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Potential of Tri Eka Buana Village as an *Arak* Tourism Village through the Creative Tourism Concept in Karangasem Regency

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Abstract

This study aims to describe the potential of Tri Eka Buana village as a tourist destination producing *Arak* through the application of creative tourism in terms of tourist activities or a place that produces *Arak*. The research uses qualitative study and field research to find the potential of Tri Eka Buana as a creative tourist destination. We identified the potential of Tri Eka Buana village and then explored the contribution of the local community to develop the village as a creative tourism destination. We also assessed the perception of the community leaders and community who play role in the development of tourism activities in Tri Eka Buana village. In the first stage for the result, the potential of Tri Eka Buana village is very supportive in developing as a creative tourism destination with the characteristic of *Arak* village. It is supported by the natural and socio-cultural environment that is still well maintained in the globalization era. The second stage of the result is about the contribution of the local community to support Tri Eka Buana village as a creative tourism destination obtained through in-depth interviews with the village head, *Arak* farmers, and owner of *Arak* production. These investigations identify the role of all levels of society in developing the Tri Eka Buana villages as creative tourism destinations. Another result implied that not only the role of local communities but also the role of the local government is needed for development and sustainability.

Keywords: *Arak* (authentic local beverage), Creative tourism, Tourism village.

INTRODUCTION

Community-based tourism is basically seen from the potential of the region that can be developed into an attractive and authentic product. One of the potential cultures in Bali that can be developed into tourism products is *Arak*. *Arak* is a traditional drink containing alcohol, made from leads of coconut tree water or palm tree water. One of the villages in Karangasem regency as a centre of *Arak* production in Bali is Tri Eka Buana village. Most of the people are farmers and tappers of palm or coconut wine in this village. Coconut water tapping in the local name is called *Tuak*. *Tuak* is the basic ingredient for making Balinese *Arak*. The local community in Tri Eka Buana village produces *Arak* with traditional methods without adding chemical ingredients. Therefore, *Arak* from Tri Eka Buana village has an authentic and original taste. This unique and strong product can support the potential of Tri Eka Buana village as a tourism destination as a local producer of fermented or distilled drinks, which are part of the regional culture in Karangasem.

Research related to *Arak* is still limited because there are limited policies governing the production of alcoholic beverages, especially in Bali. But now, in addition, with the support of the government related to the issuance of Bali Governor's Regulation No. 1 of 2020 concerning the Management of Fermented and or Distillation Beverages authentic from Bali. Through the Governor Regulation, which has legalized wine products, especially for *Arak*, it will be able to grow *Arak* entrepreneurs' motivation to develop their businesses through entrepreneurial activities to support the diversity of tourism products. In order to have the competitiveness and sustainability of a local product, creative ideas and innovation are needed in the variation of products and packaging, especially for the tourism sector [1].

Basically, tourism activities need to be supported by various sectors in their development. The development of tourism through the agriculture and plantation sectors can be utilized as one of the attractions of tourism so that it can reduce land conversion and maintain the local people's livelihoods [2]. Most of the tapping farmers are able to make quality *Arak*, even though the village of Tri Eka Buana is not yet known, and its existence is known as a village producing local *Arak* by tourists. So, the community in Tri Eka Buana village did not directly get the economic impact from the tourism sector.

Making *Arak* still requires a synergy between palm/coconut tapper tree and *Arak* makers because even though they have the expertise to make *Arak*, most of the community is constrained by the

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availability of equipment that cannot support the process of making *Arak*. The development of tourism potential possessed by a destination must have proper planning and management for its sustainability. Therefore, with the government support related to legalizing *Arak*, the community must be able to take the opportunities. So that through this research, we can find out the tourism potential that can be developed related to Arak based on creative tourism by involving tourists in making Arak a tourist attraction.

A culinary tour is one of the current tourist trends that has been developed with a target market of teenagers and adults who have social media content and get experience from their trip. The development of culinary (food and beverages) marketing in the era of the industrial revolution 4.0 is supported by the existence of technology through social media, which tourists use to share their travel experiences. Factors supporting the culinary role in improving the image of a tourist destination are taste, raw materials, beautiful natural scenery, and licensing [3]. In addition, the opening of a tourist destination must be able to contribute to the surrounding community, especially to improve the economy of the local community. The things that need to be a concern in increasing tourist expenditure, especially for the government, tourism actors, and local communities in the destination area, are by increasing the differentiation of destinations and being able to guarantee the availability of tourist goods and services to meet the needs and desires of tourists [4]. If a region or tourist destination can increase the differentiation of tourism products in the form of goods and services, a higher economic impact can be felt by the local community directly. It is based on the physical potential of the environment, management capacity, and attractions of Tri Eka Buana village as a tourism destination and its potential to develop as creative tourism. So that to become a creative tourism destination, it must be able to offer cultural uniqueness and encourage the tourists to be involved in activities that include aspects of nature, management, and community involvement [5].

This research is expected to provide ideas or concepts based on creative tourism related to the development of tourism potential owned by Tri Eka Buana village so that it can maximize the community's economy from their main livelihood in producing *Arak*. The potential of tourism products in Tri Eka Buana village through the creative tourism model can describe 1) creativity in the form of tourism activities and 2) creativity in the form of background.

MATERIAL AND METHOD

This research used a case study and field research, and then the results are described based on the creative tourism model [1]. To identify the potential product based on creative tourism, the approach used descriptive and interpretative analysis. The research was conducted at Tri Eka Buana villages at Karangasem regency (Fig. 1) start from July-December 2020.



Figure 1. Location of Tri Eka Buana village
(**Sources:** Google maps of data processed, 2021)

Tri Eka Buana villages consist of three area, in Bali they called it *Banjar* such as Banjar Pungutan, Banjar Telung wayah Betenan, and Banjar Telung wayah Duuran. The livelihood of the village community is mostly *Arak* makers. There are 450 units of *Arak* traditional home industry at Tri Eka Buana villages. The stages of this research can be described in the Figure 2 below, including:

1) Identify the problem, by visiting the location, observing the location to identify the potential of Tri Eka Buana village and community activities

then collecting literature reviews related to the creative tourism.

2) deciding the design of research and collecting data
3) The analysis use descriptive and interpretative with a creative tourism model was used to determine the appropriate management model to develop the Tri Eka Buana village as a tourism destination in Karangasem regency based on the potential of the village.

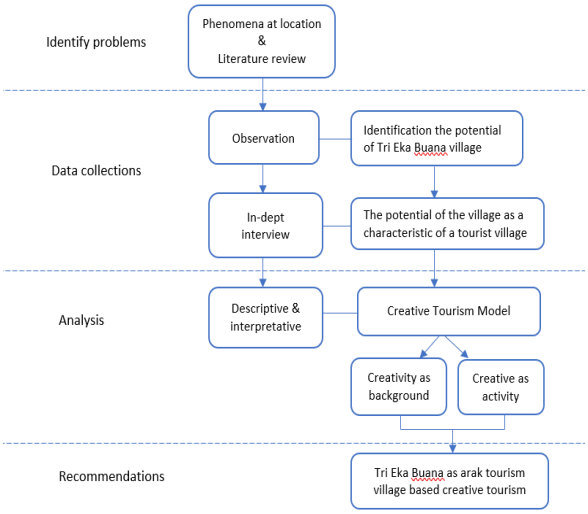


Figure 2. Stages of research

Data Collection

Data collection was carried out through direct observation to get data about the condition in the research location and the tourism potential as its authenticity and need to be developed. This research also used in-depth interviews to get in deep information about potential tourism activity in Tri Eka Buana as a tourism destination, community motivation, and readiness in the development of a tourist village. The interviews were conducted with the head village of the Tri Eka Buana, six respondents of tapping farmers' community of palm wine, and five owners of traditional distillery / Arak production business.

The research also used picture documentation to strengthen the narrative in the form of images. Data analysis was done by collecting data from observation and interviews, reducing the data and choosing which related to the research, presenting data and drawing conclusions. Researcher perseverance, triangulation of methods, and sources were used in this study to achieve valid data.

RESULT AND DISCUSSION

The Potential of Tri Eka Buana Village Based on Creative Tourism

Tri Eka Buana village can be developed based on creative tourism. It can be seen from the identification of village potential which tourist attractions can be described as creativity as background and creativity as activity.

Creativity as background

In the development of creative tourism based on creativity as a background at Tri Eka Buana village, creative and innovative tourist attractions and activities are based on the characteristics and potency of the village where tourists can see and buy something. Tourism activities that can be developed from the potential of the Tri Eka Buana village such as the natural beauty (examples: *Subak*, *Gambleng* waterfall/*Dukuh Sakti*), and the social culture of the community (examples: Utamaning Malini dance). *Utamaning Malini* is a dance that is the identity of Tri Eka Buana village. Based on the result of the study through an interview with the Head village of Tri Eka Buana, the other sightseeing activity for tourism is the Arak Museum. Although the Arak Museum is still under construction, the Arak Museum being built will present the process of making traditional local arak and traditional equipment used and the history of the arak craftsmen in the Tri Eka Buana village, which was carried on for generations. According to Arak Museum planning Tri Eka Buana Head Village mentioned:

> "*When the museum is finished, the tourist who visits the museum will give a bottle of Arak as a memory at Tri Eka Buana village. This is a new plan and will be carried out in stages. The development master plan already exists".*

The carrying capacity of information and history of making local Arak with the Arak Museum in the Tri Eka Buana village can provide experience and education for tourists [6]. The potential of Tri Eka Buana village is based on something to buy. The main product is certainly *Arak* and the product from *nira* (tap) leads. The village of Tri Eka Buana is one of the villages producing local Arak and has become the main livelihood for generations. Wine crafter INW said:

> *"As an arak farmer every day climb each coconut trees to check and looking for sap and I have been doing it since 1981. Arak is very important in the community because it apart of our ceremony and traditional treatment, it also strengthens social life in the community".*

Tuak (palm wine) tapping farmers (the raw material for making local Arak) usually sell to collectors. Based on an interview with one of the crafters, INR explained:

> *"Production of Arak which is still developing on a small scale and without branding, the product is only sold locally in Karangasem Regency".*

Related to the purchase (something to buy) of the original products, there are obstacles, such as the product still does not have a label and recognition suitable for consumption according to applicable food and beverage product standards and also about legalization. According to the head village of Tri Eka Buana described:

> *"About 1995-1996, the production and distribution of Arak from Tri Eka Buana village was still illegal. The police raided the wine producer, so the community demos for it, and then the distribution of Arak changed, which was legalized even though it was only limited to the Karangasem area".*

Because of the obstacles, it is still difficult to sell alcoholic beverages produced by local people to tourists. According to the governor's regulation that legalizes the production and sale of wine in Bali, it is necessary to underline the regulation to support and protect the traditional Balinese alcoholic drink makers with the specified dosage. In addition, it should help the arak maker plan to take care of *Arak* permits and eligibility to gain consumer confidence.

