* ritual or *Buang Jong* ritual. The ritual attracted some visitors from other regions. It was an interesting annual ritual that rare to be seen. Because it was a potential tourism attraction, local government and people need to build tourism facilities and local needs to learn how to handle an event.

There was an interaction between host and guest at the ritual. *Selamatan Laut* ritual was related to visitors and local community at Manggar. There were fundamental transformations in the ritual created the concept of host and guest, appeared when there was an interaction between two different perceptions, while the other welcoming and the other one to be welcomed [9].

Most of the visitors were local visitors that come from surrounding area of Manggar. Only a few were from out of the region, such as Jakarta and others. Visitors knew the event just because of word of mouth between them. Meanwhile, visitors from other provinces (such as Jakarta) knew the information from the local guide when they visit the island.

There was not any permanent event calendar yet about the *selamatanlaut* ritual until it transformed into a tourist attraction. There were interactions between each type of visitors (both local and from other provinces) albeit the interactions took only a few hours or a day visitation. Transformations in social interactions

(in the ritual), were constructed between tourists, host, and stakeholders where transactions happen in the long or short term, cyclical or non-cyclical, simple or complex [33].

Perceived values were contested between host and guest during the interaction at the destination. Interaction between the host and guest is more than just a meeting between two different cultures, but there is already a desire for the host to accommodate the needs of tourists who come. Tourists want their satisfaction when their spending translated into service products (tourism). Meanwhile, hosts wanted to perceive their local wisdom through the ritual.

CONCLUSION

Transformations pattern in the case of *Selamatan Laut* ritual divided into functional and physical transformation, which type of system innovation was initiated by the local tourism authority. Functional transformation played dominantly, where local tourism authority set the ritual as a tourism event calendar. At the ritual event, there was a rundown in which local tourism authorities had time to give a speech on the stage and invited the local communities to participate in tourism development in the region. Shifting of policies by local tourism authorities influenced the ritual into a tourist attraction.

The physical transformation could be seen at the gallery that is used for tourism information center and displayed local handicraft, pathway nearby the beach, *Sapta Pesona* tourism campaign banner, and signage at the venue where the ritual held. All the built physical evidence or artifacts at the village were so-called as facilities in tourism terminology. The artifacts could change the local's identity and the environment, between tourist destination and social actors, and from a fisherman village turned into a tourist attraction.

The transformations did not impact significantly on the level of ritual authenticity. The roles of shamans who decided days and date of the three-day ceremony (Friday to Sunday) could not be replaced by any individual, organization, even by local tourism authority after had spiritual guidance from their ancestors. The artifact of *jong* (boat miniature) as an offering remained sacred. The low-level visitation of tourists when the ritual was held once a year recently, became the reason why the ritual kept

in authenticity. The host and guest interacted only once a year at the ritual.

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Women Traders Livelihoods in Tourism Area of Lok Baintan Floating Market

Deasy Arisanty¹, Herry Porda Nugroho Putro², Ellyn Normelani¹, Moh. Zaenal Arifin Anis³

¹Department of Geography Education, Faculty of Teacher Training and Education, Lambung Mangkurat University,
Banjarmasin, Indonesia

²Master of Social Science Education, Faculty of Teacher Training and Education, Lambung Mangkurat University,
Banjarmasin, Indonesia

³Department of History Education, Faculty of Teacher Training and Education, Lambung Mangkurat University,
Banjarmasin, Indonesia

Abstract

The destination of tourism in South Kalimantan Province was Lok Baintan Floating Market. Lok Baintan Floating Market was an icon of *Banjar* cultural tourism. The objective of this research was to analyze the livelihoods of women traders in Lok Baintan Floating Market as a tourism area. It was also to analyze the influential factor of women trader livelihood in the Lok Baintan Floating Market. Data collection used survey methods and questionnaires. The number of Women traders was 50 people. The analysis used was by calcifying index values and factor tests. Livelihood index values determined the level of livelihood of women traders. Factor tests determined the factors that most influence for livelihood level of women traders. The results showed that the livelihoods of Women traders were in the moderate category. It means that natural resource assets, financial assets, human resource assets, physical assets, social assets, access, and activities were still able to support women's lives in tourist areas. Physical assets had the highest value of the Sustainable Livelihood Approach (SLA), which was 73.33%. Financial assets had the lowest value of SLA, which was 50.00%. The influences of factor 1 and factor 2 were 62.778% for women trader livelihoods. Factors in group 1 were natural resource assets, financial assets, and human assets. The second factors were physic assets, activity and social assets.

Keywords: livelihood, sustainable, tourism, women trader.

INTRODUCTION

Lok Baintan Floating Market is a mainstay tourist attraction in South Kalimantan, Indonesia. Trading activities as a tourist attraction in the area are unique because they use traditional boats called *jukung*. Another unique thing is that the tourism activities in Lok Baintan dominated by women [1-3].

Trading activities at Lok Baintan Floating Market start in the morning. Merchandise traded at Lok Baintan Floating Market is the product of plantations and fisheries. Merchandise is obtained from the results of the plantation and fisheries themselves or other residents in the tourist area. Tourism and agricultural activities are a source of sustainable livelihood in the Lok Baintan Floating Market [1-3]. Tourism activities have a major impact on sustainable livelihoods for indigenous people. The development of rural tourism has an impact on sustainable livelihoods and reducing poverty in the village [4-5].

Increasing community welfare is obtained by utilizing the potential natural resources in an

area. One of the potential natural resources to improve people's lives is tourism activities. Tourism activities have played a very important role in improving people's livelihoods. Expenditures incurred by tourists are a source of income for local people [6]. Trading activities in tourist areas have an important impact on the welfare of traders in Lok Baintan. Plantation and fishery products sold in tourist areas have become a source of income for the community [2].

Tourism activities can indirectly help the economy of the community; trigger the emergence of new businesses and the development of community resources (HR) [7]. The concept of sustainable tourism as an approach was expected to build the economy of the community with the support of tourism activities. Sustainable tourism causes environmental impacts, besides helping residents in tourist areas to earn income and to create jobs [8]. Sustainable livelihood tourism is tourism activities that can overcome vulnerabilities and achieve sustainable economic, social, environmental, and sustainable institutional outcomes [9]. Sustainable Livelihood Approach (SLA) consists of human capital, natural capital, financial capital, physical capital, and social capital [10].

* Correspondence Address:

Deasy Arisanty

E-mail : deasyarisanty@ulm.ac.id

Address : Lambung Mangkurat University, Jl. Brigjen H.
Hasan Basri, Banjarmasin, 70123

Tourism activities have provided many opportunities for women to improve their lives, especially in developing countries. Flexibility in tourism activities causes women to continue their traditions while increasing their living standards [11]. The effectiveness of tourism activities as a tool for poverty alleviation depends on management strategies in maximizing positive impacts and minimizing negative impacts on households [12]. Tourism activities in Lok Baintan are very beneficial for women. Women in Lok Baintan can have a dual role both as traders and as farmers and fish collectors and can still play a role as mothers in their families [1].

The development of tourism activities has an impact on changes in people's lives in Lok Baintan Village. There are many opportunities that people can use to support their economy to make it better. The livelihood framework approach was chosen to assess these changes from various sides and not only focus on one side [13]. Livelihood includes tangible assets and tangible resources and assets, such as claims and access [14]. Livelihood can also consist of capabilities, assets (including material and social resources), and activities needed for living facilities. A sustainable livelihood can occur if it can recover from pressure and shock, maintain or enhance its capabilities and assets, while not damaging the natural resource base [13]. Based on exposure to the background, the objective of the research was to analyze the livelihoods of women traders in Lok Baintan Floating Market as a tourism area and to analyze the influence factor of women trader livelihood in the Lok Baintan Floating Market.

MATERIALS AND METHOD

Data Collection

The number of traders on the Lok Baintan Floating Market is about 100 people, that traders dominated by women [15]. The sampling technique is purposive sampling. The samples are women traders. Samples of research are 50 of women traders.

The variables used based on Pentagon assets are human capital, social capital, natural capital, physical capital, and financial capital [13]. Livelihoods can also be approved based on claims and access [14]. Livelihood is the ability of individuals or households consisting of assets (natural, physical, human, financial, and social capital), activities, and access mediated by institutions and social relations that are jointly linked [16].

Human assets consist of skill, knowledge, ability to work, and good health. Nature assets consist of land, water, forest, and livestock. The financial asset consists of cash, deposit, or reserves in the form of livestock, jewelry, and regular income consisting of salaries, pensions, or transfers. Physical assets consist of the presence of transportation, irrigation, energy, and information media. Social assets are related to the way people connect and work together in the community [17]. The number of questions is 54 questions. The variable and indicators are presented in Table 1.

Livelihood Level Measurement

Livelihood level measurement is done by giving a score to each indicator, and then the scores of all indicators added based on the answers per person (respondent). Next is coding, an activity of giving numerical codes (numbers) to data consisting of several categories. Scoring is giving an assessment of items that need to be given an assessment or score. Tabulating is the answers that are coded and then entered into the table.

Data Analysis

The next is data processing to analyze the level of sustainable livelihood by grouping the results of the questionnaire by calculating the percentage of respondents' answers to each research variable and indicator. The index value classified into three types, namely low, medium, and high. Table 2 describes the categories of scoring for each variable.

The factors that influence the level of livelihood of the community are analyzed using factor tests of the Principal Component Analysis (PCA) method. PCA is a statistical analysis used to analyze patterns in data, differences, and similarities of the data [18]. The PCA method aims to simplify the variables observed by reducing its dimensions. It is done in a way that eliminates the correlation between independent variables through the transformation of the free variable origin to the new variable, which is not correlated at all. After several components of the PCA results that are free of multicollinearity obtained, then the components become independent variables, new ones that will be regressed or analyzed for their effects on not free (Y) variables using regression analysis. The excellence of PCA variables includes being able to eliminate correlations cleanly without having to pass a variable number of desires [19]. Analysis of factor test uses the SPSS 22 application.

Table 1. Research Variable and indicators

Variable	Indicator
Natural resources assets	Water resources
	Land Ownership
	Ownership of paddy field
	Ownership of plantation
	Ownership of ponds
	Ownership of Livestock
\Financial assets	Regular income
	Side income
	Ownership of Business
	Ownership of gold
	Ownership of saving
	Ownership of Insurance
	Ownership of accounts receivable
	Ownership of regular social gathering money
Human resources assets	Ownership of credits
	Education level
	Funds for education
	Expertise other than trading in Lok Baintan
	Current employment status
	Involvement of family members at work
	Frequency of disease
	Involvement in immunization programs
	Involvement in family planning programs
Social assets	Sponsor's health
	Mutual cooperation activities
	Community organization
	Organizational management
	Family ownership in residence
Physical assets	Relations with the government
	Source of drinking water
	Residence ownership
	Motorcycle ownership
	Toilet ownership
	Electricity ownership
	Information technology ownership
Access	Access to roads
	Access to information technology services
	Access to markets
	Access to health
	Access to education services
	Access to banking services
	Access to communication services
Activities	Access to government services
	Plantation activities to support tourism activities
	Farm activities to support tourism activities
	Livestock activities to support tourism activities
	Fishing activities to support tourism activities
	Business service activities
	Frequency of eating
	Frequency of service to the market
	Frequency of services to health
	Frequency of services to education
	Frequency of services to banks

Table 2. Scoring Category

Variable	Number of question	Category		
		Low	Medium	High
Natural resources assets	6	6-9	10-13	14-18
Financial assets	9	9-14	15-20	21-27
Human resources assets	9	9-14	15-20	21-27
Social assets	5	5-8	9-12	13-15
Physical assets	7	7-11	12-16	17-21
Access	8	8-13	14-19	20-24
Activities	10	10-16	17-23	24-30
Livelihood	54	54-89	90-125	126-162

RESULT AND DISCUSSION

Natural Resource Assets

The natural resource index value is determined based on ownership of agricultural land, livestock, and fisheries. Based on Table 3, 52% of the natural resources in the Lok Baintan Village are still able to support the survival of women merchant households. Most of the women traders in the Lok Baintan Floating Market tourist area have their own land to be managed as plantation land in the form of oranges, pineapples, and bananas. Lok Baintan Village also has rice fields, but not all traders have their own rice fields, yet they can work on other people's fields with a profit-sharing system. Ponds and livestock only owned by a small proportion of Women traders because the respondents are more of respondents who use gardens and rice fields. The existence of a floating market makes it very easy to sell their agricultural products.

Table 3. Natural Resource Assets Index Value

Natural Resource Assets	Criteria			Total
	Low 6-9	Medium 10-13	High 14-18	
Total	19	26	5	50
Percentage (%)	38	52	10	100

Financial Assets

Financial capital is an economic asset that shows the mastery of financial facilitation in terms of community income. The financial assets in Table 4 classified as a medium with a percentage of 50% and 50% are classified low, which means they are still able to support the livelihoods of people in their daily lives. The regular income of Women traders, the majority of whom earn > IDR 600,000 /month, is obtained from the sale of garden products or fish in the Lok Baintan floating market. Floating market activities have been able to facilitate them in earning income. The results they obtained from tourism, agriculture, and fisheries activities turned out to have made traders able to fulfill their daily needs. Even though they could not

afford to buy gold and save, they also did not have receivables, and did not have credit goods.

Table 4. Financial Asset Index Value

Financial Assets	Criteria			Total
	Low 9-14	Medium 15-20	High 21-27	
Total	25	25	0	50
Percentage (%)	50	50	0	100

Human Resources Assets

Human resources are one of the drivers of the household economy. Knowledge and capabilities possessed by humans are needed to manage other livelihood assets. The human resource assets in Table 5 classified as moderate, with a percentage of 62%, which means they are still able to support the lives of everyday citizens. The average education of women traders in the floating market is dominated by low education. But some reach the level of junior secondary school and undergraduate/diploma. Even though they are not highly educated, traders have a desire that their children have higher education.

Table 5. Asset Value Index of Human Resources

Human resources assets	Criteria			Total
	Low 9-14	Medium 15-20	High 21-27	
Total	5	31	14	50
Percentage (%)	10	62	28	100

The education costs taken are self-financing from the results they trade in a floating market. Traders do not have any expertise other than trading and farming. Women traders also tend to involve family members to help them trade. The form of assistance is harvesting plantation products and catching fish for resale in floating markets. The adequate health facilities in the Lok Baintan area provide easy access to health for the traders. They rarely get diseases, and if they are sick, they immediately seek treatment at a community health center available in their village. Women traders also easily get their reproductive health facilities through family planning programs.

Social Assets

Social capital is an illustration of the ease in social networks that is used by both formal and informal households that are the foundation for survival. The social assets in Table 6 are classified as low, with a percentage of 50%, meaning that the social assets have not been able to support the livelihood of Women traders in Lok Baintan. Mutual cooperation activities are only carried out temporarily by residents, which is only done if there are certain tourism events. Women traders at Lok Baintan are not involved in tourism organizations and are not administrators in tourism organizations. Women are also not involved in decision-making related to tourism activities. Women are only tourism agents, not as policymakers in tourism activities.