Now with the regulation of the governor, it can make limited arrangements so that local *Arak* produced by farmers in Bali can be used as an export commodity. Therefore, the empowerment and development of arak makers as a supporter of the tourism sector through the management of raw materials, production, distribution, control, supervision and standardization of production in order to guarantee the safety, quality, and legality of the wine products to be traded. Moreover, the basic right possessed by consumers is the right to obtain true, clear, and honest information about the conditions and guarantees of goods and services [7]. The head village of Tri Eka Buana gave some opinions about the governor's regulation regarding the legalization of *Arak*.

> *"The governor's regulation is good because it manages to be legal so that arak farmers can be more prosperous. However, making it legal is still quite difficult in the field. For example, concerning to BPOM permit, the production of arak must be equipped with a production plant. Meanwhile, it is not possible to build a factory because there is no development permit."*

But the legal strength of the governor's regulation can be the motivation for the *Arak* craftsmen to increase product labels following standards for sale. So, from these opportunities and by innovating on the packaging and processing of *Arak,* it will be able to compete in the market and automatically help the community's economy. The function of arak from a religious perspective is also very much needed by the Balinese people in particular so that the production of arak is still carried out even though previously it was against the law before the governor regulation legalize the arak [8].

Creativity as activity

Based on the study results, it was found that *Arak* can be used as a characteristic or authentic of a major tourism product in the Tri Eka Buana Village. The traditional manufacturing processes, packaging, and product combinations that tourists can select in a location related to the *Arak* traditional production process can be seen in Figure 3. The role of *Arak* as one of the characteristics of the tourist attraction in the Tri Eka Buana village has contributed to improving the image of the area. It is indicated from the interviews with several travel agencies that mentioned:

> *"Tourists were afraid to bring Arak to their country. The management and packaging of the Arak have not been able to guarantee the legality of the Arak that can be brought to their country as souvenirs."*

The travel bureau assessed that, in reality, the Tri Eka Buana village has a characteristic as a producer of Arak. However, the packaging in the form of tourism products is not sufficient in lifting the image of the Tri Eka Buana village as a tourist destination producing Arak. Nevertheless, the development of tourist attractions in Tri Eka Buana village can be done through the involvement of tourists in traditional Arak production activities through creative tourism so that tourists have memorable memories about making Arak that can be brought to their country.

Creative tourism is different from general tourism because it posits tourists not only as spectators but also provides travel experiences, increases cultural knowledge of local communities, and provides opportunities to develop their creativity and directly interact with the local community. Based on the research result, the potential of Tri Eka Buana village can be developed based on creative tourism (Fig. 4).

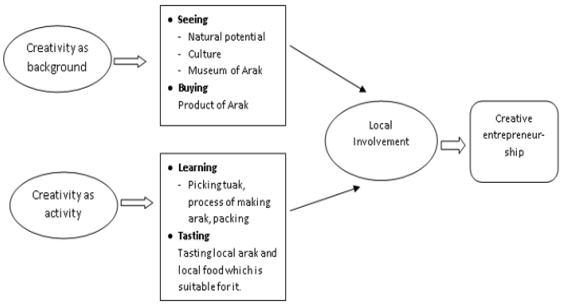


Figure 4. Tourist activity based on creative tourism at Tri Eka Buana Village

So, based on Figure 4, related tourist activity based on creative tourism can be developed in Tri Eka Buana village. The innovation in designing tourism activities by creativity as background and creativity as activity can be done in the Tri Eka Buana village include:

a) Visit the traditional *Arak*-making industry accompanied by a local guide (creativity as background).
b) Tourists can also directly buy *Arak* drinks that have been packaged simply with innovative additions to the aroma of typical agricultural products of Karangasem Regency, such as original, clove, mangosteen, and salacca (creativity as background).
c) Tourists can interact directly and try to do activities starting from harvesting *Tuak* (sap water), joining the distillation process, and *Arak* packaging (creativity as activity). Tourists gain learning as well as experience through direct interaction with the community at the location. *Arak* products packaged in a modern and labeled manner based on the standard.
d) *Arak* tasting (creativity as activity). Tourists are served various types of *Arak* with different raw materials (from palm trees or coconut trees).



Figure 3. Making *Arak* with the traditional process

Indeed, many studies examine creative tourism, but each region has its own characteristic of problems related to the topic. The potential and uniqueness of each region have a different model of tourism development, stages, barriers, involvement, and government policies. Moreover, the focus of the problems studied related to the potential of Arak as creative tourism development and government support related to the regulation of *Arak* has not been widely carried out, especially at Tri Eka Buana village as one of the main traditional *Arak* producing in Bali.

Recommendations based on the research conducted that Tri Eka Buana village has a unique tourism potential and can be developed as a tourism attraction based on creative tourism. Moreover, with the government policy regarding the legality of *Arak* is a form of government support for local products to increase the economy of local community. They can take advantage of those opportunities to increase local creative business. However, support from a local government still has to pay attention to service training, promotion, and infrastructure for tourism development. Therefore, initiation from the community supported by the government and investors is very important based on the triple bottom line principle [9].

Community Empowerment in Tri Eka Buana Village as a tourist destination for the center of local *Arak* production in Karangasem Regency

The development of the Tri Eka Buana village as a tourism village through the concept of creative tourism needs to involve local communities from planning to management for long-term sustainability. Creativity, especially related to economic creativity, needs to be initiated directly by the local community because the community understands the region's potential to be developed. Related to the creative economy must be done throughout integrated and planning process/method, what kind of product, time, place, person, procedure, and indicators developed [4]. The head village of Tri Eka Buana said:

> *"Related to tourism development in Tri Eka Buana village, the community had begun to actively involve. We encourage the community to develop the Arak production and give some socialization for modern packages, involving the community to promote through social media related the construction of the Arak Museum. And natural attractions like Gambleng waterfall had been managed by our community groups, but we still need assistance from the local government regarding professional management and promotion."*

From the statement submitted by the village head of Tri Eka Buana, the community has been actively involved in stages but still needs active assistance from the local government. In this case, at Tri Eka Buana village, the efforts can be made, such as:

a) Through the regional tourism office helps in providing basic English language training to prepare local communities as a local guide to explain the culture and process of making Arak until packaging.
b) Arrangement of certain schedules in visiting Tri Eka Buana village should be coordinated with the local community and travel agents. Especially tourism activities related to local cultural activities that are not always seen by tourists when they are visited and certain events that are significantly related to the culture of the local community (without setting or intentional show).
c) The community is directly involved in welcoming tourists by presenting local welcoming dances.
d) The natural potential of Tri Eka Buana village as one of the tourist attractions, such as Subak (water irrigation system in Bali), palm sugar, and coconuts plantation, was owned by the local community and managed as tourist attractions.
e) The formation of organizations in the community is strengthening businesses related to the production of Arak and is managed by the local community.

Through these efforts the arak makers have competence in planning, managing, and marketing their products and innovating in the development of arak production that can be marketed outside the Karangasem area or even internationally. Interview with owner of *Arak* production explained:

> *"We want to move forward and expand our business outside the region but are limited with the capabilities and don't know where to start, and need assistance from the related government. Especially for standardization, license, and marketing."*

> *"Some investors want to invest but we didn't dare because we don't want outsiders to invest in the village. The investor automatically becomes the boss and our community as a spectator. That's why we don't accept outside investors. Our management strategies are still carried out by villagers for welfare."*

According to the statement above, the main constraint in developing Arak is there has been no special attention from the local government to standardization of product, licensing, management, and marketing. Meanwhile, investment or funding has not become the main focus. The community is still doing traditional production or home industries to maintain the quality of production, and the management is still carried out by the local community.

From the potency tourism of the village, it can be developed from coconut plantation, the process of making Arak, management and innovation products, as well as the carrying capacity of other environments (natural resources or culture) as one the tourist attractions that are integrated to lead to sustainable development [11]. However, it needs to be underlined that creativity combines three aspects that are dynamically interrelated as a tourist destination, 1) the intensification of economic experience and social commodities, 2) the capacity and responsibility of individuals to innovate and respond to social changes that occur, 3) social-spatial engagement with economic activities undertaken [10].

CONCLUSION

Tri Eka Buana village has the potential for creative activity and creativity as a background that can be developed as creative tourist destinations. This idea can also be applied to other kinds of community-based tourism. However, every potential must be planned properly by looking at tourism development and carrying capacity. The role and support of the local government are also important in terms of socialization and debriefing related to the development of the potential Tri Eka Buana villages as creative tourist destinations.

This paper also emphasizes the importance of local community contribution in planning, development, promotion, and sustainability. It is because those who understand the potential of Tri Eka Buana village as tourism destination is local community. This study also focuses on creative tourism in the context of how the local community innovates in developing tourist attractions based on their potential, management, creative packaging of *Arak* products, and creativity in the promotion. The owner of Arak production in Tri Eka Buana village can be motivated to increase their entrepreneurial spirit based on market opportunities plus the governor's regulation support that has legalized *Arak*.

Tri Eka Buana, as an *Arak* tourism village based on creative tourism, can create a unique and creative combination of goods and services related to local *Arak* so that it has the competitiveness and sustainability of the destination going forward. The development of tourism collaboration with the agricultural or plantation sector in this research focus on palm or coconut as base material for arak. It can sustain the function of the land ad maintain the original livelihoods of local community. This study

overall highlights the important role of the policy maker, local community, and government. However, this study has limitations regarding the main motivation for tourists to be attracted to *Arak,* and in particular, the village of Tri Eka Buana, which is not carried out. So that the results of the research are not clear in the estimation of tourist interest in which attractions are related to creative tourism.

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Antecedents to Revenge Tourism with an Expanded Theory of Planned Behavior in Jabodetabek Region

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Abstract

Revenge tourism is a manifestation of tourist expressions to make up for lost time due to the pandemic. This study aims to explore the factors that encourage someone to engage in revenge tourism by using an expanded *Theory of Planned Behavior* (TPB). The population in this study were Jabodetabek residents in adulthood who had traveled during the easing of restrictions. Sampling using convenience sampling technique with a total sample of 246 people. This study used a quantitative approach, and data were collected through questionnaires distributed online using Google Forms. The data analysis technique in this study uses Partial Least Square (PLS). PLS is an equation model of Structural Equation Modeling (SEM) with an approach based on variance or component-based structural equation modeling. The results of this study provide insight into the factors that influence a person's intention to engage in revenge tourism and can be used to develop effective policies and marketing strategies in tourism.

Keywords: Covid-19, PPKM, perceived risk, planned behavior, revenge tourism, travel stimulus.

INTRODUCTION

The Covid-19 pandemic is an outbreak that has had a major impact on paralyzing global tourism, causing limited access between countries in the world to the point that there is a ban on visas for certain countries, thereby limiting the world of aviation [1]. The Covid-19 outbreak is the same as the MERS outbreak, which hurts the world economy [2], including Indonesia [3]. One industry that has been affected is the tourism industry due to travel restrictions [4], which have decreased travel demand [5,6].

The prolonged pandemic and restrictions on mobility cause unhappiness in individuals and lead to pandemic fatigue [7]. The decrease in the number of cases of transmission of Covid-19, the decrease in the severity of the new variant, and the expansion of the range of vaccinations have forced the government to ease travel. It encourages tourists to travel to tourist destinations as a form of revenge for months of staying at home due to Covid-19, known as *revenge tourism* [8]. Revenge tourism is a manifestation of tourist expressions to make up for lost time due to the pandemic. Revenge tourism has resulted in increased data and hotel bookings in various tourist destinations [9].

Although much research has been done on travel intentions, the factors that encourage people to take revenge tourism are likely to be different. Among several studies regarding people's intentions to carry out revenge tourism, the factors of revenge tourism have yet to be fully discussed, so they cannot provide complete information. Revenge tourism was caused by pandemic fatigue and the presence of a tourist stimulus, but we have not studied how these factors affect revenge tourism [10]. Meanwhile, a study by Chinazzi *et al.* examined the effect of perceptions of the risk of transmission of Covid-19 on revenge tourism behavior [11]. However, these two studies are based on something other than theory to explain the phenomenon of revenge tourism. This research uses the Theory of Planned Behavior (TPB) as the main theory because it has been proven to be able to predict a person's intention to visit tourist destinations [12,13]. The theory is often expanded by adding other relevant variables to the research context to increase its predictive ability [14]. This research will integrate pandemic fatigue, tourism stimulus, and perceived risk into SDGs to provide a holistic understanding of intentions to carry out revenge tourism.

MATERIAL AND METHOD

Data Collection

This study uses a quantitative approach. The population in this study were Jabodetabek residents in adulthood who had traveled during the easing of restrictions. Therefore, the sample was taken using a convenience sampling

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technique with a minimum sample size of 175. The survey, which was conducted from September to November 2022, managed to obtain 295 samples. There are 44 non-conforming samples and five unengaged responses, so the number of samples used for analysis is 246 data.

The research data was collected through questionnaires distributed online using Google Forms. This study uses seven variables: pandemic fatigue, travel stimulus, perceived risk, attitude towards revenge tourism, subjective norms, perceived behavioral control, and desire to do revenge tourism. All variables are measured using a 5-point Likert scale.

Data Analysis

The data analysis technique in this study uses Partial Least Square (PLS). PLS is an equation model of Structural Equation Modeling (SEM) with an approach based on variance or component-based structural equation modeling. SEM-PLS is used as an analytical tool for research purposes in predicting factors that affect the dependent variable with a model complexity that has many indicators. This research expands on TPB by adding antecedents of attitudes towards revenge tourism to identify the main variables that explain the desire to carry out revenge tourism through PLS-SEM analysis.

RESULT AND DISCUSSION

Sociodemographic data from the research sample (Table 1) shows that the survey was dominated by male respondents and the millennial generation aged 26 to 40 years. Most respondents were married and had at least a bachelor's degree.

One item of the pandemic fatigue variable has an outer loading value below 0.5, so it is excluded from the analysis. After deletion, it was found that all remaining indicators met the criteria with outer loading values above 0.5, AVE of at least 0.5, and composite reliability of at least 0.7, as presented in Table 2. Testing discriminant validity using the results of the Fornell-Larcker criterion and Heterotrait-Monotrait (HTMT) in Table 3 and Table 4 shows that the research instrument met the requirements for discriminant validity.

Furthermore, hypothesis testing was carried out using the bootstrapping method with a sub-sample of 5,000 to test the effect between variables, both directly and indirectly, on the desire to carry out revenge tourism. The bootstrapping test results presented in Table 5.

Table 1. Sociodemographic Profile of Respondents

Variable	Frequency	%
Gender		
Male	144	58
Female	106	42
Age (years old)		
21-25	27	11
26-30	52	21
31-35	77	31
36-40	47	19
41-45	33	13
46-50	7	3
> 50	7	3
Marital Status		
Married	166	66
Single	81	32
Divorce	3	1
Education Level		
Junior High School	2	1
High School	23	9
Diploma (D1, D2, D3)	51	20
Bachelor (S1 or D4)	151	60
Postgraduate (S2 or S3)	23	9
Net Income Per Month		
< IDR 5.000.000	20	8
IDR 10.000.000 - 14.999.999	65	26
IDR 15.000.000 - 19.999.999	45	18
IDR 20.000.000 - 24.999.999	26	10
IDR 25.000.000 or more	34	14
IDR 5.000.000 - 9.999.999	60	24

The structural model in Table 5 shows that tourist travel stimulus, risk perception, and pandemic fatigue can explain attitudes toward revenge tourism by 26.6%. Of the three variables, pandemic fatigue (β=0.159, p-value 0.003) and travel stimulus (β=0.472, p-value <0.001) have a significant effect on attitudes. In contrast, perceptions of the risk of transmission of Covid-19 (β=0.034, p-value 0.330) have no significant effect on attitude. It resulted in attitudes only mediating the relationship between pandemic fatigue (β=0.048, p-value 0.016) and travel stimulus (β=0.144, p-value 0.000) on the desire to carry out revenge tourism but did not mediate risk perceptions (β=-0.010, p-value 0.333).

Meanwhile, travel stimulus, perceived risk, pandemic fatigue, attitudes, subjective norms, and perceived behavioral control can explain the desire to do revenge tourism by 62.4%. Of the six variables, attitude (β=0.304, p-value 0.000), perceived behavioral control (β=0.458, p-value 0.000), and pandemic fatigue (β=0.159, p-value 0.003) have a positive effect significant to the desire to revenge tourism. While the subjective norm (β=0.077, p-value 0.113), travel stimulus (β=0.094, p-value 0.050), pandemic fatigue (β=-0.026, p-value 0.287), and risk perception (β=0.029, p-value 0.309) had no significant effect on the desire to do revenge tourism.

Table 2. Results of Descriptive Statistics, Validity, and Reliability

Variable	Descriptive Statistic		Validity	Reliability		
	Mean	SD	Outer Loading	AVE	Composite Reliability	Cronbach's Alpha
Pandemic Fatigue				**0.737**	**0.918**	**0.882**
PF1	3.358	1.138	0.839			
PF2	3.199	1.248	0.916			
PF3	3.020	1.146	0.854			
PF4	2.862	1.229	0.823			
Travel Stimulus				**0.605**	**0.884**	**0.835**
TS1	4.236	0.711	0.740			
TS2	4.146	0.857	0.824			
TS3	4.159	0.843	0.810			
TS4	4.305	0.771	0.826			
TS5	4.350	0.721	0.778			
Risk Perception				**0.673**	**0.911**	**0.892**
PRC1	3.569	1.116	0.746			
PRC2	3.537	1.128	0.750			
PRC3	3.569	1.116	0.812			
PRC4	4.020	0.886	0.864			
PRC5	3.890	0.928	0.917			
Attitudes Towards Revenge Tourism				**0.664**	**0.908**	**0.873**
A1	4.211	0.752	0.810			
A2	4.390	0.652	0.833			
A3	4.386	0.639	0.773			
A4	4.370	0.661	0.825			
A5	4.329	0.645	0.831			
Subjective Norm				**0.603**	**0.883**	**0.833**
SN1	4.309	0.694	0.773			
SN2	4.211	0.672	0.836			
SN3	4.248	0.644	0.799			
SN4	4.276	0.684	0.811			
SN5	3.890	0.928	0.650			
Perceived Behavior Control				**0.576**	**0.871**	**0.813**
PBC1	4.171	0.746	0.821			
PBC2	4.232	0.656	0.770			
PBC3	4.187	0.725	0.738			
PBC4	4.280	0.703	0.813			
PBC5	4.398	0.653	0.737			
Desire to do Revenge Tourism				**0.597**	**0.880**	**0.829**
RT1	4.309	0.694	0.671			
RT2	4.297	0.667	0.835			
RT3	4.118	0.850	0.747			
RT4	4.122	0.920	0.782			
RT5	4.350	0.721	0.817			

Table 3. Discriminant Validity Test Results based on Fornell-Larcker

	PF	TS	PRC	A	SN	PBC	RT
PF	0.859						
TS	0.128	0.778					
PRC	-0,232	0.166	0.820				
A	0.228	0.487	0.008	0.815			
SN	0.108	0.549	0.098	0.667	0.777		
PBC	0.107	0.346	0.245	0.611	0.520	0.759	
RT	0.107	0.445	0.173	0.675	0.570	0.721	0.773

Description: PF = Pandemic Fatigue, TS = Travel Stimulus, PRC = Risk Perception, A = Attitudes Towards Revenge Tourism, SN = Subjective Norm, PBC = Perceived Behavior Control, and RT = Desire to do Revenge Tourism.

Table 4. Discriminant Validity Test Results Based on HTMT

	PF	TS	PRC	A	SN	PBC	RT
PF							
TS	0.145						
PRC	0.293	0.183					
A	0.257	0.556	0.095				
SN	0.140	0.652	0.134	0.780			
PBC	0.123	0.416	0.259	0.726	0.630		
RT	0.153	0.531	0.189	0.794	0.684	0.875	

Description: PF = Pandemic Fatigue, TS = Travel Stimulus, PRC = Risk Perception, A = Attitudes Towards Revenge Tourism, SN = Subjective Norm, PBC = Perceived Behavior Control, and RT = Desire to do Revenge Tourism.

Table 5. Hypothesis Test Results

Hipotesis	Path coefficient	Standard error	t-value	p-value	Decision
H_1: A → RT	0.304	0.077	3.965	0.000	Supported
H_2: SN → RT	0.077	0.064	1.210	0.113	Not Supported
H_3: PBC → RT	0.458	0.073	6.304	0.000	Supported
H_4: PF → RT	-0.026	0.046	0.561	0.287	Not Supported
H_5: PF → A → RT	0.048	0.023	2.146	0.016	Supported
H_6: TS → RT	0.094	0.057	1.650	0.050	Not Supported
H_7: TS → A → RT	0.144	0.041	3.496	0.000	Supported
H_8: PRC → RT	0.029	0.056	0.497	0.309	Not Supported
H_9: PRC → A → RT	-0.010	0.024	0.432	0.333	Not Supported

Description: A = Attitudes, RT = Desire to do Revenge Tourism, SN = Subjective Norm, PBC = Perceived Behavior Control, PF = Pandemic Fatigue, TS = Travel Stimulus, and PRC = Risk Perception.

DISCUSSION

Theoretical Implications

Regarding the application of TPB to the desire to carry out revenge tourism, the results of this study only partially support this theory because they only found attitudes and perceptions of behavioral control that had a significant effect. The Theory of Planned Behaviour (TPB) assumes the possibility of predicting and explaining human behavior by identifying their intentions. Three factors shape the preferences: attitudes towards, social norms, and perceived behavioral control over the behavior [15]. Among the two components that have the most significant influence is the perception of behavioral control. It is in line with the results of research by Amaro and Duarte [16], who found results that perceptions of behavioral control influence tourism actors to take revenge tours. Likewise, previous studies [17] and [18] showed that perceptions of behavioral control can influence a person's intention or desire to travel.