Table 6. Social Asset Index Value

Social Assets	Criteria			Total
	Low 5-8	Medium 9-12	High 13-15	
Total	25	20	5	50
Percentage (%)	50	40	10	100

Physical Assets

Physical resources are basic infrastructure and other facilities built to support the community's sustainable livelihood processes. Access assets classified as moderate, with a percentage of 76% (Table 7). It means that physical assets are still able to support the livelihoods of everyday people. Physical resources, such as roads, clean water resources, electricity, home-ownership, ownership of motorbikes, toilets, and communication facilities, have been able to support the lives of women traders in the Lok Baintan tourist area. Generally, traders have physical assets that they use in their daily lives and used in tourism activities. The disadvantage is the quality of physical access, for example, poor houses and the condition of toilets built on the banks of rivers. The latrine that was built on the edge of the river is less feasible in a tourist area.

Table 7. Physical Asset Index Value

Physical Assets	Criteria			Total
	Low 7-11	Medium 12-16	High 17-21	
Total	1	38	11	50
Percentage (%)	2	76	22	100

Access

Access assets are infrastructure built in the village to support the improvement of community livelihoods. Access assets in Table 8, classified as high with a percentage of 96%,

which means they are capable of supporting the improvement of people's livelihoods. Access to communication, market, education, and health services is very easy to reach by citizens. Access that is still difficult to reach by citizens is bank access. The bank is located far from the Lok Baintan. Markets, educational facilities, and health facilities are available in the village. Women traders are easy to access these facilities because they are available in the tourist village.

Table 8. Access Index Value

Access	Criteria			Total
	Low 8-13	Medium 14-19	High 20-24	
Total	0	2	48	50
Percentage (%)	0	4	96	100

Activity

Activities here mean community activities to support daily livelihoods. The activity in Table 9 classified as a medium with a percentage of 90%, which means that it can support the improvement of people's livelihoods. Women's activities in the tourist area in Lok Baintan, besides being traders, are becoming farmers. Tourism and agricultural activities have sustained women's lives in the tourist area. The frequency of services has been able to support the lives of women traders. Women traders have received regular frequency of market, health, and education services. The frequency of services that are still not regular is banking.

Table 9. Activity Index Value

Activity	Criteria			Total
	Low 10-16	Medium 17-23	High 24-30	
Total	4	45	1	50
Percentage (%)	8	90	2	100

Women's Trader Livelihoods

The livelihood index values of traders in the Lok Baintan Floating Market shown in Table 10. The level of livelihood of female traders in Lok Baintan Village in Table 10 shows that the index value is in the medium category, with a percentage of 96%. Natural resources, financial, human resources, social, physical, accessibility, access, and activity can be able to support the livelihood of women traders in the Lok Baintan Floating Market area.

Table 10. Value of Female Traders Livelihoods Index

Livelihood	Criteria			Total
	Low 54-89	Medium 90-125	High 126-162	
Total	0	48	2	50
Percentage (%)	0	96	4	100

SLA Level of Women Trader

Level of Sustainable Livelihood Approach (SLA) at Lok Baintan Floating Market is presented as in Table 11 and Figure 1. Table 11 and Figure 2 explain that physical asset has the highest level, that is 73.33%. The second ones are human resources assets, natural resources assets, and social assets. The financial asset was the lowest level, which is 50%.

Table 11. Level of SLA in Lok Baintan Floating Market

Aspect of SLA	Value (%)
Natural resources assets	57.33
Financial assets	50.00
Human resources assets	72.67
Social assets	53.33
Physical assets	73.33

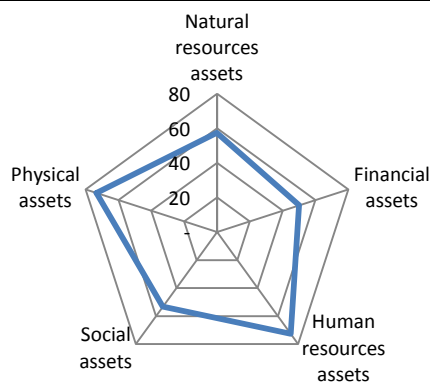


Figure 1. Level of SLA in Lok Baintan Floating Market

Factors to Determine the Livelihood of Female Traders in Lok Baintan Floating Market

Factors in the level of community livelihood were analyzed using the Principal Component Analysis (PCA) method at seven assets, including natural resources, financial, human resources, social, physical, access, and activity. Access has correlated to less than 0.5 (0.373) (Table 12). Every trader has almost the same access capabilities as other traders. The access factor is excluded from the calculation due to the correlation value of less than 0.5.

The number of factors formed in the percentage of variance column (Table 13). There are two factors formed, i.e. factor 1 with a value of 40.778 and factor 2 of 21.998. Both will determine the most influence factors to livelihoods of women traders in the Lok Baintan floating market. The influences of factor 1 and factor 2 are 62.778%. Variables formed as factors include natural resources, financial, human resources, social, physical, and activity.

The variables that influence the livelihood level of female traders in Lok Baintan Village in group 1 are a natural resource, financial, and human with a correlation value of 0.944, 0.936, and 0.616 (Table 14). The second factor is physic, activity, and social with a correlation value of 0.787, 0.626, and 0.576.

Table 12. Anti-image Matrices

		Natural	Financial	Human	Social	Physic	Access	Activity
Anti-image Covariance	Natural	.070	-.066	-.026	.009	.000	-.075	-.005
	Financial	-.066	.069	.001	-.024	-.004	.085	.013
	Human	-.026	.001	.772	-.142	.073	-.109	-.016
	Social	.009	-.024	-.142	.755	-.205	-.110	-.021
	Physic	.000	-.004	.073	-.205	.788	-.202	-.141
	Access	-.075	.085	-.109	-.110	-.202	.721	-.002
	Activity	-.005	.013	-.016	-.021	-.141	-.002	.953
Anti-image Correlation	Natural	.536 ^a	-.954	-.113	.038	.001	-.333	-.021
	Financial	-.954	.522 ^a	.005	-.104	-.019	.380	.052
	Human	-.113	.005	.850 ^a	-.186	.094	-.147	-.019
	Social	.038	-.104	-.186	.763 ^a	-.266	-.149	-.025
	Physic	.001	-.019	.094	-.266	.611 ^a	-.268	-.162
	Access	-.333	.380	-.147	-.149	-.268	.373 ^a	-.002
	Activity	-.021	.052	-.019	-.025	-.162	-.002	.662 ^a

a. Measures of Sampling Adequacy(MSA)

Table 13. Total Variance Explained

Component	Initial Eigen values			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.447	40.778	40.778	2.447	40.778	40.778	2.402	40.035	40.035
2	1.320	21.998	62.776	1.320	21.998	62.776	1.364	22.741	62.776
3	.858	14.293	77.069						
4	.768	12.795	89.864						
5	.567	9.456	99.319						
6	.041	.681	100.000						

Extraction Method: Principal Component Analysis.

Table 14. Rotated Component Matrix^a

Aspects	Component	
	1	2
Natural	.944	-.036
Financial	.936	-.070
Human	.616	.128
Social	.465	.576
Physic	.103	.787
Activity	-.173	.626

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations

Physical assets are the highest assets that determine people's livelihoods based on the SLA level. The existence of water resources facilities, shelter, toilets, motorbikes, electricity, and information technology have been able to support the livelihoods of the women in Lok Baintan.

Human resource assets are assets that are high in determining people's livelihoods. Education, their children's education scholarship, their expertise, status in work, and assistance from their family members for working at Lok Baintan have been able to support their livelihoods.

Natural resource assets include a low score based on SLA levels. Ownership of water resources, land, agricultural land, plantation land, farmland, and livestock does not support people's livelihoods.

Social assets have a low score based on the SLA level. Social assets can increase the efficiency of economic relations and have an impact on increasing income. The way that can be done to strengthen social assets is by empowering groups/organizations, improving group functions through leadership and management capabilities. Strengthening social assets is by increasing networks with outside parties [20]. Empowering women in tourism organizations and increasing the role of women in these communities will strengthen social assets.

Financial assets have the lowest score based on the SLA level. Tourism activities have not been able to improve the economy of women traders in Lok Baintan due to the low income. The women only get the income between IDR 20.000 - 50.000 per day [2]. Financial assets have not been able to improve people's livelihoods in Lok Baintan.

Women in tourism do have a pretty good role, even though their role is still lower than that of men. Women have challenges in terms of education and training that are still lacking [21]. The factors that determine the role of women in

tourism work are education, family background, physical condition, language, and the ability to set their own criteria [22]. According to reference [11], women should be given the opportunity to get tourism training and to have a responsibility in tourism activities. Women in tourism activities should not only be objects in tourism activities but also can determine policies in tourism activities.

CONCLUSION

The development of tourism in the Lok Baintan Floating Market is utilized by the community well. The traders' livelihood conditions are getting better with the floating market tourism area. It evidenced by seven livelihood assets that are in the moderate category. The results showed that the livelihoods of women traders are in the moderate category, meaning that natural resource assets, financial assets, human resource assets, physical assets, social assets, access, and activities are still able to support women's lives in tourist areas. Physical assets have the highest value of the sustainable livelihood approach (SLA) for 73.33%. Financial assets have the lowest value of SLA, Which is 50%. The influences of factor 1 and factor 2 were 62.778% for women trader livelihoods. Factors in group 1 were natural resource assets, financial assets, and human assets. The second factors were physical assets, activity, and social assets.

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Enhancing Porters' Rights in Mountain Tourism: Mount Semeru in Bromo Tengger Semeru National Park

Angling Galih Cahaya Widiyanto *

Department of Hospitality, Politeknik eLBajo Commodus, Manggarai Barat, Indonesia

Abstract

This study aims to investigate the implementation of rights focusing on the policy and working practices of porters. A total of nine respondents, including two National Park employees, two tour operator representatives, and five porters, participated in the interviews. Data from observation and interviews analyzed through a qualitative descriptive paradigm. Overall interviews revealed that Bromo Tengger Semeru National Park policies have not adequately covered issues on portering activities. Existing policies are limited to the tariff, guided trekking, and organizational aspects of the porters' association. A high degree of effectiveness might be achieved through the involvement of related parties; however, that was not accessible. Some barriers in budgeting and communication appeared to determine that such policies are not yet effectively implemented. Involvement in policy making was indicated absent, since porters and stakeholders were not well facilitated. Monitoring and evaluation systems are carried alone by the National Park. In addition to that, the absence of policies on porters' working conditions has been indicated to contribute to unfavorable working conditions of porters, including excessive workloads and uncertain weight limitations.

Keywords: mountain tourism, Mount Semeru, porters.

INTRODUCTION

The increase of tourists and their demands for trekking activities believed as the two most important driving human rights issues on porters' practices. This phenomenon is seen as a social disadvantage where the host community regards tourism as an economic necessity that can create employment, yet a 'social evil' [1]. Tourism as a service industry is often criticized for being too ignorant with low paid employment and poor working conditions. Issues on human rights emerge from power differentials across stakeholders in destinations [2]. Problems arise from a measure of privileging human rights of certain tourism stakeholders over others. In the case of trekking activities, the privileged stakeholders often refer to tourists and tourism stakeholders who provide services to them. In support of this view, the rights of freedom to travel for tourists negatively affect the rights of people in destinations [3]. Furthermore, by the jargon 'Customer is King', it contested that tourists' rights are emphasized while other stakeholders are diminished [2,4]. Hence, the rights of local people placed in the second position to the needs of tourists at the destinations [5].

Meanwhile, one of the principles in tourism management, particularly in mountain tourism, is

to ensure that sustainability contributed towards mountain livelihoods [6]. It is without a doubt that trekking activities benefit local communities, particularly in a higher mountain with an altitude of 3000 meters above the sea level where porters or carriers are needed. Freelance porters' role in mountain tourism, in this case, is really valuable, accompanying thousands of trekkers every year, carrying and even cooking three meals a day for the trekkers [7].

Aside from the benefit gained, porters even suffer more than the trekkers. Similar to trekkers, they also endure from heavy rains, strong winds, and altitude sickness. However, porters are rarely equipped with trekking gears and proper clothing [8]. While each trekker has to be checked for their equipment' safety, porters will not go through the same procedure. It is even common to see porters assembling a very simple shelter made of wood sticks and flysheets to sleep during the night. With the harsh condition of nature and inadequate equipment, as well as restless working hours during trekking, Reid quoted in a study, that up to 20 porters are estimated to die each year [9].

In Indonesia, portering practices are still conducted in several mountain regions [10]. One of those performed in Mount Semeru in Bromo Tengger Semeru National Park. It is estimated from the 600 trekking quota per day, around 200 thousand trekkers visit Mount Semeru every year [11]. It is because Mount Semeru stands as the highest peak in Java Island with the characteristics of a friendly destination offering camping site by a natural lake named Ranu

*Correspondence address:

Angling Galih Cahaya Widiyanto

Email : angling@politekelbajo.ac.id

Address : Politeknik eLBajo Commodus, Kampung Lancang,
Gang Ame Nompas, Wae Kelambu, Komodo,
Manggarai Barat, Nusa Tenggara Timur, 86700

Kumbolo in 2200 meters above sea level [12]. The mythology of Gods residing in Mount Semeru also contributes to its attractiveness. Evidence also appears to justify that National Park has been enhancing tourism activities as a strategy to support conservation for recent years [13,14]. This site offers an opportunity to study the livelihood of people in Ranu Pani Village who workpart-time as porters in Mount Semeru [15,16]. Thus, this present research meant to investigate the working conditions of porters operating in Mount Semeru and the effectiveness of current policies that protect their rights.

MATERIAL AND METHOD

Data Collection

Observation

The observation conducted following the trekking permission given by Bromo Tengger Semeru National Park authorities. At this stage, the author went for trekking with one porter from Ranu Pani Village who happened to connect the author with some porters in Mount Semeru. Initial contact was also made through interactions with the porters and allowed the author to gain their participation for the interview. Key informants were then selected and made to be available in the scheduled interview.

Interviews

Interviews were held in several locations, including National Park office, tour operator office, Mount Semeru basecamp, porters' houses, and food outlets. A combination of purposive and volunteer sampling was considered the most appropriate for this study. The purposive sampling utilized to select respondents from National Park authorities and tour operators. Volunteer sampling particularly using the snowball technique, allowed the porters to snowball where they nominated another porter in the population to join the interview.

National Park authorities interviewed to generate information on the implementation and monitoring of policies concerning porters' rights in Mount Semeru. Interviews with tour operators carried out to gather information on what extent tour operators are contributing to the promotion of porters' rights in National Park. Moreover, porters in Mount Semeru were also interviewed to find out the extent to which porters' rights have been ensured by National Park and to explore porters' involvement in the monitoring system of the policies.

Prior to the interview, informed consent was attained, which allowed participants' opinions and statements to be recorded. A total of nine participants consisting of two National Park authorities (Respondent CR and DV), two tour operators (Respondent BR and JN), and five porters (Respondent BB, PL, PT, SM, and ST) were interviewed in this study. Several key themes that have been generated from the interviews are shown in Table 1.

Table 1. Key Themes Indicated in the Interviews

List of Respondent	Key Themes			
	Existence of policy	Involvement in policy discussion	Monitoring system	Working conditions
CR	✓	✓	✓	✓
DV	✓	✓	✓	✓
BR	✓	✓		✓
JN	✓	✓	✓	✓
BB	✓	✓	✓	✓
PL	✓	✓	✓	✓
PT	✓	✓	✓	✓
SM	✓	✓		✓
ST	✓	✓		✓

Literature Study

A literature study was conducted to establish secondary data that supports the issue of this present research. The study also carried out to ensure the discussion expected to contribute to the understanding of portering activities especially in Mount Semeru. In terms of portering, previous research found that porters from Ranu Pani Village did not only act as carriers but also act as a lifesaver for accidents that happened in Mount Semeru [17]. They considered amateur as a lifesaver. However, their willingness to help is high. The literature also concluded that porters in Mount Semeru are reliable in case of rescue, and therefore they deserve periodic training as lifesaver [17].

In another literature, portering is found as a side job performed by people in the neighborhood of Mount Semeru. It also stated that portering is a form of people's participation in ecotourism promoted in Bromo Tengger Semeru National Park [10].

Discussions concerning porters of Mount Semeru found in several studies as above. However, this present research clearly has different issues. It focuses on investigating the working conditions of porters in Mount Semeru, the effectiveness of the current policies which protect their rights, and how the monitoring and evaluation of policies performed in Mount Semeru. Those issues are crucial since discussions on portering activities in Mount Semeru are barely found.

Data Analysis

This study employed a qualitative descriptive paradigm with observation and interview data collection methods. This paradigm is regarded as suitable for the present study since it focuses on describing a contemporary phenomenon in the chosen field [18].

RESULT AND DISCUSSION

Policy Practice and Its Monitoring System

Policy concerning Porters' Rights

Tourism destinations cannot be separated from their administrative function to raise issues into policy [19]. Concerns have been dragged into portering activities in Mount Semeru. However, National Park employee believed, by this far, a few actions involve policies in trekking activities that have manifested porters as the objects. It was also confirmed by Respondent DV as the National Park employee during the interview, that in general, policies established to reduce risks and reach optimum outcomes that benefit all parties within trekking activities in Mount Semeru. Respondent DV also stated that policies include policy on tariff, establishment of porters' association, and policy on the guided trekking, where each trekking group has to be accompanied by at least one porter:

"I heard of it, that every trekker has to be accompanied by one porter, that is one of those policies, next is the establishment of porters' association and it has its authorised basis."

The above arguments imply that particular action is the presentation of policy within National Park [20]. In contrast, the involvement of porters in the discussion reflected the policies in National Park were not always formulated by public authorities alone but rather set by parties involved in the implementation of such policies [21]. It justifies that policies taken are indeed made to deal with 'problems, concerns, and opportunities' of the porters [21]. Furthermore, involving porters in the discussion of such policies is suggested [22]. By having them together in the discussions, they expected to gain a common understanding and effective implementation of such policies. Ideally, interests of porters and National Park can be mutually achieved. However, the level of education and way of communication sometimes hinder porters from their participation in the discussion. Respondent PT, who is a porter in Mount Semeru, admitted clearly during the interview:

"Honestly, we need those, but I am [silent] lack of confidence, and a bit shy, so I actually want to participate, but I have no courage."

Monitoring System of the Policy Practice

Consistent with Hall and Jenkins, monitoring and evaluation were performed by National Park [23]. Monitoring was normally done on an interval basis, whereas evaluation conducted at the end of the term of policy implementation. Consequently, this finding comes in the same spirit with Dye, where evaluation focused on the performance of policy practice [24]. Concerning the monitoring and evaluation of the policy, Respondent CR explained National Park incorporates both actions to assess the policy effectiveness.

"We, as the management of National Park, do both monitoring and evaluation concerning portering activities, we do monitor and evaluate the tour operators and porters."

Notwithstanding, the performance of tour operators in both the monitoring and evaluation of the policies did not seem to be facilitated. Both tour operators even argued, that most likely they merely received an announcement on the closing and opening period of Mount Semeru. Other information concerning trekking and porters, in particular, was achieved from the discussion with a local guide. It was not that astonishing since tour operators providing trekking activities in Mount Semeru came from different regions of the country. Having them in one place for evaluation purposes might be a difficult task for the National Park, whereas meeting the objectives of ensuring protection of human rights in trekking activities can optimally be achieved by the involvement of all parties [12, 25]. Moreover, since previous discussions show that policies concerning porters are limited to the tariff, guided trekking, and porters' association, it can be argued that the involvement of tour operators in those particular matters are not substantial. JN as tour operator answered on their involvement in the monitoring system.

"Normally, more into community to community, for example, National Park text porter association, porter association then text to the group and disperse it to local operators, from local operators then we who live in Jakarta receive the latest."

Working Conditions of Porters in Mount Semeru

Hall and Brown argue that porters should be paid by a 'fair compensation' [26]. Roemer also expressed his stance that compensation can come with responsibility; hence it depends on the practices [27]. Regarding portering, it can be concluded that the conditions associated with their loads, workloads, and tariff (Table 2).

Table 2.Portering Practices in Mount Semeru

Issues	Conditions
Loads	25 kilograms
Workloads	Navigating, assembling tent, cooking, and rescuing
Tariff	200.000 - 250.000 Rupiah

Loads

Interviews revealed that maximum loads to be carried by a porter in Mount Semeru are 25 kg. It is according to the common practice agreed among porters, tour operators, and trekkers. Some still tolerate the weights up to 30 kg because they do not want to lose their customers. A porter clearly explained that:

"The limitation is between 20 to 25 kg for a porter to carry. If it is up to 30 kg, it depends on the porter, if he needs money then he will carry, he will not refuse it."

Meanwhile, both operators disclosed that they normally operate a ratio system rather than a weighting system of the loads. In this case, operators set their own ratio on how many porters they hire:

"One porter for four trekkers or one porter for five trekkers, I normally divide that way."

The above statement also reflected from another tour operator:

"One porter for two foreigners, for four domestic people, it depends on the loads indeed. We also asked them how many liters they carry, sometimes for one customer, we hire two porters."

Most respondents agreed that the number has been deliberately decided among porters in the association. Such finding justifies that 25 kg is acceptable and also applicable in another destination, such as Kilimanjaro, where 25 kg are set as the official limit for loads in mountain trekking [6]. The number remained untraceable. Porters are unsure whether it was researched or taken from some aspects such as academic, health, or psychology. However, the code of ethics in trekking activities has suggested 25 kg as the maximum weight that can be borne out physically by a man [28]. Tourism Concern also suggests that weight limits may need to be flexible due to the altitude, trail, and weather conditions. Thus, adjustment is required in order to keep the safety of porters [28].

It was also evident from the interview that overweight loads are still tolerated by the porters [29]. As the scale is not available at the entrance point, loads were not weighed properly. It is line with the theory that unavailability of pre-trek weighing causes overweight [30]. It leads to inaccuracy to occur. Inappropriate hiring system also contributes to the overweight where tour

operators distribute the loads only to few numbers of porters, while the loads shall be carried by more porters. It was confirmed by Respondent PT that when a porter needs money, he will just carry those overweight loads. Otherwise, he will lose his customer. Nevertheless, the last cause of overweight does not seem to take place in Mount Semeru, in which porters were usually bribed to carry more than 25 kg, as none of porters admitted that during the interview.

Workloads

It is necessary to mention at this point that majority of respondents have no additional options to deal with seasonality in agriculture except joining the portering activities [31]. This condition is following the premise raised by Hall and Brown concerning people living in the mountain region [26]. The interview allowed respondents to state about porters' working conditions in Mount Semeru, showing that their workloads are complicated and burdensome. Such conditions have been verified by the tour operator in the following statement:

"It should be noted that their works are to carry our loads for a maximum of 25 kg, secondly, assembling the tent, and next is looking for water resources. Helping us in navigation, I mean that they actually do navigation but not as essential as the guide. However, as long as they can carry 25 kg of loads, then that is okay, and helping us if we have difficulties or when we are ill."

Porters also observed that their jobs are not limited to carrying loads of the trekker, it is more than that, as one of them admitted:

"We do the cooking, looking for clean water in Kalimati (2700 masl). In Kalimati, the journey to get into water resources is up to 30 minutes away, and the return can be more than 30 minutes."

In case of emergency, they even believe that only porters can do the rescue as they are familiar with the mountain condition. Lack of cleaning and security officers in the registration area, as well as the entrance gate, also encouraged them to join the works which indicated through the statement by BB:

"Going back to the village is so time-consuming and people who work here (in the registration area) are limited too, so we (porters), do the cleaning, security as well as checking trekkers' items."

It was found that their reasons to do so is due to their sense of responsibility for the customers and the common practice that embedded by their association that trekkers are their customers who should be treated well. It was

also indicated during the interview, as they continuously addressed trekkers as customers.

Such orientation disregards others' rights through the consumption of one's physical abilities, which in the end, are valued by money. Then, it is obvious to say that the slogan 'Customer is the King' has been attached to portering activities. It is also consistent with the theory that freedom of travel has been integrated into the freedom to consume [4,5].

Tariff

In terms of tariff, different trekking destinations might apply different portering tariffs. In this particular practice, the tour operator has set its own budget for one porter per day. They also admitted that the tariff is increasing each year and sometimes based on the trekking seasonality in Mount Semeru. During national holiday, porters' tariff is believed to increase up to IDR 50,000 from its usual tariff. However, one tour operator has set its tariff higher than the normal tariff as he admitted:

"For instance, I have a budget for IDR 250,000, but they set IDR 240,000, then I will pay IDR 200,000 as long as they can provide extra service. I meant, they did not ignore the customers, because most likely just walk away."

Meanwhile, another respondent remained to the usual tariff expecting porters to be responsible for everything because, in practice, this respondent used to have certain treatment or services from porters. It might be argued that tariff is just an amount that needs to be paid at the end of the portering services. The considerations to pay also lie on the budget provided by customers, which normally set as a minimum tariff. The respondents emphasize more on what services porters can give from that payment. Thus, giving an extra amount of money means that porters are expected to conduct more works rather than just carrying the loads. Such practice is contrary to the proposition in which giving 'fair compensation' for porters is essential to generate income for them rather than to encourage porters to have more workloads during the trekking [26].

CONCLUSION

National Park policy concerning the protection of porters' rights is almost absent from existence. National Park has not yet manifested their concerns into porters' rights issue. The existing policies are limited to regulate porters' tariff, porters' association, and guided trekking, which also found effectively

implemented to date. Both monitoring and evaluation system was conducted regarding the existing policies. However, those are carried independently by National Park.

Porters were found overwhelmed by the workloads that have been practiced for a long time so that those workloads are already attached to the common practices in Mount Semeru. Moreover, their sense of responsibility toward customers has resulted in excessive loads, not just limited to carrying the loads. The absence of policy concerning portering activities in Mount Semeru has indeed contributed to their poor working conditions.

To improve the protection of porters' rights, as well as enhancing policies' monitoring systems within Mount Semeru in the future, National Park is suggested to take the following measures in the form of policy. They need to provide work equipment for porters, provide insurance for porters, establish pre-trek checking policies, encourage the establishment of porters' policy to tour operators, collaborate with NGOs and related institutions to provide training for porters and, engage knowledge of best practice about portering.

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Governing Tourism Destination with Innovation System in Malang Regency

Nanda Dwi Meylani*, Kusdi Dea, Yusri Abdillah

Department of Business Administration, Faculty of Administrative Science, University of Brawijaya, Malang, Indonesia

Abstract

This research is a descriptive qualitative research that seeks to obtain a new perspective and describe tourism destination governance based on the innovation system in tourism in Malang Regency. The types of data in this study are primary data and secondary data. The researcher collected data using interviews, observation, and documentation. Data is analyzed by carried out throughout the research process, including the preparation of data management and data collection. The conclusion is carried out continuously by looking for patterns, themes, relationships, explanations, and causal paths regarding the results of research on tourism destination governance. The results indicate several problems that must be solved, such as the lack of tourism promotion, the lack of community involvement, limited material for tourism exhibition, and mismatch in tourism development. To solve the problems, the government must strengthen SIDA (Regional Innovation System), which consists of a strategic pillar and policy framework.

Keywords: governance, innovation systems, tourism destinations.

INTRODUCTION

Tourism has developed as a prominent industry around the world, and it has grown significantly in recent years. Each country competes to build and develop a tourism destination, which improves the tourists' visitation. Some attempts have been done to encourage and enhance the quality of tourism destination management and competition. Tourism development is not only the task of government but also the duty of society. Society as a community is a pivot determinant to develop tourism. It presents that tourism stakeholder has enormous contribution to reach the goals of tourism development and it can never be optimal without the support of tourism attraction management or party that has the authority of tourism development management [1,2,3].

Tourism development aims to govern resources and create value-added wisely, integrated, holistic, and systemic to increase experience, sustainable value, and benefit for society. Indonesia has a strong tourist attraction, and it is very potential to be more developed. It has proof of increasing international tourists and local tourists significantly. Tourism in Indonesia has already become a development priority sector in 2017 after food, energy, and maritime. Development in the tourism sector, as well as progress in another area, requires involvement from many parties in an integrated form to increase social welfare. It must take an

awareness that tourism is borderless, mainly at activity, space, and regional areas, so it is essential to govern tourism well.

In Indonesia, collaborative governance in tourism still has experienced many forms of hampering factors because of its lack of tourism actor synergy, including the public sector, which has a role in developing tourism. Collaboration has a vital function in reaching development goals; it is a system that connects each other. Collaboration with synergy includes Penta helix collaboration; they are academia, business, government, community, and media. In every single destination have to prepare decent attraction, amenity, and accessibility, promotion, and human resources. The main attraction is developed by business and community. Amenity is designed by industry and government, mainly the ministry of public work and housing. Accessibility is produced by the Ministry of Transportation, and the Ministry of Public Works and Housing. Tourism marketing depends on mass media; the quantity and quality of human resources depend on academia. The target which determined by the ministry of tourism is 20 billion international tourist and 275 billion local tourists in 2019.

Collaborative governance is vital in *Indonesia Incorporated*. It means that every institution, both public and private, that related to a particular goal, can exchange information, share resources, carry out their respective roles in synergy, and share risks, responsibilities, and only if they occur quality continuous communication. Components of the main actors that drive the wheels of tourism development are business/industrial actors, communities and communities, mass media, academics, and the

*Correspondence address:

Nanda Dwi Meylani

Email : meilanyananda37@gmail.com

Address : Department of Business Administration,
University of Brawijaya, M.T Haryono 169, Malang
65145

government. In this case, the government plays a role as a facilitator, while the business/industry and the community (community, academics, and mass media) are the direct partners of tourism activities.

The principle of implementing good tourism governance, in essence, is the coordination and synchronization between existing stakeholders and active participation that is synergistic, integrated, and mutually reinforcing among tourism stakeholders through Penta Helix (government, business, academia, media, and the community). The management of tourism destinations in the Malang district has several obstacles, one of which is the weakness in the accuracy of tourism data collection comprehensively, especially about the development of tourism potential. Lack of education and technical training of tourism both for human resources as a manager as well as the readiness of society to be involved in tourism also feed one obstacle to unite tourism development programs with managers of other tourist destinations. The Innovation System is an institutional network and interaction in both the public and private sectors to initiate, import, modify, and diffuse new technologies [4].

Another obstacle faced by Malang Regency is the low absorption of technology and knowledge that supports tourism. Malang Regency does not yet have an integrated and comprehensive tourism potential portal that can invite tourists and investors. Focusing on innovative activities can be an option by building efficient networks to other destinations that can contribute to the exchange of information and knowledge. Therefore, destinations need to be recognized by the importance of knowledge management and implementation of systems such as, for example, expertise in databases that might be useful for securing information and knowledge and used to promote innovation activities. Several pieces of research explored tourism in Malang, for instance, promotion strategy [5], Agrotourism [6], the impact of tourism on Malang regional economics [7], and the role of the volunteer in ecotourism [8]. It is still a lack of governance and innovation research improving tourism in Malang Regency. Therefore the research aims to describe the governance based on the innovation system in Malang regency.