This study found that subjective norms did not affect the desire to carry out revenge tourism. The results of this study differ from those of [18] and [19], which show that subjective norms can influence a person's intention or desire to travel. The measurement of subjective norms in this study is related to the support of other people to travel with the easing of social restriction policies, whether it is the support of family, friends, or other colleagues. Meanwhile, subjective norms cannot influence the desire to carry out revenge tourism, possibly because the respondents in the study were residents of the Jabodetabek area, with the majority aged 21 to 35 years and having an income. It shows that respondents have internal resources (financial, free time), so the desire to carry out revenge tourism is low and is not influenced by friends or family.

Based on the results of hypothesis testing, the results showed no direct effect of pandemic fatigue on the desire to carry out revenge tourism. It differs from the research results by Bae and Chang [18], which show that pandemic fatigue positively and significantly influences interest in taking revenge tours. Meanwhile, the indirect influence test results showed that attitudes could mediate the effect of pandemic fatigue on the desire to carry out revenge tourism. It is in line with research by Li *et al.* [20], who found that fatigue due to the Covid-19 pandemic affects people's attitudes that led them to travel. When people feel increasingly tired of the pandemic, this will encourage them to have a positive attitude toward revenge tourism, ultimately increasing their desire to carry out revenge tourism.

Meanwhile, this study failed to prove the direct or indirect effect of perceptions of the risk of Covid-19 transmission on the desire to carry out revenge tourism. This finding is different from the previous results [16] and [21], which found that perception of risk influences tourism actors to make tourist visits, but are in line with Hsieh *et al.* [17], which show that perceptions of risk have not been able to have an impact on intentions to make tourist visits. The possible cause is related to the period of conducting the survey, which was conducted from September to November 2022, when Covid-19 was declared endemic, with a decrease in the transmission rate of Covid-19 and an increase in the recovery rate. As a result, people are not too worried about the risk of transmission of Covid-19 when going on a tour.

Practical Implications

This study found that perceived behavioral control is the component of the Theory of Planned Behavior, which has the most significant influence on the desire to travel. It can be interpreted as those respondents feeling they have good financial resources, time, information, and accommodation to travel at any time. Therefore, tourism actors can more aggressively carry out marketing for the tours offered so that they will be able to attract more tourists to visit. In addition, tourism business actors must create a positive perception of tourists doing tourism after the *Enforcement of Restrictions on Community Activities* (PPKM in Bahasa). It can be done by re-branding tourist attractions so that they have a positive image, both physically and mentally. The long-term effect is that tourism activities will be perceived as a positive attitude.

In addition, this study shows an influence between tourist travel stimulus and the desire to carry out revenge tourism. The tourist travel stimulus has shaped a person's attitude toward having the intention to travel. It will be a suggestion for tourism businesses to provide stimulus such as discount promotions, bundling with access to tourist sites, free additional services, tourist attraction vouchers, or flexible booking and accommodation policies to attract tourists to visit tourist attractions.

The government must also play an active role in promoting tourism which has risen since the Enforcement of Restrictions on Community Activities was relaxed. It, of course, will also help shape the image of tourism in Indonesia as a positive thing. Apart from that, as the highest policy stakeholder, the government must also be able to provide guarantees that PPKM easing must be equitable and unambiguous. It is needed for tourism operators and tourism entrepreneurs so that they can get certainty to be able to travel and provide tourism services without worrying about cancellations due to *PPKM* policies that are uncertain and tend to change. In addition, tourism business actors must also pay attention to and ensure consistent safety, beauty, cleanliness, and availability of food, good drinks, and public transportation. It is also part of the demand or service to visiting tourists and is part of the strategy which can build public trust to make tourist visits.

Limitations and Suggestions for Further Research

This research data was collected when the pandemic began to shift to the endemic stage. If conditions change, the influence of the factors in this study may change. In addition, the research was conducted in urban areas, with most respondents aged 21-35 years. It is possible because the characteristics of Jabodetabek urban residents are individualistic and social relations with other individuals are a company in nature where individual needs are prioritized compared to the opinions of the surrounding community, so they do not prioritize input from other people in making decisions to do tourism. Further research can be done by comparing data collection for urban and rural respondents due to different social levels.

The level of individual perceptions of the pandemic, perceptions of travel risk, and desire to take revenge tours will continue to change. Future research may consider incorporating the life satisfaction variable into the research model. Life satisfaction is a perception of life quality and satisfaction with material, community, emotional health, and safety [22]. When the Covid-19 pandemic occurred, community life satisfaction decreased due to decreased physical and mental health [23]. When individuals experience unwanted circumstances that affect their life satisfaction, their motivation to flee increases [24], including an intention to carry out revenge tourism.

CONCLUSION

Tourism travel stimulus, risk perception, and pandemic fatigue can explain attitudes toward revenge tourism by 26.6%. Travel stimulus, perceived risk, pandemic fatigue, attitudes, subjective norms, and perceived behavioral

control can explain the desire to do revenge tourism by 62.4%. The results of this study provide insight into the factors that influence a person's intention to engage in revenge tourism and can be used to develop effective policies and marketing strategies in tourism.

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Impacts of COVID-19 on Ecotourism: A Study in Bijilo Monkey Forest and Kachikally Crocodile Pool, The Gambia

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Abstract

Most people agree that COVID-19 has affected the tourism sector the most. This paper seeks to find the socioeconomic impacts of COVID-19 on the destination under study. The research implored semi-structured interviews, observations, and content analysis to acquire information. The first case of the virus in The Gambia was registered on the 16th of March 2020. As of the 29th of January, 2021, the country registered 4,090 positive cases of COVID-19, out of whom 3,792 have recovered, 128 are confirmed to have died, and 170 active cases. A total of 59% of confirmed cases are male and 41% female. The ecotourism industry of The Gambia is hit hard by the impacts of COVID-19. The places highly affected are the wildlife ecologies with no spiritual connections. There is evidence of wildlife crime and negative human-wildlife interaction. Sacred sites are easier to manage as people's spirituality frowns at wildlife cruelty. The pandemic has caused severe economic, health, and social challenges in the Gambia, killing many and disrupting the normal functioning of society, including wildlife ecologies in some places. It has increased wildlife hunger in Kachikally Crocodile Pool, economic distress, and human-wildlife conflict in Bijilo Monkey Forest and surrounding.

Keywords: Covid-19, Ecotourism, Environment, impacts, socio-economic.

INTRODUCTION

There is up to date no universally accepted definition of the term ecotourism. However, its practice is highly promoted, and since its emergence in the 1980s, it has been described as the fastest-growing global tourism sector. The concept emerged due to the negative consequences of mass tourism in the era when the world redirected attention to sustainable development [1].

The COVID-19 pandemic has caused serious economic, health, and social pandemonium across the globe, killing many and disrupting the normal functioning of society. Airplanes grounded, ships anchored, and fewer cars in our streets while factories either shut down or reduced operations. It could mean less greenhouse gas emission and reduced global warming potential. However, the impacts on ecotourism destinations cannot all be positive. Thus, there were negative impacts on wild animals, the staff, and other associated businesses [2].

The Gambia is a small nation along the west coast of Africa. It is mainly referred to as the smallest country in mainland Africa. Its population is less than two million, with a youth unemployment rate of 41.5% and an approximate land size of 10,300 km^2 and 1,000 km^2 of water, making a total of 11,300 km^2. It is famous for its peace and stability, rich culture, groundnut and cotton production, and the hospitality of its citizens. The Gambia is metaphorically called *The Smiling Coast of Africa* [3].

The Gambia's tourism industry is concentrated along the coast, and few tourists travel to other regions. The 80km coastline from the Island's capital city to Kartong Village has the highest concentration of tourists, and it is also within the Tourism Development Area (TDA). Nationally identified TDAs are within the urban areas, making other areas of the country less considered for tourism. Senegambia and its surroundings are considered the place for the rich, and it is the most prominent tourist destination in the Gambia. Pro-poor tourism is less promoted by the established structures of the government and the Gambia Tourism Board (GTB) [4].

The Nature Trail is commonly called *The Monkey Park*. It is predominantly inhabited by different species of monkeys, including the endangered Red Colobus (*Piliocolobus* sp). It is situated along the Atlantic Ocean next to the beach on the south, within the coastal zone in

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Bijilo, Kombo North District, in the West Coast Region of The Gambia. The 51.3-hectare forest was gazette in 1952 during the British Colonial Rule in The Gambia. It was designated as an ecotourism center in 1991 [5]. The ecologically sensitive nature trail has a rich biodiversity with over 500 plants and animal species, colorful birds, and beautiful flowers with a refreshing sea breeze from the Atlantic Ocean. The government of The Gambia manages the site through the Department of Forestry. It is managed by a Park Manager and support staff. There are tour guides, local tourist businesses, taxi drivers, etc. The park attracts over 23,000 tourists annually, excluding local visitors. The park is essential for many reasons, including bird watching, academic research, biodiversity conservation, job creation, the attraction of socio-economic activities within the area, etc. The park officially became an ecotourism destination in 1991 [5].

Kachikally is a 9-acre sacred crocodile pool in Bakau within the Kanifing Municipality of The Gambia. It is a habitat for West African crocodiles (*Crocodylus suchus*). Many believe that one's wishes become a reality after praying to the spirits of the crocodile pool. Fertility prayers stand out in common discourse. It is believed that people who are unable to produce children can find favor in the spirits of the pool to be able to have children. Many visit the site seeking blessings and good luck. Different offerings are made at the site: candles, cola nuts, sugar, food, etc. The site is believed to be over 500 years old and in custodianship of the Bojang Clan in Bakau, who were idol worshippers before the coming of Islam. The site is ecologically, spiritually significant, and economically viable, with high potential for ecotourism [5]. The aim of this paper is to identify the challenges posed by COVID-19 economically, environmentally, and socially on the sites under study. However, during the study, it was a lockdown period, making it challenging to access some stakeholders as many businesses closed down.

MATERIAL AND METHOD

This study was conducted in two ecotourism destinations in the Gambia: The Bijilo Monkey Forest and the Kachikally Crocodile Pool. Bijilo Monkey Forest is located in Bijilo near Senegambia, the biggest tourist destination in the Gambia. The forest covers an area of 52 hectares and is the primary home of the Red Colobus Monkey along the West Coast region. The site also serves as a habitat for over 300 bird species, other species of monkeys, reptiles, animals, wild plants, and colorful flowers. The site is a state property, and ownership and management are solely in the hands of the state through the Department of Forestry.

In this paper, exploratory research is applied to critically look into the impacts of COVID-19 on ecotourism destinations to know the sustainability indexes of the sites under study during the period of the pandemic. A descriptive qualitative method on sustainability and a quantitative method on COVID-19 were used. A mixed method is considered to be ideal based on the needs of the research. The quantitative data on the status of COVID-19 in The Gambia will be analyzed using Microsoft Excel and content analysis.