Tourism Destination Governance

Tourism destination is a fundamental factor that encourages tourists to visit some places; the

places visited because it has appeal (attractiveness), facilities (amenities), and access (access). A tourist destination must meet the requirements to attract tourists. It has a unique attraction, and it has the appeal to be seen (something to see) [2,9]. It includes whether in the form of tourist attractions or entertainment. It has a vehicle or place or facility that can be used by tourists on tour (something to do) and feel at home for a more extended stay. It also provides facilities for shopping (something to buy), both in the form of souvenirs, special foods, etc. that can be used as souvenirs for tourists visiting there.

The destination is a physical currency of a local tourist destination where visitors shortly spend at least one night. It includes products and tourist attractions during a one-day trip home, which has physical and administrative boundaries by covering management, image, and perception on the market competitiveness. Then it merges various stakeholders, including communities, significant associations, and networks for broader purposes [10].

The view of governance in tourism destinations is primarily aimed at understanding market trends and phenomena, changing the management environment of resource capacity, locality capacity, and ecosystem. Tourism destination governance is a series of actions and efforts to increase the size of tourism destinations. It started from careful planning to consistent implementation and cautious control to optimize attractiveness, accessibility, facilities, and the community in the context of ecological, social, and community economy acquisition [10].

Corporate governance in the context of corporate governance is the set of processes, customs, policies, rules, and institutions that affect the direction, management and control of a company or corporation, which includes relationships between stakeholders involved in the management of the company [11]. Stakeholders in destination governance are shareholders, employees, suppliers, tourists, banks, creditors, regulators, the environment, and the community.

Tourism destination governance, based on an innovation system, will bring innovation as an essential component in economic renewal. Innovation is a process that must get a lot of support and attention. The governance view of innovation systems more explicitly brings the role of knowledge into an institution. Components or actors in innovation can consist of individual

companies, public authorities, and agencies in education, research, and development [4,12,13]. The innovation system is by defining multi-actor structures. A distinctive element of innovation systems is the infrastructure of innovation, including research and renewal of science [14]. The functioning of a system lies in the relationship and ability to create actions and interactions that support collective performance that is beneficial to the actors and the community to develop various synergies and real solutions. In the end, the performance of the innovation system must be associated with effectiveness in generating, disseminating, and exploiting the knowledge that has economic benefits [4].

MATERIAL AND METHOD

Study Area

The research is descriptive research with a qualitative approach method [14]. The researchers try to obtain a new view of a phenomenon and describe clearly and deeply about tourism destination governance. Then the researchers deepen on the innovation system in tourism. The focus of this study is to examine the social phenomena that occur or are taking place in an area, especially in Malang Regency, about the governance of tourism destinations.

The research is located in Malang Regency, East Java. The area still has a problem with how to govern a tourism destination. The researchers made some contacts with the Department of Tourism as the manager of the management of tourism destinations in Malang Regency and Bappeda in Malang Regency as the planning body. Tourism destinations in Malang Regency have great potential in the development of tourism but have problems in the management of their destination. As an observation, researchers observed tourist destinations in Pujon Kidul is one of the tourism destinations that are considered the most capable of collaborating with their stakeholders by stimulating the economy of their communities. Researchers also observed tourist destinations in Poncokusumo, which is a pilot project for Regional Agro-tourism Innovation Systems in Malang Regency.

Data Collection

This study used primary data and secondary data. Researches applied interviews to obtain primary data, to several informants, which refers to the qualitative method based on genuine expression from the people [14]. Researches

interviewed several key informants, they are 1) the Head of Tourism and Culture; 2) Head of Tourism Destination Development Division; 3) Head of Destination Management and Community Empowerment Section of Malang Regency; 4) Head of Planning, Infrastructure, and Regional Development Planning; 5) Head of Sub-Division of Natural Resources Planning, Environment, and Water Resources in the Regional Planning and Development Agency of Malang Regency.

Secondary data were obtained from the tourist destination planning report of Malang Regency, Malang Regency District innovation system planning, and other supporting data. Data collection techniques in this study were interviews, observation, and documentation. The research instrument used in this study was the researchers themselves as observers, interview guidelines, and field notes.

Data Analysis

Testing the validity of the data, standard validation (validity), and reliability (reliability) refers to the validity of the construct data relating to the certainty that what is measured is the variable to be measured, namely the governance of tourism destinations in Malang Regency. The validity of this data is also achieved by the triangulation process, namely data triangulation, observer triangulation, and triangulation theory.

Data analysis in this study was carried out from the beginning and throughout the research process took place with two main steps, namely compiling data management and collecting data [15]. Drawing conclusions in this research is carried out continuously by looking for patterns, themes, relations of equations, explanations, and causal paths (reduction process) regarding the results of research on tourism destination governance and then poured in the form of temporary conclusions.

RESULT AND DISCUSSION

The researcher found several problems in governing tourism destination with the innovation system in Malang regency. After analyzed the problem, we proposed an idea to cope with the problems.

The Lack of Tourism Promotion

Tourism promotion is not optimal, mainly in the international scope, in this case. It is essential to solving such a problem because tourism promotion has a role in the perception of traveler and formation of image destination [16]. The

promotion must do with exhibitions, mass media, and electronic media/IT. The promotion will enhance success if there is an increase in domestic and international tourists.

Lack of Community Involvement

In this case, the community does not get much involvement in developing tourism destinations. The local government should initiate empowerment for the local community. The model of community-based tourism, which involve several parts of participation, should be proposed; it might lead to bringing more benefit to the community as well the business [17,18,19]. The more active community will be represented by the amount of local group which gets involved in developing local tourism destination such as micro, small, and medium enterprises.

Data Inaccuracy

Lack of data inaccuracy creates loopholes in decision making, mainly in this case, the data which relate to tourism destination potential. Reliable data in tourism, such as sound policies and efficient managerial decisions, will provide a more accurate forecast [20]. Therefore the government must create knowledge management that provides data banks such as grand design for developing local tourism potential and local enterprise registration.

Limited Material For Tourism Exhibition

Many materials for tourism exhibition in Malang regency has a limited source primarily when the tourism provider does not show their unique product in the exhibition. Exhibition tourism has generated direct and indirect economic impacts [21]. The government must coordinate will tourism providers and make reliable data for their unique products.

Mismatch in Tourism Development

The development of tourism destinations does not work well because many institutions go for their vested interest. Regional development involves optimizing the utilization of the region's resources in an integrated and harmonious way. This regional development realized through a comprehensive approach that includes physical, economic, social, cultural, and environmental aspects [22]. The government should increase the coordination function to run a better plan and execution in one management. It will be seen as an increasing number of infrastructure projects and cooperation around different organizations.

SIDa Strengthening Pillar

The strategy used to solve problems using SIDa (Regional Innovation System/Sistem Inovasi Daerah). It was developed from the strategic pillars of improving the innovation system which consisted of the following (Fig. 1). The findings relate to the research that SIDa will be significant if there are strong commitment and political will within the stakeholder [23].

- 1) SIDa strengthening initiatives were aimed at improving the pillars for the development of innovations at the regional level, which are an integral part of strengthening the national innovation system. It was also to build an ecosystem for the development of innovation and business in accordance with the objective.
- 2) Development of Industrial Clusters aims to develop the best potential of the economic sector and improve industrial competitiveness in accordance with the objectives.
- 3) Development of innovation networks is a vehicle for building linkages and partnerships between actors and dynamizing the flow of knowledge, innovation, diffusion, and learning in accordance with the objectives.
- 4) Technopreneur development as a vehicle for business/economic, social, and cultural development modernization in accordance with the goals to be performed.
- 5) Development of thematic pillars policy, which aims to improve elements of the system strengthening thematic and contextual conformity with the objectives.

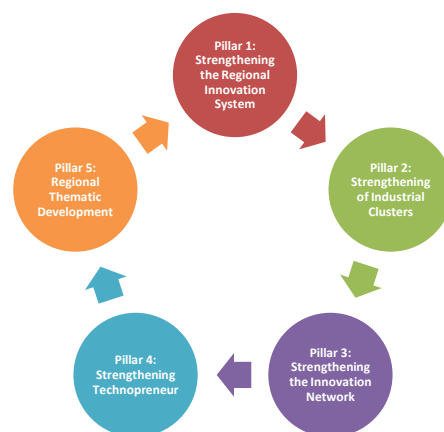


Figure 1. SIDa Strengthening Pillar

The next step must be a need to make a focus policy framework and never forget the integration as well [24]. The focus of SIDa strengthening is a detailed description of each

element of the Innovation Policy Framework, which includes six keypoints.

First, focus on developing a general framework conducive to the development of innovation and business. It includes the development of innovation and business database, development of helpful regulations, the amount of investment in the information technology, improvement of public services, government procurement that is a pro-innovative business, development of fundamental innovation and business infrastructure, and providing incentives for innovation and industry.

Second, focus on institutional strengthening and supporting the capacity of information and technology or research and development, and develop micro, small, and medium enterprises absorption capabilities. It consisted of the development and enhancement of institutions, development of information and technology support capacity, and development of micro, small, and medium enterprises absorption power.

Third, the focus of collaborative development is on innovation and increasing the diffusion of innovations, best practices, and results of the field. It includes the development/strengthening of cooperative institutions, increased diffusion of innovations, ethical practices, and results of wealth, and development/strengthening of technology-based services.

Fourth, the focus is on encouraging a culture of innovation. This key point includes the development/strengthening of innovation culture through education and innovation training channels, strengthening of social cohesion, increasing community participation in innovative creativity, development of innovation appreciation and campaigns, and the creation of innovative new ventures.

Fifth, the focus of development and strengthening of integration/coherence in advancing innovation systems in the regions. It includes strengthening/developing integrated innovation system initiatives, growth/enhancing coordination of national and regional policies, and special institutional development/strengthening.

Sixth, focus on aligning with global developments. The key point includes the development of environmental sustainability or innovation/green technology initiatives; development/strengthening of the application of measurement, standardization, testing, and quality assurance (measurement, standardiza-

tion, testing, and quality assurance; development of utilization of Intellectual Property Right (IPR); increasing awareness of issues and alignment with relevant international dynamics (such as employment, human rights, etc.); and development of regional branding and/or regional global position.

Table 1. Keypoints of Policy Framework for SIDA Strengthening

No.	Keypoints
1.	Focus on developing a general framework which is conducive to the development of innovation and business.
2.	Focus on institutional strengthening and supporting the capacity of information and technology or research and development and develop micro, small, and medium enterprises' absorption capabilities.
3.	Focus on the collaborative development of innovation and increasing the diffusion of innovations, best practices, and results of the field.
4.	Focus on encouraging a culture of innovation.
5.	Focus on the development and strengthening of integration/coherence in advancing innovation systems in the regions.
6.	Focus on aligning with global developments.

CONCLUSION

A regional development program is a set of priority programs that are specifically related to the achievement of regional development targets. A regional development at least contains a program of the elected Regional Head which provides strategic priority programs that have been formulated based on general policies and required performance indicators (outcomes).

The results indicate several problems that must be solved, such as the lack of tourism promotion, the lack of community involvement, limited material for tourism exhibition, and mismatch in tourism development. To solve the problems, the government must strengthen SIDA (Regional Innovation System), which consists of a strategic pillar and policy framework. It is expected that all Regional Office will support the programs and activities, to realize superior regions in Malang Regency, which can compete nationally and internationally.

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Domestic Tourism in Indonesia: Another Story of Inequality between Java and Non-Java

Wini Widiastuti*

BPS-Statistics of Nusa Tenggara Barat Province, Mataram, Indonesia

Abstract

This study aimed to examine the pattern of movement of domestic tourists within one country, in this case, in Indonesia. Although many scholars had been addressed by tourism in their research, both international and domestic tourism, there was a limited study that examined the spatial pattern of domestic tourism, especially in developing countries. Therefore, this study intended to do so. This study employed a descriptive analysis of the new data set gathered from the Study of Domestic Tourism Market 2017. The result of this study showed that, although visitors can travel either inside one province or to many other provinces in Indonesia, however, the majority of visitors prefer to travel within one province, which might be related to several factors such as cost and transportation facilities. The data also showed evidence of inequality, especially when comparing Java and Non-Java Provinces. One of the reasons for those disparities can be explained by the fact that people living in Java tend to travel only to other provinces around Java Islands. Another reason is that the level of economic development differs from Java and the outer islands. Transportation access has also affected the disparities since all provinces in Java get benefited from the sophisticated and interconnected transportation systems. On the contrary, Non-Java Provinces are hindered by the limited access to transportation modes or by the expensive transportation cost. A big difference in the average income per capita between Java and Non-Java residents also contributed to the inequality in the number of tourists among the provinces. The individual with high income, of course, has more opportunity to do traveling to many places and to visit attractive sites.

Keywords: developing country, domestic tourism, economic development, regional disparities.

INTRODUCTION

The positive impact of the tourism sector on economic development has been widely recognized by many scholars [1]. Early findings by Pearce in 1981 classified the impact of tourism for the national economy closely related to balance of payment, regional development, and diversification of the economy, income levels, state revenue, and employment opportunities [2].

Foreign tourism allows the flow of money into the national economy that positively influences the country's trade balance and the government account [3]. Countries then could utilize the additional receipt from abroad to fund their national projects. As concerning regional development, tourism industries also establish in the peripheral area, sometimes remote, hence helps to advance and to spread the economic activities across the national boundary. Furthermore, tourism triggers diversification of the economy since there are lots of sectors involve in fulfilling the needs of visitors such as accommodation, transportation, restaurants, and tourist attractions.

Tourism positively influences not only tertiary sectors but also primary and secondary sectors [4]. When tourists buy the product of the tertiary

sector, it then increases the demand for raw or intermediate materials needed to manufacture such a product. For example, if many tourists ordered fried rice at a restaurant, then the demand for fried rice will increase. In order to fulfill the increase of consumer demand on fried rice, the restaurant will have to order more rice from supplier, which means there will be an increase in demand of rice as well.

Based on the origin of visitors, there are two types of tourist i.e. international tourists and domestic tourists. Some argue that international visitors could give high benefits to the economy because it is related to the inflow of foreign money. Inbound tourists from overseas could benefit the national economy through the inflow of money spent by foreign visitors while traveling. It can be pre-paid, during, or after the traveling take place. Aggregation of spending money by foreign tourists gives positive impact on the trade balance and government accounts [3]. Although the initial receipt could be lower for the fee that flows to foreign tour operators and for the cost of the foreign campaign, Pearce explained tourism allows the inflow of foreign currencies [2].

However, domestic tourism is also important because it can give more sustainable socio-economic development in a region. Moreover, the money of domestic tourists will stay within the country, instead of flowing out of the country by traveling abroad.

* Correspondence address:

Wini Widiastuti

E-mail : wini.widiastuti@gmail.com

Address : BPS-Statistics of Nusa Tenggara Barat Province,
Mataram

Although domestic tourism only utilizing the existing national economic resources, the impact of domestic tourism on national development is also as important as international tourism. First, countries with a high number of inhabitants provide an abundant supply of potential domestic visitors. Second, domestic tourism is arguably more sustainable than international tourism. Unlike international visitors that required submitting special permits prior to their traveling journey, the country's residents can travel around as they wish. Moreover, international tourism also subject to political tension, for example, travel warning issued by origin countries could prevent potential foreign visitors to come. In fact, travel advice has a negative impact on inbound tourism [5].

Third, it is true that on average spending by domestic visitors usually lower compared to international visitors. However, domestic visitors spend more than international tourists. The previous study found similar expenditure behavior and linkages between international and domestic tourists in Melaka [6]. They also noted the differences between those two types of tourists. The first type of tourist spends more money on luxurious accommodation, food, and beverages compared to the latter. It might be related to the length of stay as well as preferences. Therefore, the local economy could gain more comprehensive economic benefits by promoting both types of tourism.

Fourth, Zaei [7] argued that by encouraging domestic tourism could lead to strengthening national integration. The research stresses the importance of domestic tourism in Indonesia since the country put national integration as the objective of national development. Although many touristic places in one country usually offer quite similar amenities such as natural and cultural attractions, one place might have slightly differed from the others. Moreover, cultural attraction between provinces are different, even there is also apparent cultural differences within one province. Such differences could trigger people to visit another place.

Given the intriguing advantage of tourism, a lot of countries set tourism as a leading sector of their economic policy. It is not limited to developed countries but also developing countries, including Indonesia. Based on the Medium-Term Development Plan 2015-2019 [8], Indonesian tourism industry also labeled as one of the country's leading sectors. Unfortunately, many countries heavily based their tourism policy in favor of

international visitors, while domestic visitors still underrepresented [9]. The action that they need to do is to promote both international and domestic visitors equally [10].

Although previous research attempts to study domestic tourism, especially in developing countries, is abundant, there have been only a few studies that include the spatial matter in their analysis. Therefore, this study aims to examine the pattern movement of domestic tourist within one country, in this case, in Indonesia.

MATERIAL AND METHOD

This study employed a descriptive analysis of domestic tourism data at the provincial level in Indonesia. All provinces included in the analysis, including North Kalimantan, the newest province in the country. The data were retrieved from the result of the Study of Domestic Tourism Market 2017 conducted by the Ministry of Tourism and BPS-Statistics of Indonesia. Besides the total number of travelers from each province, the data also disaggregated into two types of domestic tourists, who travels within the province and the other one who travels between provinces in Indonesia. Therefore, the study examined three types of domestic tourists, which are total, within the province, and between provinces.

Apart from that, this study also analyzes differences in domestic tourism between Java and Non-Java. The first-category includes provinces located in Java Island, which are Jakarta, West Java, Banten, Central Java, Yogyakarta, and East Java. Meanwhile, the second-category includes provinces located outside Java Island namely Aceh, North Sumatera, West Sumatera, Riau, Jambi, South Sumatera, Bengkulu, Lampung, Bangka Belitung Islands, Riau Islands, Bali, West Nusa Tenggara, East Nusa Tenggara, West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, North Kalimantan, North Sulawesi, Central Sulawesi, North-East Sulawesi, Gorontalo, West Sulawesi, Maluku, North Maluku, West Papua, and Papua.

RESULT AND DISCUSSION

Indonesia's domestic tourists travel inside their province as well as to other provinces. In 2017, the number of domestic tourists reached 270,82 million travelers. Most of them trip within a province, with the percentage slightly above 70%, while the other 30% travel to places located in another province (Fig. 1). It suggests that travelers prefer to travel inside a province compared to outside the province.

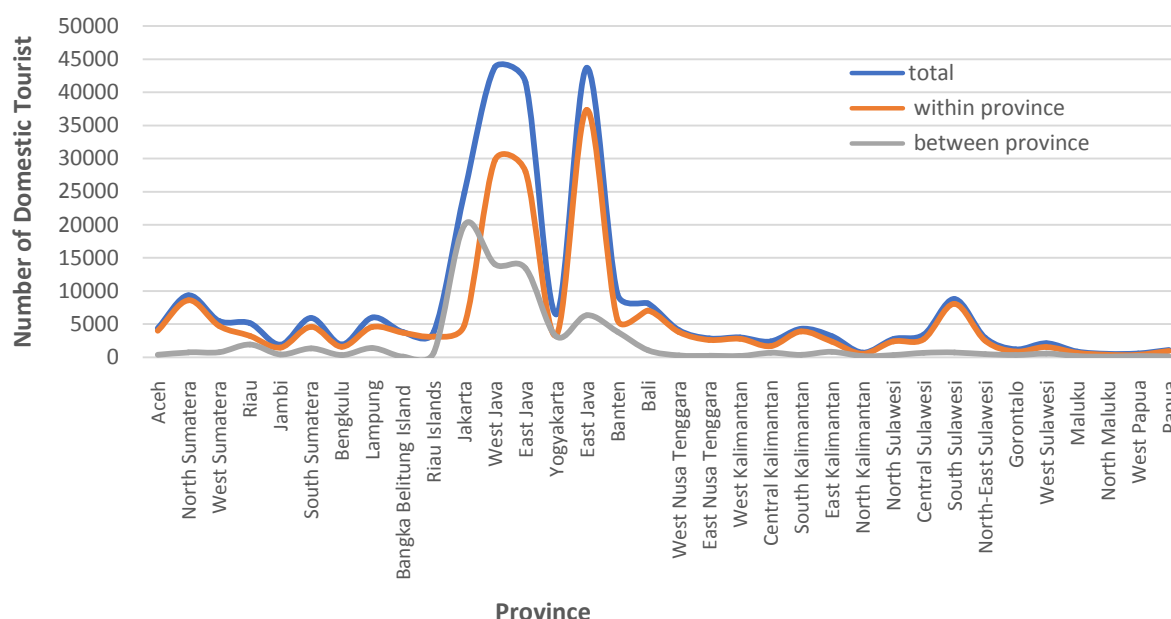


Figure 1. The Number of Domestic Tourists by Province, 2017

Source: Author's own calculation based on Study of Domestic Tourism Market, 2017.

Table 1. The Results of Descriptive Statistics of Domestic Tourism using SPSS

	N	Minimum	Maximum	Sum	Mean	Std. Deviation
total	34	513.206	43779.162	270822.003	7965.35303	11884.768737
inside	34	388.448	37340.064	194141.133	5710.03332	8543.591249
outside	34	107.969	19971.680	76680.870	2255.31971	4552.447271
Valid N (listwise)	34					

Source: Author's own calculation based on Study of Domestic Tourism Market, 2017.

Looking at the regional pattern, the majority of domestic travelers were coming from West Java as many as 43.78 million tourists, followed closely by East Java, with only less than 9 thousand travelers at 43.69 million tourists. Meanwhile, the smallest number of domestic tourists come from the eastern part of the country, which is North Maluku and West Papua, with 0.51 million tourists and 0.58 million tourists, respectively. In other words, there is evidence of a high gap in the number of domestic tourists among provinces in Indonesia.

The trend also persistent when examining domestic tourists based on their destination, whether they conducted the trip inside or outside one province. The differences between provinces were considerably high for both types of tourists. As can be seen in Table 1, for the first type of traveling, the maximum number reached 37.34 million travelers, and the minimum number documented at 0.39 million travelers. As for the latter, the maximum number reached 19.97 million travelers and the minimum number only 0.11 million travelers.

Which province position at the top and the bottom of the rank, however, differs from the aggregate. Figure 1 showed that the highest number of tourists traveling within their province

observed in East Java, and the lowest number has occurred in North Maluku. Meanwhile, the highest number of travelers visiting another province is coming from Jakarta, and the lowest number is coming from Bangka Belitung Islands.

Even though Java only consists of six provinces, the vast majority of domestic tourists are from Java, which was 62.7%, while the rest of the 28 provinces were shared, the remaining 37.3%. This feature (not surprising), since almost all Java provinces except for Yogyakarta, has a high number of domestic tourists that are above the national average (7.96 million). Meanwhile, only three out of twenty-eight Non-Java provinces surpass the national average, namely North Sumatera, South Sulawesi, and Bali. Moreover, only 15.7% of domestic tourists from non-Java province travel to another province. It is far below the percentage of domestic tourists from Java travel to another province that is 35.8%.

The matrix in Table 2 demonstrated that when they travel to the area outside their province, Java's domestic tourists mostly travel to another province around Java Island. The percentage was quite remarkable, which is 90% or 54.7 million travelers. In which West Java, Central Java, and Yogyakarta are among the most favorable

destination. Meanwhile, the rest of 10% or 10.1 million travelers visit places outside Java. Meanwhile, Provinces such as Bali, Lampung, and North Sumatera are the most visited province by Java's domestic tourists.

Table 2. Matrix of Domestic Tourism that Travel Between Province in Indonesia, 2017

Source	Destination		Top 10 Destination
	Java	Non-Java	
(1)	(2)	(3)	(4)
Java	89.9	10.1	1. West Java 2. Central Java 3. Yogyakarta 4. Jakarta 5. East Java 6. Banten 7. Bali 8. Lampung 9. North Sumatera 10. North Sumatera
Non-Java	35.3	64.7	1. Jakarta 2. East Java 3. South Sulawesi 4. North Sumatera 5. West Sumatera 6. Riau 7. Central Java 8. West Java 9. South Kalimantan 10. Bengkulu

Source: Author's own calculation based on Study of Domestic Tourism Market, 2017

The behavior of Non-Java's domestic tourists was different from Java's domestic tourists. Instead of traveling amongst Non-Java province, the top two destinations are Java provinces, which were DKI Jakarta and East Java. In total, 35.3% of Non-Java's domestic tourists go to Java, while the majority of 64.7% visited Non-Java's province.

Disparities of domestic tourists among Java and Non-Java provinces might be related to several reasons. First is the availability of sophisticated and well-connected transportation infrastructure in Java. Moreover, the type of transportation also varied, such as planes, cars, as well as trains. It gives a wide range of options to choose from for potential travelers. Valek [11] suggested that the expenditure level could varied based on mode of transportation as well as time of traveling. The variety of transportation also influences the cost of traveling. Therefore, the one who traveling not only those who have high disposable income but also those who have moderate disposable income since they could choose cheaper mode of transportation.

Meanwhile, transportation infrastructures in Non-Java Provinces are less developed not only in terms of connection but also the variation of a mode of transportation. Some provinces,

especially island provinces, are connected to another province by limited transport facilities, which is also costly such as plane. If they choose to travel using a cheaper mode of transportation, it takes a lot of time to reach the destination province. The abundant and cheap mode transport that available in Java pulls the potential domestic tourists to visit another province. Meanwhile, the limited and (sometimes) expensive mode of transportation in Non-Java provinces, hinders domestic tourists to visit other provinces

Second, income inequality between Java and Non-Java provinces also plays important role in shaping the pattern of domestic tourism in Indonesia. Tourism activity is often seen as a leisure activity, in which one would pursue their passion for traveling if they already fulfill their basic needs. Less income household tend to spend their income on food and other important needs than on tourism and other leisure-related activities [12]. Therefore, tourism behavior is closely related to the income of an individual or household. The higher the income, the higher is the probability of individual or household to travel. Based on monthly expenditure per capita, the average expenditure per capita of Java is 16% higher than of Non-Java. Therefore, Java residents are more likely to conduct trips within their province as well as between provinces.

Third, the number of inhabitants in Java was slightly higher compared to Non-Java Provinces. In 2017, 57% of Indonesian population lived in Java, while the remaining 43% lived outside Java. It could be seen as the supply of potential domestic tourists in Java was also higher.

CONCLUSION

Tourism, as the engine of growth and the booster of economic development, has been widely recognized. Many countries, including Indonesia, set the tourism sector as a center of their economic policies.

The result showed that tourists travel either inside a province or travel to many other provinces in Indonesia. However, the majority of tourists prefer to travel only within one province. The data showed that there was an inequality in the number of domestic tourists among the provinces. Some provinces have a high number of tourists, while others have lesser. The data also showed evidence that the disparities in the number of domestic tourists were very prominent, especially when comparing Java and Non-Java Provinces.

One of the reasons for those disparities was explained by the fact that people living in Java tend to travel only to other provinces around Java Island. Another reason was due to the fact that the

level of economic development differs from one province to another. Transportation access has also affected the disparities since all provinces in Java benefited from the sophisticated and interconnected transportation systems.

On the contrary, Non-Java Provinces are hindered by the limited access to transportation modes or by the expensive transportation cost. A big difference in the average income per capita between Java and Non-Java residents also contributes to the inequality in the number of tourists among the provinces. The individual with high income, of course, has more opportunity to do traveling to many places and to visit attractive sites.

In conclusion, to optimally utilize the potential of domestic tourism in Indonesia, this study recommends both the central and local governments to promote not only tourist destinations in Java but also outside Java. It is also important to provide a cost-effective and interconnected transportation system among provinces between Java Island and other Islands. These policies could boost the number of domestic travelers visiting Non-Java provinces, which in turn also reduces inequality not only in terms of tourism but also in economic development. Along with traveling, domestic tourists were also transferring wealth from Java to other Provinces.

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The Analysis Potentials and Sustainability Development of Agro-Ecotourism in Palopo, South Sulawesi

Rahmat^{1*}, Abdul Hakim², Harsuko Riniwati³, Hasnidar Yasin⁴

¹Doctoral Program of Environmental Science, Postgraduate School, University of Brawijaya, Indonesia

²Department of Public Administrative Science, Faculty of Administrative Science, University of Brawijaya, Indonesia

³Department of Fishery Social Economics (Fishery Agribusiness), Faculty of Fisheries and Marine Science, University of Brawijaya, Indonesia

⁴Faculty of Fisheries and Marine, Indonesian Islamic University, Makassar, Indonesia

Abstract

Latuppa Area in Palopo is located in the northern part of South Sulawesi Province. It has some potential cultural and natural tourism spots to develop using the concept of agro-ecotourism. Sustainable tourism is considered as a step to manage all resources socially and economically. It can be done by preserving the cultural integrity, basic ecological processes, biological diversity, and other life support elements. This study was aimed to determine the potential attraction and to analyze the sustainability status and to construct the model of Latuppa agro-ecotourism development in Palopo, South Sulawesi. The model of sustainable agro-ecotourism development in Palopo, South Sulawesi Province, was conducted with qualitative and quantitative research method, using MDS and analysis of SWOT. The result of the index value of sustainability from five dimensions is 59.39. It means that by paying attention on the dimension aspects of ecology, economy, socio-cultural, technology, and institution at Latuppa, agro-ecotourism area can support the agro-ecotourism. The results of SWOT analysis that can be applied in the analysis of the strategy for the sustainable Latuppa agro-ecotourism development are as follows. The strategies are creating a new tourist attraction to attract the tourists, educating the local community in terms of tourism management, developing tourism products, and promoting tourism objects.

Keywords: agro-ecotourism, development, ecology, sustainability.

INTRODUCTION

Tourism cannot be separated from conservation efforts, local economic empowerment, and support on higher respect for cultural differences. One of the efforts on optimum local resources utilization is by developing tourism using the concept of ecotourism [1].

Ecotourism is a natural tourism activity that is responsible for preserving the originality and sustainability of the environment and raising the local community's prosperity. Ecotourism is a tourism concept that is close to the principle of conservation. Even in development, ecotourism also uses a conservation strategy. Thus, ecotourism is very suitable and effective in preserving the integrity and originality of the ecosystem in a natural area [2,3].

Ecotourism is everything that exists in an area that can be developed into a tourist attraction. The potential divided into two, namely cultural potential and natural potential. Cultural potential includes potential that grows and develops in the community, such as customs, livelihoods and

arts. Meanwhile, the natural potential is in the form of physical, geographical potential of nature, including the type of flora and fauna in an area. Ecotourism is an environmentally responsible tourism activity, contributing positively to environmental conservation and paying attention to the welfare of local communities [4].