Data Collection

Data collection includes all the processes implored in the accusation of data. In this research, a mixed research method involved collecting and analyzing data using quantitative and qualitative methods in one study and multiple studies. The purposive sampling method was used through interviews, content analysis, and observations. COVID-19 data from the Ministry of Health was statistically analyzed through an Excel sheet and other contents to suit the research needs.

Observation

Non-verbal observations were done on the study sites from a sustainability dimension twice a week for three months. Personal observations were done on the site's current activities, tourist and nature interaction, and available sustainability programs. New Normal programs were initiated for the sites and wildlife behavior during this pandemic.

Questionnaire and Interviews

A questionnaire was administered to 1280 households in Bijilo to understand human-wildlife interaction in the area. Employees of the forest and custodians of the Crocodile pool were interviewed: close business owners, Health workers, tourist taxi drivers, members of the community, and tourists. A general opinion from Environmental Science students from the University of the Gambia was considered during a field trip to the site.

Content Analysis

Content analysis was used to analyze newspapers and websites containing reviews and ratings of the visitors. We also analyze the Ministry of Health's COVID-19 news bulletins.

RESULT AND DISCUSSION

COVID-19 has threatened sustainability tourism in every destination in The Gambia, particularly ecotourism destinations. International tourism contributes significantly to the economy of The Gambia. The current pandemic has posed significant threats to the sector and the economy as a whole. Therefore, tourism development must include the promotion of local tourism and government support to the sector during the crisis.

Bijilo Monkey Forest and Kachikally Crocodile Pool are famous ecotourism destinations in The Gambia and, over the years, have been visited by thousands of tourists. The forest welcomes approximately 23,000 tourists annually. Only 430 visitors were reviewed, and 288 rated their experience in the park from 2017-2021. The Pool was rated and reviewed by 707 visitors. The following information was acquired online (Tables 1 and 2).

Table 1. Rating by Visitors-Bijilo Monkey Forest

Ratings	Number of People	Percentage %
Excellent	110	38.19
Very Good	118	40.97
Average	39	13.54
Poor	9	3.13
Terrible	12	4.17
Total	**288**	100

Source: Tripadvisor [6].

Rating by visitors in Bijilo Monkey Forest (Tabel 1) indicated that 92.71% of the visitors who rated their experience in the forest, considering all factors, were satisfied with the management and services of the forest. 38. 194% of whom rated the site as Excellent, 40.97% rated it as Very Good, and 13.54% rated it as Average. It is considered an acceptable satisfaction with the overall condition of the forest. However, 3.13% rated the forest as Poor, and 4.17% rated it as Terrible, which means that 7.29% of the ratings are dissatisfied with the overall management of the forest.

Rating by visitors in Kachikally Crocodile Pool (Tabel 2) indicated that 94.24% of the visitors who rated their experience in the forest, considering all factors, were satisfied with the management and services of the Pool. 36.35% of whom rated the site as Excellent, 39.04% rated Very Good, and 19.24% rated Average. It is considered acceptable satisfaction with the overall condition of the Pool. Whereas 3.4% rated the Pool as Poor and 1.98% rated it as Terrible, which means that 5.38% of the ratings are dissatisfied with the overall site management.

Table 2. Rating by Visitors- Kachikally Crocodile Pool

Ratings	No. of People	Percentage %
Excellent	257	36.35
Very Good	276	39.04
Average	136	19.24
Poor	24	3.40
Terrible	14	1.98
Total	**707**	100

Source: Tripadvisor [7].

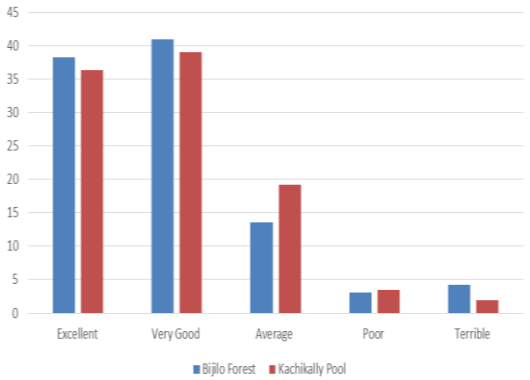


Figure 1. Online Ratings of the Sites

Comparatively, the above chart shows the percentage of ratings both at Bijilo Monkey Forest and the Kachikally Crocodile Pool. 92.708% and 94.236 of visitors rated the Bijilo Monkey Forest and Kachikally Crocodile Pool as satisfactory.

COVID-19 Profile of The Gambia

The first case of the Coronavirus pandemic in The Gambia was registered on the 16th day of March 2020. As of the 29th day of January 2021, The Gambia has registered 4090 positive cases of COVID-19, out of whom 3792 have recovered, 128 are confirmed to have died of the virus, and 170 active cases [8]. The confirmed cases are 59% male and 41% female (Fig. 2). The government of The Gambia's response to COVID-19 includes a mandatory face mask, prohibition of social gatherings, lockdowns, and closure of non-essential businesses, borders, airports, etc [6].

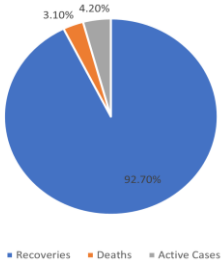


Figure 2. The COVID-19 Profile of The Gambia (March 2020-January 2021)

Interviews and Observations

The respondent's information is presented as follows: LK has been a Park Manager employee of the Bijilo Monkey Forest for many years. All the information below was acquired from him willingly.

> *"Conservation and sustainable management of forest ecologies is a fundamental component of our collective quest for sustainable development, including ecological tourism, which can only be attained with local communities' effective involvement and participation from planning to implementation. COVID-19 has hit hard, and there is no tourist".*

Ecotourism is expected to uplift local participation, ownership, and control within the sector that has sustainable socio-economic benefits to the indigenous people while impacting less on the environment [9]. Prior to COVID-19, the park and the crocodile pool were significant sources of income for business owners, the state (Department of Forestry), tour guides, etc. However, since the beginning of COVID-19, the informal and business sectors of the tourism industry continued to lose jobs due to the halt in travel to the destination.

Human-wildlife Interaction in Bijilo Monkey Forest

The nature of the interaction between man and his environment is often influenced by the level of educational, spiritual, and cultural connections. However, it can be argued that people with little understanding of the interconnectedness of life and the importance of forest ecologies, including animals, tend to think that '*everything wild must die'*.

The monkeys suffer starvation as the number of visitors diminishes drastically during COVID-19, who often feed the monkeys with nuts and fruits. The Park management has no feeding program for the animals, and the best part of the park for feeding was destroyed to establish a conference center (The OIC Conference Centre). The construction of the conference center has caused significant distress in the park. It has reduced the available land area for the monkeys, cut down most fruit trees in the park, and cleared over 10 hectares of vegetation. It has reduced food availability in the park and increased competition among troops for food, shelter, and water. At the time of this research, there was only one functional water pump for the entire park. It was built by *Green-Up Gambia* - a civil society organization on contemporary environmental issues that led several protests to protect Monkey Park from state-intended de-reservation. About 23 injured monkeys were visible in the park. The injuries are associated with their movement into the neighboring human settlements in search of food from domesticated trees such as mango, banana, avocado, cashew, etc.

Monkeys are considered destructive, wise, and cruel in many Gambian societies, and often, when seen at home, killing them becomes the first thought. It has led to injuries among the monkeys in the park.

Economic Impacts of CoVID-19 on the Sites

Bijilo has ten employees on the Department of Forestry and the government payroll. However, private businesses are attracted by the park's ecotourism activities, such as tourist taxis, craft shops, local juice sellers, etc. All those outside the government payroll ran out of business or jobs as the park almost does not welcome tourists due to the pandemic. The inability to maintain shops and business ventures has forced many to quit and seek other income-earning opportunities. The government had little or no revenue from the park as business was slow in 2020.

In Kachikally, there is hunger amongst the crocodiles as feeding becomes an insupportable burden on the custodians of the site Bojang Clan of Bakau. The money gained from the visitors is used to feed and maintain the site, but since the pandemic hit, there are almost no visitors and no money to continue feeding the carnivores well. In trying to maintain the site, the site management uses fish and sometimes rotten fish to feed the crocodiles. The shops and attracted business ventures are significantly affected as less and lesser income earning potentials are visible as nations put up strict travel rules during the pandemic. It has led to the closure of many craft shops, restaurants, braiding salons, massage parlors, and other vegetable street vendors. It has increased unemployment in the area, leading to serious economic hardship [10].

In Table 3, out of 1280 respondents, 98% agreed to have seen a monkey before, and 92% said they had never killed a monkey, though they reside very close to the park. Respondents said they had ever been harmed by a monkey (13%), among whom many said the monkeys took their food, while 96% agreed to have attempted to chase, harm, or beat the monkeys when seen around households.

Tabel 3. Questionnaire respondents in percentages by residents of Bijilo

Indicator	Strongly agree	Agree	Disagree	Strongly disagree
	Percentage of Respondents (%)			
Have you ever killed a monkey	0.391	0.156	6.484	92.969
Have you ever visited the Monkey Park	78.125	21.016	0.781	0.078
Have you ever seen a monkey in your house	87.500	11.719	0.625	0.156
Have the monkeys ever harmed you or your family members	7.813	6.250	27.344	58.593
Have you tried to beat, harm, or chase the monkeys when they visit your house	71.172	25.000	3.203	0.625
The covid-19 has increased monkey presence in the households	24.219	46.875	17.344	11.562
Monkeys compete with humans for food (mango, Orange, and other fruit trees) in households	31.250	46.875	8.594	13.281

Respondents believe the monkeys are running out of food in the park, thereby visiting households to get food (77%). It is resulting in conflict with humans. Meanwhile, 70% agreed that animal presence in households has increased during this period of COVID-19.

Management Efficiency during the Pandemic

It was observed that there are fewer patrols in the Monkey Forest and fewer employees at any given time in the park. However, there are days when the revenue collector has yet to come. It is an indication that tourists and other visitors are not coming. However, some staff who are used to getting daily tips from tourists venture into other means of earning income (Personal Communication, 2020). These acts have compromised the effective and efficient management of the park. However, the situation is different at the crocodile pool. The management is intact, and there are no human impacts on the wildlife. The site is sacred; therefore, humans do not in any way try to harm the animals.

CONCLUSION

The COVID-19 pandemic has impacted all sectors of the economy of almost all nations. However, it has also improved environmental quality in other places. The ecotourism industry of the Gambia has been hit hard by the impacts of COVID-19. The places highly affected are the wildlife ecologies with no spiritual connections. Evident during the study were wildlife crime and negative human-wildlife interaction. Sacred sites are easier to manage as people's spirituality does not permit harm to be committed to the animals.

The pandemic has increased wildlife hunger in Kachikally Crocodile Pool, economic distress, and human-wildlife conflict in Bijilo Monkey Forest and surrounding. Over 23 monkeys were observed to have injuries suspected to be caused by humans, while several troops were seen on top of mangoes in households in Bijilo and the surrounding.

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Ethnobotany of Medicinal Plants as a Wellness Tourism Industry in Kalipuro- Gombengsari Village, Banyuwangi Regency

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Abstract

Natural resources such as medicinal plants are important in the formation of wellness tourism development. This study aims to determine medicinal plants, their utilization, and necessary strategies for their development in the wellness tourism industry. The research methodology involved data collection, observation, and documentation. The study had 40 respondents over 45 years old, selected based on their experience in traditional medicine. The study involved two types of informants: 13 key informants and 27 non-key informants. Data were analyzed using UVs, ICS, and SWOT. It was found that the informants in Kalipuro-Gombengsari Village utilized 106 species of medicinal plants. *Cinnamomum burmannii* (UV = 8), *Centella asiatica* (UV = 6), and *Arenga pinnata* (UV = 5) were the most commonly used plants. The findings revealed 75 prevalent diseases in the community, with stomach-related issues being the most common, treatable with 19 species of medicinal plants. *Zingiber officinale*, *Carica papaya*, and *Musa paradisiaca* were the top three plants with the highest ICS values, scoring 100 due to their numerous benefits. Plant conservation, education, and cultural preservation in Kalipuro-Gombengsari can be supported by the preservation of the *Digital House* and *Kembang Galengan* as centers for the development of wellness tourism.

Keywords: Ethnobotany, medicinal plants, wellness tourism.

INTRODUCTION

Ethnobotany studies the interaction of people with plants, especially regarding how people use plants. Medicinal plants possess many parts (stems, bark, tubers, leaves, roots, rhizomes, seeds, flowers, or other parts) with properties for traditional medicine [1]. Presently, people who use medicinal plants are usually of the middle to lower class and still preserve the culture and relics of their previous ancestors. Medicinal plants are often used in efforts to counteract disease (preventive), restore health (rehabilitative), heal diseases (curative), and improve health (promotive) [2].

The people who live in Banyuwangi Regency still practice traditional medicine, including in Kalipuro- Gombengsari Sub-District, through the heritage passed down from their ancestors. Ritonga [3] has conducted research in Banyuwangi on medicinal plants of the local Osing tribe. However, it was still limited to the Glagah Sub-District, specifically the villages of Olesari and Kemiren. An example of a medicinal plant often used by the people of Kalipuro-Gombengsari is ginger, believed to have many health benefits. The people who live in Banyuwangi Regency are unique because they are of various ethnicities, including Javanese, Madurese, and Osing.

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The existence of natural resources in the form of diverse medicinal plants as well as diverse languages, ethnicities, and cultures is an important factor in the formation of wellness tourism in Kalipuro-Gombengsari Village. This fact is closely related to this research, which is expected to be able to document the traditions of traditional medicine inherited from ancestors because the community needs to record the herbal ingredients that they use sufficiently. In addition, it also becomes a means of protecting plants from extinction and developing the community's and economy's health. Recently, the number of people traveling for healthcare has increased [4].

Banyuwangi Regency is a tourist destination growing rapidly in various fields, including natural, cultural, historical, religious, and wellness tourism. Based on the diversity of tourism assets, which are more dominant in natural tourism, the priority for tourism development is eco-tourism, or tourism development, with an environmental and cultural perspective [5]. Thus far, ethnobotanical research on medicinal plants as a means to develop wellness tourism in Kalipuro-Gombengsari Village has yet to be studied extensively. Therefore, this research aims to preserve the local knowledge of the community by studying the ethnobotany of medicinal plants, their usage in traditional medicine, and strategies that involve their implementation in the wellness tourism industry in Kalipuro-Gombengsari Village.

MATERIAL AND METHOD

This research was conducted in Kalipuro-Gombengsari Village, Kalipuro Sub-District, Banyuwangi Regency (Fig. 1), which is within the coordinate boundaries of 7°43' - 8°46' South Latitude and 113°53' - 114°38' East Longitude. This research was conducted from January to March 2022. Research activities comprised field surveys, preliminary studies, data collection, data analysis, and publication [6]. The approach of interviews with the Kalipuro-Gombengsari Village community was carried out to obtain more data about medicinal plants and their processing. It is also to gain community perceptions related to wellness tourism by recording informant name, age, occupation, education, and local knowledge about medicinal plants.

Interview and Documentation

The sampling technique was snowball sampling, which involves a rolling process from one informant to another. Data was collected using a survey and interview technique to conduct in-depth interviews with informants.

To obtain accurate data, the interview process was accompanied by a questionnaire to collect additional informant data. The questions posed to the informants comprised the types of medicinal plants used, how to process them, the used parts of the plants, and community opinions regarding wellness tourism. Sampled informants were divided into 13 key and 27 non-key informants. Key informants are practitioners who still carry out traditional healing processes and are recognized by the community. Non-key informants are the people of Kalipuro-Gombengsari, who were interviewed regarding wellness tourism development. The interviewed informants comprised 40 people with age over 45, as they were regarded to possess more experience in making traditional medicines and still used traditional medicine in healing diseases. The processed data was dominantly derived from 13 key informants in the Kalipuro-Gombengsari Sub-District who inquired about traditional medicine for the healing of various diseases.

Data Analysis

Data collection was conducted through in-depth interviews, observation, and documentation. The collected data were then analyzed by species Use Values (UVs), Index of Cultural Significance (ICS), and SWOT analysis. UV analysis has the objective of determining the use of plant species, with the usage of the following equation [7]:

$$UV = \frac{n}{N}$$

Description:

UV = Use value of a species
N = Number of uses for a mentioned species
N = Total respondents who recommend

The ICS analysis aims to determine the value of medicinal plants in local culture. ICS analysis was conducted with the following equation [8]:

$$ICS = \sum_{i=1}^{n} (q \times i \times e)\, n$$

Description:

ICS = Sum of the plant species utilization from 1 to n
n = Last utilization value of a plant species
i = Value from 1 to n
q = *Quality value* (score) (5: staple food, 4: secondary/additional food and primary material, 3: other food, secondary material, and medicinal plant, 2: rituals, myths, recreation and 1: mere recognition).
i = *Utilization intensity value* (score) (5: very high intensity, 4: high intensity, 3: moderate intensity, 2: low intensity and 1: very low intensity).
e = *Exclusivity value* (2: favorite, main choice, second to none 1: possible option, 0.1: secondary material).

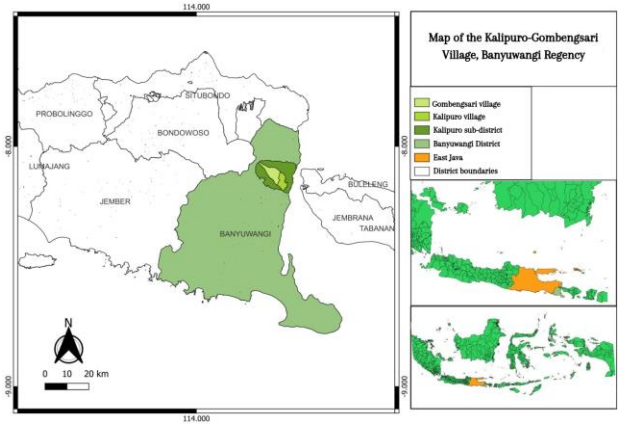


Figure 1. Map of the Kalipuro-Gombengsari Village, Banyuwangi Regency (**Source:** Processed by QGIS, T.A. Pribadi, 2023)

Likert Scale

The Likert scale measure the perceptions, attitudes, or opinions of community informants in Kalipuro-Gombengsari Village regarding medicinal plants that can potentially become wellness tourism objects. There are two forms of questions on the Likert scale: positive questions are given a score of 5, 4, 3, 2, or 1, and negative questions are given a score of 1, 2, 3, 4, or 5 in order. The scores or weights given to each question were Strongly Agree (SA) = 5, Agree (A) = 4, Weakly Agree (LA) = 3, Disagree (D) = 2, and Strongly Disagree (SD) = 1 [9,10]. Calculation of the total value obtained from each answer used the following formula [6]:

$$Total\ Value = (T_1 \times Pn_1) + (T_2 \times Pn_2) + (T_3 \times Pn_3) + (T_4 \times Pn_4) + (T_5 \times Pn_5)$$

Description:

T = Total number of informants who chose answers
Pn = Optional value

To calculate the achievement score with 40 informants, the highest score for the *Strongly Agree* item is used, which leads to 5 x 40 = 200. Calculation of the achievement score used the following formula [6]:

$$Achievement(\%) = Total\frac{value}{y} \times 100\%$$

Description:

Y = Sum of answers with the highest score (x)

The following are the categories for achievement scores based on Likert scale intervals:

1. Very poor = 0% - 19.99%
2. Poor = 20% - 39.99%
3. Fair = 40% - 59.99%
4. Good = 60% - 79.99%
5. Very good = 80% - 100%

SWOT analysis

SWOT analysis determine the potential in making recommendations that support conservation efforts and to develop medicinal plants as an attraction for wellness tourism. Several strategic factors in developing wellness tourism in Kalipuro-Gombengsari Village were grouped into the four aspects of Strengths (S), Weaknesses (W), Opportunities (W), and Threats (T). These four aspects were then analyzed to formulate the right strategy.

The SWOT analysis was developed based on survey results during the research, for which information was obtained from interviews, field observations, and secondary data. This information was further used to develop programs as strategies to maximize strengths, take advantage of opportunities, and minimize weaknesses to overcome threats.

RESULT AND DISCUSSION

UVs of Medicinal Plants

From in-depth interviews with 13 key and 27 non-key informants, 106 species of medicinal plants were often used as the main components of raw materials for traditional medicine in Kalipuro-Gombengsari Village. The research led to the meeting and interview with 13 informants who were over 45 years in age and still pursuing traditional medicine in Kalipuro-Gombengsari Village; this makes it necessary to undertake efforts to pass down the heritage of traditional medicine to the younger generation.

The informants stated that traditional medicine is more effective, safer, cheaper, and easier to obtain. This advantage drove the informants to maintain traditional medicine through the experience that had long been passed down from and by their ancestors. The use of medicinal plants by local communities is influenced by various factors, including their efficacy and availability, language, social relations [11], cultural history, understanding [12], and local community beliefs [13,14].

The species of medicinal plants that were used singly or in composite, and most frequently used included *Curcuma longa, Alpinia galanga, Cinnamomum burmannii, Piper betle,* and *Zingiber officinale*. Apart from being used as the main ingredient in traditional medicines, they are also used as daily spices. Therefore, medicinal plants are deeply embedded in the memories of people. The main factor influencing the use of plants by local people is the purpose of their use [15].

The use value (UV) of a species describes the frequency of usage of the species in treating a category of disease based on the provided categories [16]. The species with the highest UV were *C. burmannii* (UV = 8), *Centella asiatica* (UV = 6), *Arenga pinnata* (UV = 5), *Piper retrofractum* (UV = 5), and *Lilium candidum* (UV = 5). The most frequently used part of the cinnamon (*C. burmannii*) was the bark (Table 1), which is believed to be able to treat fever, dizziness, stomachache, lumbago, tuberculosis, stomach ulcers, and smallpox. Besides being used as herbal medicine, cinnamon is often used as a cooking spice in the kitchen. The phytochemical compounds present in cinnamon contain antioxidants [17]. Aside from being a flavor enhancer for food, cinnamon also has health benefits, including anti-hyperglycemia [18].