Sustainable development, which is a step to be able to harmonize, integrate, and generalize the environmental, economic, and social aspects of culture. Sustainable development has a normative value and has principles in it. This principle is referred to as the three pillars of resilience (The Three E's of Sustainability), which consists of economic growth, environmental sustainability, and social equality (equity). The sustainability of the economic system must be able to produce goods and services that meet basic needs that will support economic growth, but must be integrated with the existence of environmental ecosystems [1,5].

In this study, the discussion of sustainable tourism based on the understanding that ecotourism is a tourist activity that packaged professionally, trained, and contains elements of education. Ecotourism act as one of the economic sectors/businesses that considers cultural heritage, participation, and welfare of

*Correspondence address:

Rahmat

E-mail : rahmatmb1565@gmail.com

Address : Postgraduate School, University of Brawijaya,
Mayjen Haryono 169, Malang 65145.

local residents and conservation efforts of natural and environmental resources [6]. The components of ecotourism are as follows: contributing to biodiversity conservation; supporting the well-being of local communities; increasing learning experiences; involving responsible actions from tourists and tourism; provided to small business groups; using non-renewable resources as low as possible; emphasizing local community participation in both ownership and business opportunities, especially for rural communities [2,3,7].

Environmental sustainability is crucial issues in tourism planning and development. There are numerous factors contribute to the sustainability of tourism, including the role of technology. Environmental sustainability of the Mayangan Fish Port (MFP) in Probolinggo showed that technology is the main dimension that supports the sustainability of the MFP. The type of traditional technology used is sustainable for ecology. Guidance by the government is needed for community and management to face the need for a more modern development and product diversification [8].

Palopo City is located in the northern part of South Sulawesi province, 326 km from Makassar City. It also has several potential cultural and natural tourism locations to be developed, such as Langkane Traditional House, Batara Guru Museum, Bukit Sampoddo, Labombo Beach, Songka Beach, and Latuppa Tourism Village. The tourism potential is feasible to be developed by the local government, in this case, the Culture and Tourism Office as a sector leader, by arranging the tourism sectors owned. But in reality, some of the existing tourism potentials have not been fully utilized by the local government, in this case, the Culture and Tourism Service.

Latuppa Tourism Village is a tourism object which located in Palopo, the northern part of South Sulawesi Province. The weakness of this tourism object is the environmental condition, facilities, and infrastructure, which is less supportive to attract visitors. Therefore, thorough attention from Palopo District Government is needed to support the development of the Latuppa Tourism Area. Many of the tourism potentials were neglected and not managed properly, such as Songka Beach natural attractions that currently do not have activities, facilities, and infrastructure to support tourism objects. Another natural attraction with poor management is Langkane Traditional Houses. The

cleanliness of the surrounding environment is poorly maintained, even though traditional houses it is often used as a place for cultural activities and other traditional activities, and access to Latuppa village tourism objects is still inadequate [9].

Tourism is considered as one of the alternatives to raise the district's income. This potential optimization is based on the idea that tourism is a sector that emphasizes providing service and optimizing the tourism area to be ecotourism. Because ecotourism always keeps the quality, integrity, and originality of nature and culture, a development model is needed to develop Latuppa agro-ecotourism.

The previous studies have shown phenomena where Latuppa agro-ecotourism has not involved the local community or the stakeholders as the ecotourism theory suggests. It is because people have not realized the benefits of agro-ecotourism. As an empirical fact, Coyle-Shapiro's study showed the not-strong-participation of the local community in developing Latuppa agro-ecotourism in Palopo [9]. This study, as a further study, aimed to analyze the sustainability status of Latuppa agro-ecotourism, which is seen from the dimension of ecology, economy, socio-cultural, technology, and institution and also constructing the model of Latuppa agro-ecotourism development in Palopo, South Sulawesi.

RESEARCH METHODS

This study on the model of sustainable agro-ecotourism development in Palopo, South Sulawesi Province, was conducted with qualitative and quantitative research methods. The study used the Multi Dimension Scale (MDS) to know the level of sustainability in and analysis of SWOT.

Study Area

The research location was conducted in the Latuppa Agrotourism Area of Palopo City, Mungkajang District (Fig. 1). Palopo City is one of the administrative city areas in the area of South Sulawesi Province with an area of 258.17 km² with nine sub-district administrative areas covering the District of South Wara, Sendana District, Wara District, Wara Timur District, Mungkajang District, District North Wara, Bara District, Telluwanua District and West Wara District with a total of 48 villages. The area of the Subdistrict in Palopo City consists of nine Subdistricts, each sub-district with a diverse composition of the village.

Data Collection

The techniques of data collection conducted in this study were:

- Observation; Data were collected through direct observations on research respondents. Observation and data collection is carried out to tourists visiting the Latuppa agro-tourism area as well as to tourism managers in each tourist destination.
- Questionnaire; Data were collected by giving respondents some structured written questions about their answers to the various variables examined in this study. A total of 30 respondents were tourists visiting several destinations in the Latuppa agro-tourism area.
- Interviews; Data were collected by doing in-depth questions and answers with respondents to get more accurate and complete data with further explanation of the questionnaire. In-depth interviews conducted with tourism managers, the head of a tourism management group in the Latuppa agro-tourism area.

Data Analysis

MDS

Data from all of the collection methods were analyzed using multidimensional scaling (MDS),

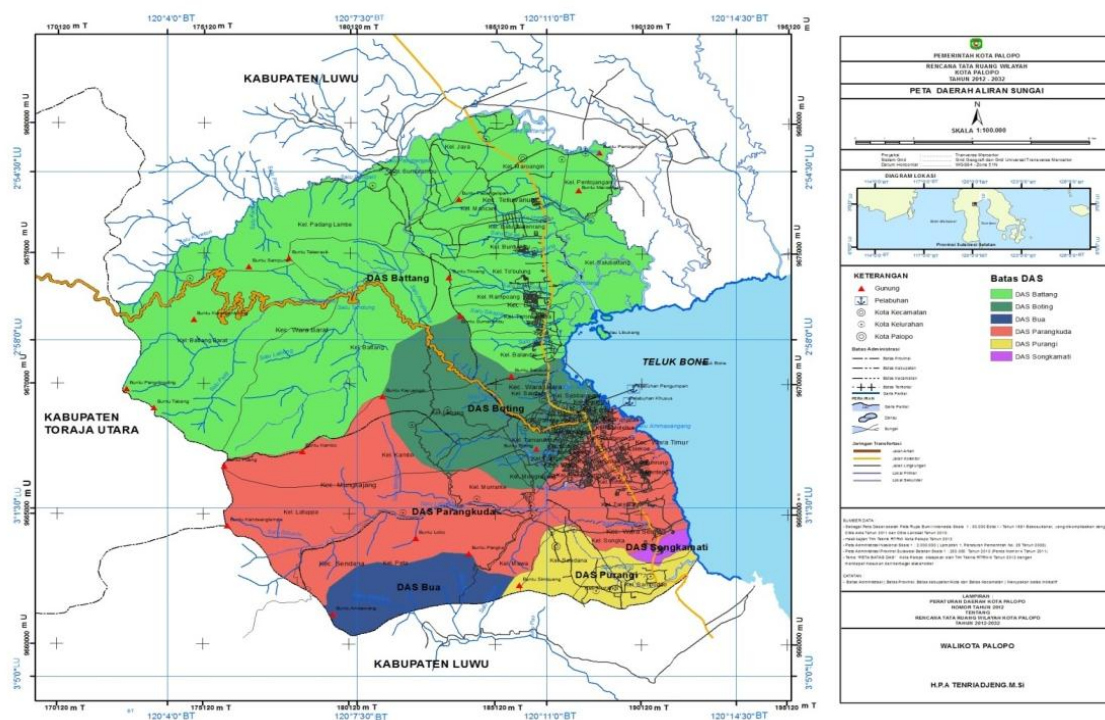
which includes four dimensions, 1) ecological, 2) economic, 3) socio-culture, technology, and 4) institutional dimension. These dimensions will be on the analysis of the sustainability level through the study. Giving a score for each attribute can describe the sustainability conditions of each dimension, whether good or bad.

RAPFISH

The questionnaire that has been obtained from respondents then tabulated into RAPFISH software. It was to measure the value of each dimension of sustainability and overall sustainability [10].

SWOT

SWOT analysis used to determine the regional development strategy Latuppa Agrotourism. The SWOT analysis is used to determine the development strategy of the Latuppa Agro-tourism area. SWOT (Strength, Weaknesses, Opportunities, Threat) analysis is a systematic identification of various factors to formulate a strategy. SWOT analysis is an analysis of the internal and external conditions of an organization, which then used as a reference basis in designing work strategies and programs [11].



RESULT AND DISCUSSION

Agrotourism of Latuppa in Palopo

In Paloppo, there are many natural tourism spots. One of them is the agrotourism spot, which located in Latuppa, about 5 km from the central part of Palopo City. Latuppaagrotourism area is at an elevation of 200 masl and famous as fruits and agricultural products producers.

The result of the study had found the potentials of Latuppa agrotourism, where some of them are heritage tourism, water tourism, culinary tourism, and nature tourism. Nature tourism consists of marine tourism and mountain tourism. Many fruit plantations can be used as edutourism. Area with abundance fruit orchards has potentiality to be developed as agrotourism area [12].

Latuppa Agrotourism is more popular with waterpark spots, where it always crowded with visitors on weekends, school holidays, or major religious holidays. At the agrotourism, there are five swimming pools for adults and children with different depths. The swimming pools can accommodate up to 500 visitors.

There are various potentials obtained from the study, starting from natural resources, good accessibility, and human resource. Surely, the local government's roles to synergize with the local community are important to develop agro-ecotourism in Latuppa to increase the number of visitors or tourists.

Analysis of Sustainability

The analysis of agro-ecotourism sustainability in Lattupa performed with the method of MDS assisted by RAPFISH. In this analysis, five dimensions were used to measure Latuppa agro-ecotourism sustainability: ecology, economy, socio-culture, technology, and institution.

1. Dimension of Ecology

From the aspect of ecology, the condition in Latuppa agro-ecotourism area is adequate to support agro-ecotourism sustainability. The result of the study showed that the ecological attribute which very much influenced the sustainability of this dimension was fresh air. There were garbage landfills and effortson environment conservation at the agro-ecotourism area.

On the ecological dimension, the highest value found in the fresh air attribute (Fig. 2). It is because the condition of the forest in the agro-tourism area is still maintained. Meanwhile, the lowest attribute value is the Latuppa area maintained by the environment and cleanliness. It

is due to a lack of awareness of the waste carried.

To ensure the sustainability of the ecological aspects, it should be established that members of the institution are environmentalists. Therefore, their passion fused with the environment and network, with both environmentalists and funding activity has been formed. As the previous research [13], to guarantee institutional sustainability, it requires reliable actors and institutional networks.

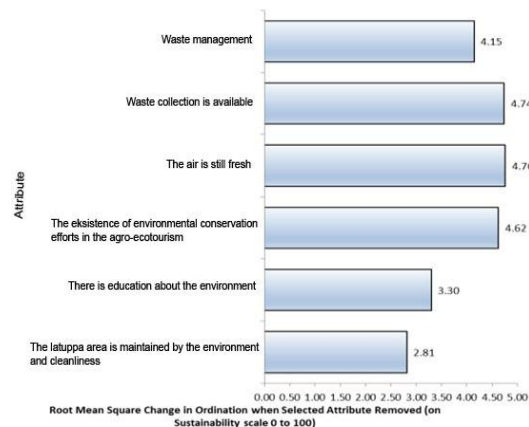


Figure 2. TheSensitivity of Ecological DimensionAttribute

2. Dimension of Economy

In terms of economic dimension, agro-ecotourism in Latuppa Area has a fair grade in sustainability. However, the community's creativity in management needs to be improved so that the local community's economy and prosperity also improved.

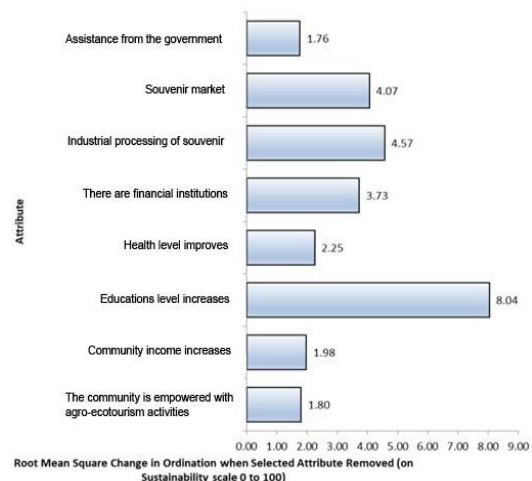


Figure 3. The Sensitivity of Economic Dimension Attribute

The attributes with high sensitivity towards the economical dimension are education level and availability of the souvenir industry (Fig. 3). Those attributes have the biggest leverage value.

With Latuppa agro-ecotourism management, the community's education level improves, and it is followed by the emerging of some Latuppa specialties gift/souvenir centers. It can be improved more so that the local community's economy around Latuppa also improves.

In the economic dimension, the highest attribute value is the education level increases. It is due to an increase in people's income so that the ability to continue their education improves.

3. Dimension of Socio-Culture

The result of the MDS analysis on the sustainability status is fair. The result shows that the attribute that influences the sustainability of the socio-cultural dimension significantly is the conflict potential because this attribute has the biggest leverage value (Fig. 4).

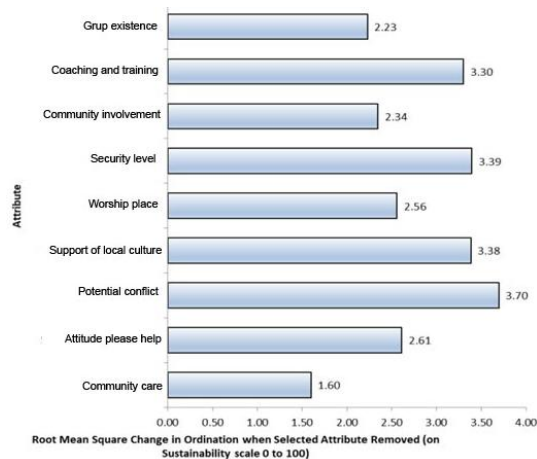


Figure 4. The Sensitivity of Socio-Culture Dimension Attribute

On the socio-cultural dimension, the highest attribute value is the level of potential conflict. It is due to business competition in the process of tourism activities. With the existence of tourism activities, it is clear that there will be competition for tourism businesses both from the managers and local communities so that there must be government intervention in its resolution.

4. Dimension of Technology

The result of MDS analysis on the sustainability of the technological dimension shows that Latuppa Tourism Area is fairly sustainable. The attribute which influences significantly is the availability of health facility and information. The lowest is promotion, facility, and infrastructure. It is because telecommunication network and the transportation, which can support tourism activities, have not been available at some areas of Latuppa agro-ecotourism.

On the technological dimension, the highest attribute value is medical devices (Fig. 5). The availability of facilities and infrastructure that support health in the agro-tourism area is also increasing because tourism activities are sometimes risky to health.