Table 1. List of UVs and ICS Values of Medicinal Plants in Kalipuro-Gombengsari Village

No	Species Name	UV	ICS
1	*Cinnamomum burmannii*	8	32
2	*Piper retrofractum*	5	4
3	*Psidium guajava*	4	24
4	*Amomum compactum*	4	8
5	*Tagetes erecta*	4	2
6	*Persea americana*	3	12
7	*Peperomia pellucida*	3	8
8	*Solanum lycopersicum*	3	40
9	*Solanum melongena*	3	40
10	*Ageratum conyzoides*	3	8
11	*Acalypha australis*	3	8
12	*Euphorbia hirta*	3	13
13	*Artocarpus altilis*	2.5	12
14	*Syzygium polyanthum*	2	18
15	*Syzygium aromaticum*	2	12
16	*Melaleuca leucadendron*	2	18
17	*Piper nigrum*	2	40
18	*Kaempferia galanga*	2	32
19	*Etlingera elatior*	2	4
20	*Mimosa pudica*	2	2
21	*Plumeria acuminata*	2	4
22	*Physalis angulata*	2	8
23	*Citrus hystrix*	2	18
24	*Pluchea indica*	2	6
25	*Graptophyllum pictum*	2	1
26	*Amaranthus sp*	2	24
27	*Manihot utilissima*	2	30
28	*Acalypha hispida*	2	2
29	*Jatropha curcas*	2	18
30	*Acorus calamus*	2	36
31	*Alpinia galanga*	1.5	24
32	*Leucaena leucocephala*	1.5	18
33	*Citrus aurantiifolia*	1.5	40
34	*Allium cepa*	1.5	40
35	*Curcuma zedoaria*	1.4	24
36	*Tamarindus indica*	1.2	48
37	*Boesenbergia pandurata*	1.1	24
38	*Piper betle*	1.1	80
39	*Syzygium cumini*	1	2
40	*Curcuma longa*	1	48
41	*Zingiber montanum*	1	18
42	*Zingiber zerumbet*	1	24
43	*Curcuma amada*	1	4
44	*Vigna radiata*	1	24
45	*Senna siamea*	1	2
46	*Biancaea sappan*	1	12
47	*Datura metel*	1	4
48	*Strobilanthes crispa*	1	2
49	*Zingiber officinale*	0.9	100
50	*Curcuma zanthorrhiza*	0.8	18
51	*Curcuma aeruginosa*	0.7	24
52	*Myristica fragrans*	0.5	12
53	*Alstonia scholaris*	0.5	18
54	*Centella asiatica*	6	4
55	*Lilium candidum*	5	1
56	*Arenga pinnata*	5	18
57	*Sauropus androgynus*	4	4
58	*Aloe vera*	4	64
59	*Pandanus amaryllifolius*	4	64
60	*Sechium edule*	4	24
61	*Rosa* (hybrid)	4	36
62	*Jasminum sambac*	4	36
63	*Cananga odorata*	3	2
64	*Cordyline fruticosa*	3	2
65	*Dracaena angustifolia*	3	4
66	*Anredera cordifolia*	3	12
67	*Oxalis corniculata*	3	18
68	*Averrhoa carambola*	3	32
69	*Imperata cylindrica*	3	4
70	*Borassus flabellifer*	3	4
71	*Nigella sativa*	3	12
72	*Foeniculum vulgare*	3	18
73	*Apium graveolens*	3	48
74	*Momordica charantia*	3	6
75	*Cucumis sativus*	3	64
76	*Ananas comosus*	3	18
77	*Magnolia ×alba*	3	2
78	*Matteuccia struthiopteris*	3	18
79	*Ixora paludosa*	2	1
80	*Coffea canephora*	2	30
81	*Uncaria gambir*	2	18
82	*Lannea coromandelica*	2	18
83	*Annona muricata*	2	18
84	*Phyllanthus niruri*	2	12
85	*Clerodendrum paniculatum*	2	2
86	*Premna serratifolia*	2	8
87	*Cymbopogon nardus*	2	64
88	*Talinum paniculatum*	2	6
89	*Coriandrum sativum*	2	24
90	*Garcinia mangostana*	2	18
91	*Punica granatum*	2	18
92	*Morinda citrifolia*	1.6	48
93	*Annona squamosa*	1.5	18
94	*Ocimum americanum*	1.5	80
95	*Moringa oleifera*	1.5	80
96	*Musa paradisiaca*	1.5	100
97	*Allium sativum*	1.1	80
98	*Paederia foetida*	1	6
99	*Averrhoa bilimbi*	1	80
100	*Areca catechu*	1	18
101	*Cocos nucifera*	1	80
102	*Lantana camara*	1	2
103	*Dendroptht hoe petandra*	1	1
104	*Impatiens balsamina*	1	3
105	*Pistacia oleosa*	1	4
106	*Carica papaya*	0.67	100

The people in Kalipuro-Gombengsari Village also recognize the *C. asiatica* plant, which the local name *tekosan* (Indonesian: *pegagan*, English: *gotu kola*). *Centella asiatica* is a wild plant that grows plentifully in house yards, plantations, and fields. It is a widely known medicinal plant that is easy to find in Indonesia, but its use as a medicine is still limited [19]. The benefits of *pegagan* plants as ingredients for remedies from ancient medicine books that are believed to have properties for treating colds, itching, smallpox, tuberculosis, and stomach ulcers. The extract is anti-inflammatory and may be used to treat burns [20].

The aren palm (*A. pinnata*) is a type of large annual plant in the form of a solitary tree up to 12 m high, with a diameter at breast height (DBH) up to 60 cm [21]. Informants believe the plant has benefits for treating tuberculosis, fever, abdominal pain, hemorrhoids, and stimulating bowel movements. The palm fruit seed, locally known as kolang kaling, is consumed to facilitate bowel movements and thus may prevent obesity, coronary heart disease, colon cancer, and diabetes [22].

Analysis of the Index of Cultural Significance (ICS)

The results showed that the plants with the highest ICS scores were ginger (*Z. officinale*), papaya (*C. papaya*), and banana (*M. paradisiaca*), each with a score of 100 (Table 1). Ginger is a plant known to have many health benefits and is used as a cooking spice. In the Asian region, ginger has been used as a cooking spice and traditional medicinal ingredient for thousands of years [23].

The people of Kalipuro-Gombengsari village need and use ginger primarily. Ginger plants should be readily available. In traditional medicine, ginger can be used alone or with other medicinal ingredients to treat various diseases. Informants believe ginger has various benefits in treating colds, asthma, back pain, and leucorrhoea, as well as increasing stamina for men, maintaining health, and restoring energy. Leach [24] concluded that ginger is very effective in preventing or curing various diseases because it contains gingerol, which is anti-inflammatory and a powerful antioxidant.

Papaya (*C. papaya*) is also a medicinal plant with a high ICS value because it has diverse uses in many activities in Kalipuro-Gombengsari. People have believed that papaya plants can ward off black magic (witchcraft), so the plant is often found in the yards of homes. Furthermore, papaya leaves and flowers are processed as vegetables and used in tenderizing meat and traditional medicine [25]. People in Kalipuro-Gombengsari prepare livestock such as chickens, goats, and cows for thanksgiving celebrations; papaya is used to tenderize meat. The people of Kalipuro-Gombengsari Village know that every part of the papaya plant has various benefits, including as a means of traditional medicine to treat various diseases. Lingga [27] stated that papaya fruit contains carpaine, an alkaloid that smoothens the digestive tract and prevents constipation. Papaya leaves, roots, and fruit contains alkaloid compounds such as carpaine, papain, saponins, flavonoids, Polyphenols, tannins, and papayatin, which have antimalarial potential [26].

The banana plant is another important crop in Kalipuro-Gombengsari (ICS = 100). The plant is used in carrying out cultural customs; for example, during the *Maulid Nabi* (Prophet's Birthday) celebration, the people make decorations of banana trees with eggs. In other religious activities, bananas are also often used as treats when welcoming guests to be enjoyed with the host. The people in Kalipuro-Gombengsari Village also use bananas in traditional medicine to heal stomachaches and pain and control cholesterol. In addition to their excellent taste, bananas also contain nutrients, vitamins, and calories, thus being beneficial for health [28].

Regarding the direct or indirect conservation of plants with high ICS values, people preserve these plants because they judge them to have essential qualities. It has been proven that almost every house in Kalipuro-Gombengsari Village cultivates plants such as ginger, banana, and papaya in their yards.

Utilized Parts of Medicinal Plants in Kalipuro - Gombengsari Village

Various types of plants can be used in traditional medicine. Some examples are cultivated plants, wild plants, fruits, ornamental plants, and vegetables. In addition, plant parts such as leaves, fruit, flowers, rhizomes, seeds, roots, bark, stems, tubers, and sap can also be used as ingredients for traditional medicine. The part of the plant most often used as a medicinal ingredient is the leaf (Fig. 2). Leaves were the parts most often used by the informants for 62 out of the 106 species of identified medicinal plants. Leaves are the most familiar plant parts for the people and are the easiest to obtain in Kalipuro-Gombengsari Village. Most of the use of medicinal plants by humans is based on the behavior of herbivorous animals [29].

Sirih (*P. betle*) is a plant that is very familiar to people because it is known to have many health benefits. The *Sirih* plant can often be found in the yards of houses because of its various properties. People believe that *Sirih* leaf can heal diseases, strengthen teeth, remove body odor, treat ailments (red eyes, allergies, and stomach pain), increase appetite, eliminate bad breath, and cure skin ringworm. The

various benefits of *Sirih* leaf are often used in traditional medicine to treat various ailments, such as swollen gums, vaginal discharge, canker sores, dengue fever, menstruation, asthma, sore throat, underarm odor, and nosebleeds [30].

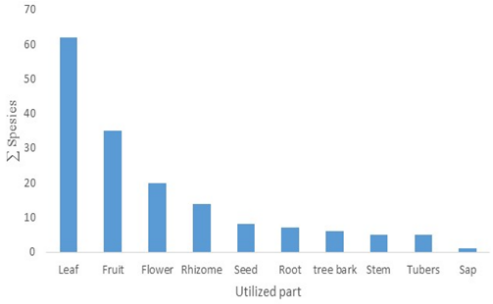


Figure 2. Parts of plants used as traditional medicine

Methods of Plant Utilization by the People of Kalipuro-Gombengsari Village

The people's knowledge about using plants as medicine is limited chiefly to hereditary knowledge as a form of interaction between the people and their environment, especially plants (in ethnobotany) [31]. Regarding prevalence, 75 diseases were prevalent among the people of Kalipuro-Gombengsari Village. The most frequently mentioned disease was gastric disease, which can be treated by 19 species of medicinal plants in the area. There is a relationship between the diseases afflict the people and the availability of medicinal plants in the area.