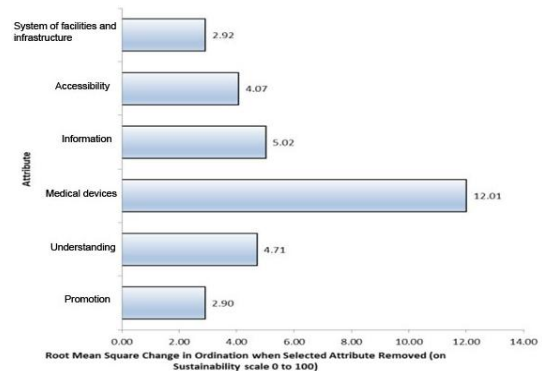


Figure 5. The Sensitivity of Technological Dimension Attribute

5. Dimension of Institution

The result of MDS analysis on the sustainability status of institutional dimension is fair. It is because the local community in the area has established a management group in each destination in Latuppa agro-ecotourism so that the management and implementation run well. On the institutional dimension, the highest attribute value is the transparency of funds (Fig. 6). It is due to the level of trust in good institutions and management that promotes mutual cooperation.

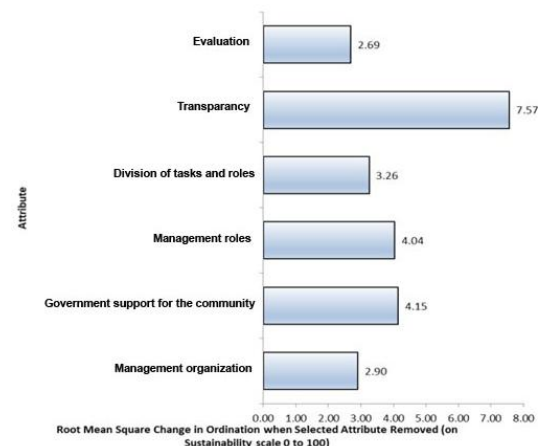


Figure 6. The Sensitivity of Institutional Dimension Attribute

To maintain the sustainability of the institution dimension, they must form a network with environmentalists, both in activities and funding. As a result of previous research [13], to

ensure institutional sustainability, they in need of reliable actors and institutional networks.

Pitcher and Preikshot [10] categorized the measurement result of the sustainability of each dimension attributes. They mapped into two reference points, which are bad-down points and good-up points. The grouping or the marking of the sustainability status categorized into four and presented in Table 1.

Table 1. Sustainability Status Category

Index of Dimension Value	Category	Information
00.00-24.99	Bad	Not Sustainable
25.00-49.99	Less	Less Sustainable
50.00-74.99	Fair	Fairly Sustainable
75.00-100.00	Good	Sustainable

Source: Pitcher and Preikshot [10].

On average, the index value of the sustainability of five dimensions is 59.39 (Fig. 7). This number shows that paying attention to the dimension aspects of ecology, economy, socio-cultural, technology, and institution at Latuppa agro-ecotourism area can support the agro-ecotourism.

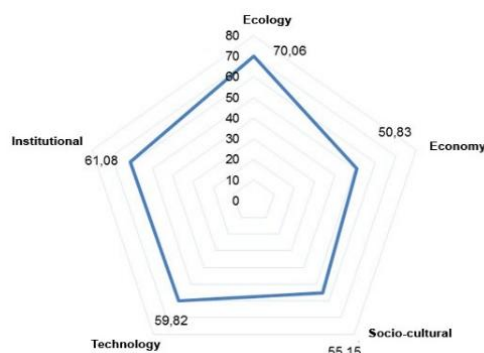


Figure 7. Sustainability Status Chart with RAPFISH

Based on RAPFISH analysis, if the diagram index is getting out of the line or approaching 100, the sustainability status is good. On the contrary, if the index is going inside the line or approaching 0, the sustainability status is getting worse. From those five dimensions, the worst sustainability index is on the dimension of the economy. Therefore, there must be efforts to improve the economic sector to improve sustainability status and make it balanced. The most sustainable dimension is ecology.

Latuppa Agro-Ecotourism Development Strategy

In a study conducted by Senna [9], the potential of tourism in Latuppa is feasible to be developed by the regional government, in this case, the Culture and Tourism Service as a sector leader, by managing the tourism sector that is

owned. But in reality, some of the existing tourism potentials have not been fully utilized by the local government, in this case, the Culture and Tourism Service. Many tourism potentials are neglected and not well managed. Such as Songka Beach natural attractions that currently do not have activities, facilities, and infrastructure to support tourism objects. Another natural attraction, Langkane Traditional Houses, has poor environmental cleanliness. Although traditional houses often used as a place for cultural and other traditional activities, access to Latuppa village tourism objects is still inadequate.

The results of SWOT analysis with strategy that can be applied in the sustainable Latuppa agro-ecotourism development are as follows: create a new tourist attraction to attract tourists; educating the local community in terms of tourism management; developing tourism products and promoting tourism objects; involving the local community in managing tourism, working cooperatively with related parties; forming *kelompok sadar wisata* (the tourism awareness group). The model formulation of sustainable Latuppa agro-ecotourism development described below.

1. *Developing tourism products and promoting tourism objects.* Latuppa agricultural products need to be developed, so that they can attract the community/visitors to buy and give advantage for Latuppa agro-ecotourism area in Palopo.
2. *Making an attractive tourism area for visitors.* Latuppa tourism area has very great potential. That is why a new tourism concept combined with the potency in Latuppa agro-ecotourism area is needed to attract the visitors.
3. *Educating the local community in terms of tourism area management.* Local government work cooperatively with local community conduct a workshop to develop Latuppa agro-ecotourism area, in terms of tourism product development (economy), developing village cooperative system, developing sustainable tourism, conservating the protected forests; river basin; waterfall area (the Department of Environment and Forestry), and promoting Latuppa tourism area by involving the local youth.
4. *The Involvement of Community in Managing Tourism.* All communities of Latuppa need to participate in supporting the development of Latuppa agro-ecotourism area, in terms of

agricultural product improvement, tourism preservation, facilities, and infrastructure to support Latuppa agro-ecotourism.

5. *Work cooperatively with any related parties.* In developing a tourism area, it is important to work cooperatively with any parties in developing Latuppa agro-ecotourism areas such as academics, non-governmental organizations, and others.
6. *Forming kelompok sadar wisata (the tourism awareness group).* This group will be active in developing Latuppa agro-ecotourism areas such as area preservation, activities control, evaluation, and other related activities.

Dimensional analysis in sustainable development modified with SWOT analysis gives important information for researchers and organizations concerned with the environment. As stated by a previous study [14], there is a growing awareness by researchers and practitioners of organizations that are responsible in the ecological field. The management of an organization shows that it is important to develop ecological, economic, and social sustainability. Technology-based management information systems can help organizations develop ecological, economic and social sustainability into eco-efficiency, eco-equity, and eco-effectiveness.

To maintain the balance of the utilization of the general environment from the aspects of the economy, ecology, socio-culture, institutions, and technology, it needs to be carried out by cross-sectoral institutions (community, private, government). Thus the cross-sectoral role in ensuring the sustainability of all dimensions is very important. Of course, it must be maintained so that the commitment is the same to avoid increase conflict. Cross-sectoral institutions create policies for protecting ecosystems [15].

CONCLUSION

There are various potentials obtained from the study, starting from a natural resource, good accessibility, and human resource. The local government's roles to synergize with the local community are important to develop agro-ecotourism in Latuppa to increase the number of visitors or tourists.

The models needed to develop in developing the agro-ecotourism in Latuppa are: Creating a new tourist attraction to attract tourist, educating the local community in terms of tourism management, developing tourism products and promoting tourism objects,

involving the local community in managing tourism and forming *kelompok sadar wisata* (the tourism awareness group). Tourism objects in Latuppa can compete with other tourism objects if all power and opportunities are improved, weakness is minimized, threats are prevented, and an exact development strategy is applied.

Acknowledgment

We thank the community of Palopo City, especially Latuppa community who supported us in this research.

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Cultural Tourism and The Use of Local Wisdom in The *Bancakan Salak* Galengdowo, East Java

Herlina Suksmawati¹, Dias Pabyantara^{2*}, Praja F. Nuryananda²

¹Department of Communications, Faculty of Social and Political Science, Universitas Pembangunan Nasional "Veteran"
Jawa Timur, Surabaya, Indonesia

²Department of International Relations, Faculty of Social and Political Science, Universitas Pembangunan Nasional
"Veteran" Jawa Timur, Surabaya, Indonesia

Abstract

The research aimed to elaborate on the common value represented by *Bancakan Salak* of Gelengdowo Village. Qualitative phenomenology was used to obtain a comprehensive understanding of the research problem. The data collection techniques used in this research is observation of both preparation and due day process. The semi-structured interview was conducted with the chief of the committee, local government representation, local youth figure, and two elders while checking the previous studies to get a comprehensive picture. The finding consists of three-part: (1) the preparation stage has substantial collectivism value, (2) the word *bancakan* finds its intrinsic value in the long tradition of *bancakan* practice by the community to express their gratitude upon God blessing, (3) the culture of almsgiving reflected in the *tumpeng*-shaped *salak*. The community has been practicing those three values since the beginning. Therefore it inspires and reflected in the creation of *Bancakan Salak*.

Keywords: *bancakan salak*, Galengdowo, local wisdom, social practice.

INTRODUCTION

Galengdowo, a village located in the slope of Mount Anjasmoro Jombang East Java, has developed a form of cultural attraction that articulating community shared value in the way of the festival *Bancakan Salak* that held annually since 2016. This cultural attraction is in response to the three problems faced by local government, first the stagnation of *salak* (snake fruit) as a major local commodity, second the fading *bancakan* as local wisdom, and third the long-term effect of urbanization.

The first problem lingers on how the locals are facing difficulties selling their majority of *salak* production. Local farmers were able to produce approximately 2 tons *salak* in single harvest time. Unfortunately, most of them can not be sold in broad ways due to a lack of branding. The best grade, which mostly sold to the traditional market, costs around IDR 3,000-4,000 per kilos. The rate is considered low compared to another region, which is around IDR 5,000-6,000.

The second problem is, *bancakan* as local wisdom has been fading since the late 1990s. The

elders stated that in late 1990 when the basic food is inflating, locals can't afford to held *bancakan* as done before. The *bancakan* rituals believed by the locals as their place to share and getting to know each other well as a member of the community. The fading of *bancakan* as a gathering forum the social cohesion eroded, resulting in a more individual community. The last and more pressing problem is that Galengdowo is currently facing an impedance of worker deficiency due to massive urbanization. The youth is more attracted to work outside their village to get more significant wages. It is a typical problem that happened in most rural areas.

In response to those problems, the local government has constructed *Bancakan Salak*, a form of cultural attraction that combining both *salak* (snake fruit) and *bancakan* as their valuable local assets. The combination of domestic product and local value aimed to increase locals' well-being, therefore in the long term, and the youth is interested in coming back and helping rebuild their village.

Bancakan Salak that held annually since 2016, usually held in May, where *salak* (snake fruit) is in prime condition to be harvested. What is interesting is how *Bancakan Salak* is symbolized. Approximately two tons of *salak* (snake fruit) were arranged resembling a *tumpeng*, a traditional dish that always used for celebration in Javanese culture [1]. The step by step of

* Correspondence address:

Dias Pabyantara

Email : diaspabyantara.hi@upnjatim.ac.id

Address : Faculty of Social and Political Science, UPN
"Veteran" Jawa Timur, Rungkut Madya, Gn. Anyar,
Surabaya, East Java 60294.

Bancakan Salak is as following. The total amount of *salak* stacked in a tumpeng form, a triangle shape heightened around 15 meters. The event begins with praying together, followed by sharing out the tumpeng *salak* for free to the attendee. It is intriguing, considering that the culture of *bancakan* in the middle of the Galengdowo community is no longer becomes a daily practice.

After three years, *Bancakan Salak* is starting to have a positive impact on both the social and economic conditions of Galengdowo community. Overall *salak* (snake fruit) prices of Galengdowo is stabilizing around IDR 7,000 - 8,000. The standard is increasing compared to before, which exists in IDR 3,000 - 4,000. Along with material benefit, the community of Galengdowo also developing more sense of mutual assistance (AS and SG Personal Interview, 2019).

Based on the background mentioned before, this study aimed at interpreting what kind of local value represented in the process of *Bancakan Salak*. To achieve a comprehensive understanding, this paper will elaborate on the meaning of each concept; *bancakan*, *tumpeng*, and the process of festival for Galengdowo community. To get systematic explanations, this writing will first, explaining the step by step process of *Bancakan Salak* festival. This section is vital to understand the value that articulated in the process for the Galengdowo Community. Knowing this, we move to elaborate what the meaning of *bancakan* process for the community of Galengdowo. Moreover, finally, the writer discussed how the *bancakan* culture represented as a cultural tourism symbol within the *Bancakan Salak* process.

MATERIALS AND METHODS

This research is drawn in the qualitative tradition, using phenomenology methods to extract and interpret collective value that represented in the practice of *Bancakan Salak*. Knowing the collective value, we expect that it could be a fruitful acknowledgment for *Bancakan Salak* tourism branding, and generally provide a broader perspective on the development of local tourism of Galengdowo.

The research was mainly conducted in May-June 2019, located specifically in Galengdowo village, Jombang, East Java, but long before that, researchers have regular first-hand interaction with locals. Using primarily qualitative methodology, it emphasizes the participatory engagement, active participation of the researcher into daily basis activities of the local

community [2]. It was chosen to get a comprehensive and systematic explanation of the phenomenon, especially in understanding the local community practicing typical shared value [3]. Other than that, the participatory research design made it possible to adjust research methodology to fit in the dynamics of phenomena in the field [4].

Data Collection

In terms of data collection, researchers divided it into three pieces. The first step is an observation of the whole process of *Bancakan Salak*. In this phase, we observed how the preparation process happened mainly how the social relations and interaction developed among members of the community. By following the preparation process, we can get a certain sense of how the community finds its universal value in this event. Having it done, we move to the observation of the day of *Bancakan Salak* as an observation object. We concentrate our observation on three things; (1) the shape of *salak tumpeng*, (2) the step by step of how committee organized the parade, and (3) the support of youth in the event management.

Having it done, we did a purposive sampling through an in-depth interview to elaborate more on the relations between collective value and social practice. The purposive sampling is done by selecting a specific person that considered having deep knowledge and information concerning the issue. In this research, we did in-depth interview with five individuals; they are the head of *Bancakan Salak* committee concurrently the village head, the village secretary, members of local tourism development group (*Pokdarwis*), and two of the elders who is the daughter of the first person to settle in the region.

The third stage is document and literature studies to obtain secondary data, to get a comprehensive understanding of phenomena. The literature used mostly resides in the philosophy and history area, although we admit that few publications have been written concerning Galengdowo culture, especially *Bancakan Salak*. Regarding the mentioned problem, we chose literature that explains the culture of *bancakan* in the Javanese society generally. Considering Galengdowo has a robust Javanese culture and typical Javanese community, we believe the literature used below will come in handy to provide second layer explanation toward the research problem.

RESULT AND DISCUSSION

Value of *Bancakan Salak*

As a background, Galengdowo dominated by farmers. Their concept of farming is not planting one type of crop, yet they plant many types of crops in a slope that can be harvested for daily basis need. The amount of *Salak* farmer is approximately 50s individual, with annual production around 2.1 tons (AS Personal Interview, 2019). The enormous amount of production was one of the reasons why *Bancakan Salak* is established. The development then follows the value of *bancakan* reflected in daily basis practice of the community.

The whole process of *Bancakan salak* does not limit to the execution day, but also the preparation stage and afterward phase. Back to the first execution in 2016, the preparation stage was involving full participation from the community to decide the mechanism that beneficial for all. In the execution day, most of the community gather in the venue and supporting as long as they can. Afterward, the community shows cooperation by cleaning the venue together.

The Collectivism Value in The Preparation Stage

The first phase was the preparation stage. In this stage member of the community who will be a stakeholder in the event such as *Salak* farmer, local youth organization, event committee and people whose house are around the venue, sit together discussing the best way to accommodate every interest. The process was one of local wisdom which often called *musyawarah mufakat* (deliberation). By definition, deliberation is to communicate ideas to others by maintaining harmony and accommodating each interest. Thus, methods require all participants to put aside personal objectives and interests and prioritize communal value, which is to preserve harmony among the community [5].

Galengdowo has a tradition to solve disputes through *musyawarah mufakat* methods. A study once described, in order to appointed irrigation regulator, they regularly held a *musyawarah mufakat* process [6]. Another research explained that every year, there are tiered *musyawarah* to decide which development program will be prioritized. Annually, every chief of hamlet will gather their residents to absorb every aspiration raised from grassroots. The aspirations then will be discussed in the *Musrembangdes* (deliberation of village plan and development), which will

decide village budget allocation [7]. The two explanation summarizes how *musyawarah* has been regular practice in Galengdowo.

Historically speaking, *Musyawarah Mufakat* methods has a root from Hatta [8]. Hatta tries to combine Habermas thought on the sovereign public sphere and problems of colonialization he faced at that time. While Sukarno focusing on economy deliberation, Hatta came with *demokrasi desa* (village democracy), a concept that was resembling mutual cooperation in terms of politics and economy. The premise is nothing above common interest. Communal interest must be championed through community collectivism, not individualism [8].

The value of collectivism reflected in the preparation stage. To fulfill the target of two tons and 16 kg *Salak*, the committee gathers every member of the community who has *Salak* farm. There, the headman presenting his idea concerning the festival and discussed two scenarios to fulfill the target. First, there will be an alms for everyone who has *Salak*. The amount will fit the large of the *Salak* farm since everybody has different large of a farm. The dues various, ranging from 5 kilos up to 1 quintal *Salak*, depends on how abundant crops they have. The rest was bought by the local government at the price of IDR 5000 per kg (AS, SG, and LS Personal Interview, 2019).

In this process, we have seen collectivism at works. The local government presenting their long term visions for championing local interest, and get full support of the community. No one resisted giving their share to local government (AS Personal Interview, 2019). It can be seen as loyalty and allegiance to the more significant cause, the communal one, which reflects the value of collectivism in the societal practice.

Spirit of collectivism reflected in how people came helping the committee set up the venue without any command or enforcement by the authority. Two or three days before the day, the event committee consists of 30 people who will set up the venue. The preparation included setting up the two tons *Salak* shaping tumpeng, which heightened about 15 meters. Moved by self-awareness, the people voluntarily helping setting up the venue and prepare *salak tumpeng* as it was their agenda (AS Personal Interview, 2019). There is no segregation shown by the community. Those who can help will help as much as they can. Those who can not participate donate some refreshments and snacks to show

their participation in the events. That process occurs without affirmative command from authority (SG Personal Interview, 2019).

One might be able to interpret the collectivist spirit in the youth organization's involvement. Arranging a massive event such as *Bancakan Salak*, the youth organization takes a vital role by organizing parking lots. It may look simple, yet might turn complicated if not well managed. *Bancakan Salak's* attendees estimated about 5000 persons in a single day. Compared to the size of the venue only one hectare, it is impossible if all the vehicles parked on site. Before the day, local youth organization communicating potential problems to the residents, resulting in the willingness of residents to let their front yard utilized as parking lots.

The venue located in Bumi Perkemahan Pengajaran, in the peak of Anjasmoro mountain. The landscape is abrupt, not to mention limited space or even space. A rough estimation of the committee, in the 2018 festival not less than 2500 motorcycle and hundreds of automobiles were used by the attendee. The parking lots, using residents' front yard, was 3 km long. Local people did not ask for sharing profit over parking. The parking revenue goes to the youth organization to increase youth participation and later developing their village (AS and SG Personal Interview, 2019).

The Gratitude Expression in The Word *Bancakan*

After elaborating on the collectivism value within *Bancakan Salak* preparation, this section moves to elaborate on the social practice of *bancakan* that will later be the underlying philosophy of *Bancakan Salak*. *Bancakan*, as a social and religious practice, has been practiced by the Galengdowo community. According to LS (87 yo) and SK (93 yo), the tradition goes way back into their parents, SJ, who was the first to settle into the area known as Pengajaran, one of the hamlets of Galengdowo (LS and SK Personal Interview, 2019).

SJ was a coffee plantation overseer who was assigned in the Pengajaran around the 1940s. Back at that time, the land was unpopulated, except for animals and coffee plantations. Years after SJ was on duty, and he felt lonely. Therefore, he invited his colleague, TT, to reside with him up in the Pengajaran. After that, SJ and TT invited other people so that they became few first people to settle in Pengajaran, Pengajaran will later be the place where *Bancakan Salak* is held (LS Personal Interview, 2019).

The first community to set foot in Pengajaran had a belief in Javanese tradition as guidance. Daily life was guided by Javanese philosophy and tradition rather than relying on religious practice [9]. SK further explains once he was mocked as circus acrobat while making Salat motion. Back in the day, religion had not become everyday practice, unlike nowadays. One of the Javanese tradition that blending with religious practice is *bancakan*. At that time in Pengajaran, *bancakan* was a routine practice. This collective memory of tradition shaped the community way of thinking about daily practice until nowadays.

It was confirmed by SK and LS, that LS imitates her father, SJ, in terms of doing *bancakan*. She still does *bancakan* on a special occasion, like the beginning of planting season, when her livestock gave birth, harvesting time, or when it comes to their family *weton* (Javanese calendar). Above all, SK emphasized that nowadays, the culture of *bancakan* is no longer adhere to Galengdowo community. It has something to do with economic problems. He then continues stating that only LS's family who are still practicing routine *bancakan* (LS and SK Personal Interview, 2019).

Other than a special occasion like mentioned before, LS doing *bancakan* on *Jumat Legi* (Friday, with specific Javanese calendar day), monthly. The step by step of *bancakan* in Galengdowo nowadays is done in the tradition of Islam. The prayer was taken from the Quran and other Islamic ways such as the Walisongo tradition. She is regularly inviting her 18 neighbors to offer prayer together to the God Almighty. The participants are sitting in a floor mat, forming a square circling a tumpeng.

Bancakan for LS and earlier times community has a deep and positive meaning (LS Personal Interview, 2019). There are two essential points of *bancakan*, grateful expression and alms. *Bancakan* meant to be grateful to God Almighty for his blessing. The gratitude was done in the Islamic manner since most of the community are Moslems. She explained further that no matter what your religion or belief is, they sit together and be thankful to God. Sitting together, regardless of social status, religion, or occupation, indicates equality among society (SK Personal Interview, 2019). What bounds them together is a sense of thankfulness.

LS has many grandchildren that now spread in many cities pursuing their carrier. She has high hopes that each of them was guarded by God, given a successful life, and kept away from

danger and misfortune (LS Personal Interview, 2019). To express her hopes, she is feeding her neighbor through *bancakan* rituals. She believes that if she did good deeds here by giving alms to others, her faraway family would be treated the same by others. This belief becomes her ground to preserve *bancakan* practice since the 1950s up to now, despite the others not.

The two positive value of *bancakan*, gratitude, and almsgiving were confirmed by a local source (AS Personal Interview, 2019). The design of the festival *Bancakan Salak* was to express gratitude and give alms to others. WT, who was sparking the idea of *Bancakan Salak*, has the same thought. He imagines what could Galengdowo gives to the others in terms of expressing their gratitude to the Almighty God (WT Personal Interview, 2019). The *bancakan* words finally chose since it could represent the whole idea of the festival.

This section gives us an explanation that the long-standing history of *bancakan* practiced has been manifested in the word chosen to be the title of the event. The concept has a long history within Galengdowo Community. *Bancakan* has been the practice since almost a hundred years ago, shifted from Javanese tradition to religious rituals. Although the nuance has been shifted, the attribute used in the process is mainly the same, *tumpeng*. The next section will elaborate on how *tumpeng* means to the Galengdowo Community, which symbolized in the *Bancakan Salak* festival.

The Almsgiving as Basic Value of *Tumpeng*

Tumpeng is mountain-shaped dishes consist of cooked rice and accompanied by side dishes. The side dishes are consist of seven (*pitu* in Javanese) variety, symbolizing *pitulungan*, which means help [9]. Other sources stated that it is not always precisely at seven, but it should be in the odd number of side dishes [10]. The side dishes must follow these categories: (1) animals that live on land, for example, chicken, egg, and beef; (2) animals that live in water, for example, milkfish, catfish, and anchovies; and (3) vegetables such as swamp cabbage, carrot, cabbage, string beans, and spinach [9].

Historically speaking, the concept of *tumpeng* was dated back around the 5th century regarding the fact that Hindu was a significant influence among the Javanese empire [11]. It is believed in Hindu tradition that God resides in the top of the mountain, therefore, to honor the belief they mold the offering resembling a mountain [12].

The word *tumpeng* consist of two words, *tumungkula* (bowing to God) and *mempeng* (diligent) [13]. Thus, *tumpeng* means praying to God diligently. This notion, as mention before, was the core belief of Javanese culture, no exception for Galengdowo community. Musa also explains the philosophy of *tumpeng* is to give express awareness that above human, there is God Almighty [10]. Hence, as an offer, *tumpeng* was made beautiful and delicious [9].



Figure 1. *Tumpeng Salak* used in *Bancakan Salak* 2018
Source: Galengdowo.com [14]

On the other hand, *tumpeng* also has a deep meaning on relations between humans. *Tumpeng* must be prayed over and then eat together by all the attendees. For those who are unable to attend, the host will deliver the food into their residence. It symbolizes *rukun* (social harmony) in the Javanese tradition [9]. Following that, Javanese people believe that a person should do good to everybody so that he will also receive good things from others [15].

Based on our interview, Galengdowo society also has that kind of belief and values. The routine *bancakan* every *Jumat Legi* meant to pray to God for everyone's safety, good fortune, and good health (LS and SK Personal Interview, 2019). What LS has from her father, SJ, was that humans could never detach from God. Therefore, routine rituals must be done to remind the community how fragile they are without their relations to nature and God. To obtain God's blessing, one needs to offer prayers with no skip. They have to do goods to everyone. They have to have good relations with nature. Only then God gives His blessing to the community [9]. Moreover, that what they have been practicing since early childhood in Galengdowo.

All values reflected in the process of *Bancakan Salak*. The concept of *tumpeng* and its philosophy were used in the *Bancakan Salak* practice. After the event started, one of committee leads a prayer. The Prayer consists of hopes for good health, good fortune, and safety to all. Right after that, the committee started to

throwing Salak from upper the *tumpeng* to the below audience. The Salak was given for free, with no fee whatsoever. WT once explained that the meaning of giving away Salak is to representing almsgiving from people of Galengdowo to the broader community (WT Personal Interview, 2019). The *tumpeng* shape of Salak is an expression of their effort to offer the best of their home to the community and transcendently to God. Its primary value in the philosophy of *tumpeng* mentioned before, that the best dish needs to be served to honor God and the broader community. *Tumpeng Salak* is symbolizing both gratitude to God through the almsgiving activity to achieve God's blessing.

The almsgiving element in the *tumpeng* finds its compatibility in the societal practice of the Galengdowo community. The reason behind mountain-shaped Salak finds its ground in the mountain-shaped dish that is commonly used by society in the *bancakan* practice.

CONCLUSION

Bancakan Salak, as a form of cultural tourism held by the Galengdowo community, is reflecting three values, which believed and practiced by society. Those are the spirit of collectivism, gratitude, and almsgiving. The three of them found in the everyday practice of *bancakan* using *tumpeng* that has been done by the community since earlier. The preparation process indicates the spirit of collectivism, where the mutual interest came before the individual. The word *bancakan* socially means gratitude to the maker. Moreover, *tumpeng* shape means the almsgiving spirit of the community. Regarding those values, *Bancakan Salak* brings back the collective memory of the Galengdowo community on how the traditional value of *bancakan* must be practiced to keep it safe from peril.

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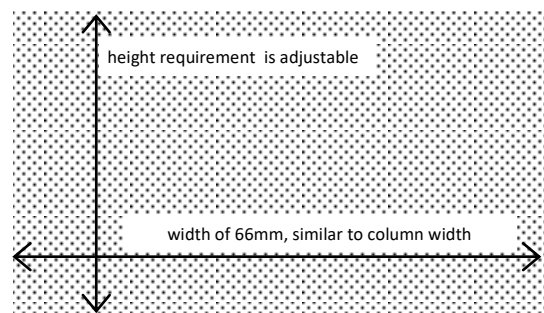


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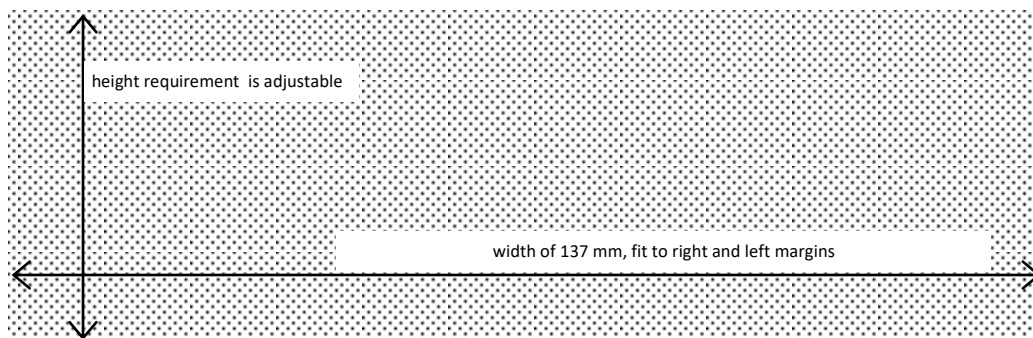


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 7. Citation in the manuscript typed only the references number (not the author and year), example: Obesity is an accumulation of fat in large quantities which would cause excessive body weight (overweight) [1]. Obesity is a risk factor of diabetic, hypertension dan atherosclerosis [2].
- [4].Syafi'i, M., Hakim, L., dan Yanuwiyadi, B. 2010. Potential Analysis of Indigenous Knowledge (IK) in Ngadas Village as Tourism Attraction. pp. 217-234. In: Widodo, Y. Noviantari (eds.) Proceed-ing *Basic Science National Seminar 7* Vol.4. Universitas Brawijaya, Malang. (Article within conference proceeding)
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CONCLUSION (Calibri 10 Bold, Left, Capslock)

Conclusion of the study's findings are written in brief, concise and solid, without more additional new interpretation. This section can also be written on research novelty, advantages and disadvantages of the research, as well as recommendations for future research. (Calibri 10 Justify)

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Candi Ijo, Yogyakarta

Photo by:

Yuliana Dwi Astanti

Editorial Address

1st floor Building E of Graduate Program, Brawijaya University
Mayor Jenderal Haryono street No. 169, Malang 65145, Indonesia
Phone: +62341-571260 / Fax: +62341-580801
Email: jitode@ub.ac.id
Website: jitode.ub.ac.id