People in Kalipuro-Gombengsari Village use medicinal plants in very diverse ways. People may consume the plants directly, boil the plants with water and drink the liquid, pound and smear the plants, chew the plants until smooth before rubbing skin wounds, or squeeze the plants and drip the liquid on affected parts. Methods of medicinal plant usage (such as direct consumption, boiling, making tea, and juicing) have been passed down from generation to generation [32]. The method of usage depends on the disease being treated. Remedies are created from one plant or a mixture of plants, possibly adding other ingredients, such as honey, salt, granulated sugar, brown sugar, and egg yolks.

By knowing the types of certain plants and their benefits, people can select and create safe, natural remedies from the diversity of medicinal plants [33]. In Figure 3 and Figure 4, it is shown that most people of Kalipuro-Gombengsari Village choose to boil as the processing for medicinal ingredients because it is believed that boiling is needed to treat disease and is considered safer for health. The second most frequently used methods are mashing a single species or cutting a mixture (composite) of species. The mashing method tends to be used for external treatment, such as wounds on the skin. A mixture or composite of plants tends to be used as internal treatment. External treatment is all treatments applied outside the human body, such as for ailments and wounds of the skin, teeth, and eyes. Meanwhile, internal treatment involves preparations from medicinal plants eaten or drunk [34].

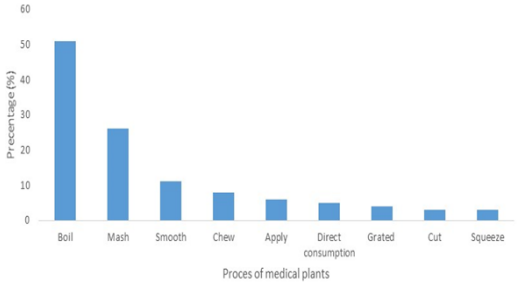


Figure 3. Single species utilization the People of Kalipuro-Gombengsari Village

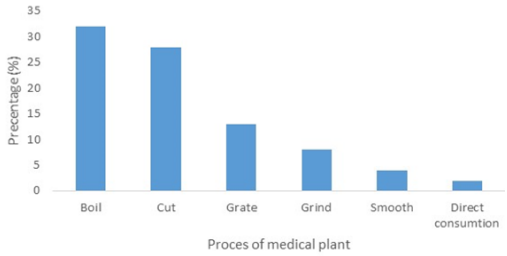


Figure 4. Mixture Plant (composite) utilization the People of Kalipuro-Gombengsari Village

Responses of Informants to the Wellness Tourism Industry

Based on the interview results (Table 2), the achievement value was determined from the analysis on the Likert scale. The most achievement values were in the very good category or within the interval of 80-100%. It means that the informants strongly agreed with wellness tourism in Kalipuro-Gombengsari Village. Additionally, the informants considered that wellness tourism objects are unique and activities must be conducted to introduce medicinal plants to the public. wellness tourism needs support from the local government and the provision of agro-tourism accommodations and easy access to the sites. To these results, the local people agreed and supported the plan to develop wellness tourism in Kalipuro-Gombengsari Village.

Table 2. Perception results from Informants related to the wellness Tourism Industry

	Question	SA	A	WA	D	SD	Value
1.	Do you agree with wellness tourism?	22	18	-	-	-	91%
2.	In your opinion, in developing wellness tourism, is it necessary to carry out activities for the people to introduce medicinal plants?	12	28	-	-	-	86%
3.	In your opinion, do wellness tourism objects possess their own uniqueness?	8	32	-	-	-	84%
4.	In your opinion, are wellness tourism objects easy to visit?	5	35	-	-	-	82%
5.	In your opinion, does the availability of agro-tourism accommodations also affect wellness tourism?	-	40	-	-	-	80%
6.	Do you think the local government needs to support wellness tourism?	-	40	-	-	-	80%
7.	In your opinion, is wellness tourism in good condition and worthwhile for visiting tourists?	-	15	25	-	-	67%
8.	In your opinion, do the tourists who come have an impact on wellness tourism?	-	10	20	10	-	60%
9.	In your opinion, does the presence of *Rumah Digital* and *Kembang Galengan* strengthen the existence of wellness tourism?	3	12	19	-	-	60%

Notes: SA= strongly agree, A= gree, WA= weakly agree, D= disagree, SD= strongly disagree.

Other achievement values were in a good category or within the interval of 60-79.99%; some informants agreed that wellness tourism, which is present in good condition and is a worthwhile reason for tourists to visit, required an appropriate maintenance plan to maintain it in that condition. They also agreed to support the presence of *Rumah Digital* and *Kembang Galengan* (Kalipuro Research Center) as additional access to strengthen the presence of wellness tourism in Kalipuro-Gombengsari Village. The informants disagreed with visiting wellness tourism sites because they feared that the visitors would have bad influences on the culture of Kalipuro-Gombengsari Village.

Strategy for Medicinal Plants as a Wellness Tourism Industry

The ethnobotanical management of medicinal plants for traditional medicine in Kalipuro-Gombengsari Village can assist in the creation of a database and facilities for developing the wellness ecotourism industry as an effort to improve environmental conservation, local wisdom, social economy, and education on the procedures of usage and benefits of medicinal plants. It applies particularly to the next generation of youths in the community, scholars, and government officials. According to Rangkuti [35], SWOT analysis is based on maximizing strengths and opportunities while minimizing weaknesses and threats. Opportunities for the wellness tourism industry in Kalipuro-Gombengsari Village are becoming increasingly open with the establishment of a government program for the regional development of wellness tourism as well as the entry of investors who are starting to develop the regional economy and the availability of agro-tourism accommodations. In line with the above, the presence of Rumah Digital for accessing tourist attractions in Gombengsari and the establishment of the Kalipuro Research Center (Kembang Galengan) in Kalipuro, which concentrates on conservation and planning for tourism, are essential tools for shaping wellness tourism. The beauty of tourist objects and strategic locations and public awareness of the preservation of plants for traditional medicine become additional strengths to support wellness tourism. Based on the SWOT analysis in Table 3, a conservation strategy was formulated using the SWOT matrix in Table 4.

The existence of threats that comprise the potential for natural disasters fears that the local culture will erode with the presence of tourists, and competition with other tourist attractions are essential considerations for developing the wellness tourism industry in Kalipuro-Gombengsari Village. It requires all elements of society, from government institutions to community leaders and educational institutions, to possess active roles. The lack of public interest and awareness in the development of wellness tourism and the lack of knowledge regarding the use and preservation of medicinal plants still need to be improved in developing the wellness tourism industry. Therefore, by increasing public awareness about medicinal plants, their relation to wellness tourism, and the benefits obtained from them, it is expected that the people will be able to fill in the gaps in the process of developing wellness tourism in Kalipuro-Gombengsari Village.

Table 3. SWOT for Medicinal Plants as a Wellness Tourism Industry

Strengths	Weaknesses
The beauty of the tourist attraction	Lack of community concentration on the development of wellness tourism
The strategic location of the unique tourist attraction	Lack of public awareness of planting plants that can be used in traditional medicine
Diversity of medicinal plants	Lack of public interest in preserving traditional medicine
People who still conserve plants for traditional medicine	Empty land that can be used to grow medicinal plants
Local and foreign tourists who visit the attractions	Government funds that have not been focused on the development of wellness tourism
Opportunities	**Threats**
Government program for regional development of wellness tourism	Potential for natural disasters in the form of volcanic eruptions and floods
Investors who have started developing the economy in the area	The erosion of local culture with the arrival of tourists
Availability of agro-tourism accommodations for the local community	Competition with other tourist attractions
The presence of *Rumah Digital* and *Kembang Galengan* as a means to access information and education	

Table 4. SWOT matrix for conservation strategy

SO Strategy	WO Strategy
Creation of the same mission for local government and community leaders in overseeing government programs	Collaborating with the community to maintain traditional medicine through community tourism awareness groups
Establishment of a special place to develop wellness tourism	Creation of notes and stories on the importance of preserving traditional medicine and promoting long-term tourism opportunities
Education and assistance on the importance of medicinal plants for health	Provision of support to the community for the management of wellness tourism
Inviting the public to access information on the functions of medicinal plants through science and technology	Display of information regarding the management of wellness tourism through *Rumah Digital*
ST Strategy	**WT Strategy**
Dissemination related to countermeasures against the possibilities of disasters that may occur	Cooperation between the local government and the community to preserve traditional medicine with the aim of wellness tourism
Provision of education and assistance, especially for the younger generation, carried out by the community and local government	Planning routine activities regarding the introduction of traditional medicine through wellness tourism
Showing the uniqueness of the planned wellness tourism sites that will be built	Creation of a movement to introduce the types of medicinal plants in yards
Preservation of the culture of medicinal plant usage by the community in order that younger generations do not forget	Introduction to the benefits and uses of medicinal plants in yards

CONCLUSION

Based on the results of the study, 106 species of medicinal plants are identified as being used in Kalipuro-Gombengsari Village to treat 75 diseases. The most frequently mentioned disease is gastric disease, which can be treat with 19 species of medicinal plants. The species with the highest use values are *C. burmannii* (UV=8), *C. asiatica* (UV=6), *A. pinnata* (UV=5), *P. retrofractum* (UV=5), and *L. candidum* (UV = 5). Meanwhile, the species with the highest ICS scores are *Z. officinale*, *C. papaya*, and *M. paradisiaca*, each with a score of 100. The leaf is the most frequently used plant part, while the boiling method is the most frequently used for traditional medicine.

Kalipuro-Gombengsari Village is an area with the potential for wellness tourism development based on traditional herbal medicine. Through SWOT analysis, the internal factors comprise support from the beauty of tourist objects in strategic places, the diversity of medicinal plants still being preserved by the local community, and the presence of local and foreign visiting tourists. The external factors comprise support from the local government and investors and the availability of facilities that support the development of wellness

tourism, which are the strengths and opportunities that can overcome the weaknesses and threats that will be faced. The strategy for developing the wellness tourism industry is to utilize land where many medicinal plants are present as a natural laboratory for traditional medicine and to educate the public through *Digital House* and *Kembang Galengan* as sustainable tourism-aware practices. The people of Kalipuro-Gombengsari Village still hold tight to their ancestral heritage culture of traditional medicine to treat various health problems, which requires attention for its preservation.

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The Readiness of Community Based Tourism: Facing Digitalization on Post-COVID Crisis in Dayu Tourism Village

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Abstract

The study aims to investigate the readiness of Community-based Tourism (CBT) in the COVID-19 crisis facing digitalization. The method of the study is a descriptive study. The research subjects are 15 villagers participating in the Dayu tourism village. They are the villagers' representatives who work in tourism during the pandemic and based on permission from the Head of the Village. The research setting is at Dayu tourism village, Gondangrejo, Karanganyar, Central Java. The study was done in September 2021. The data were taken through observation and questionnaires. Data were analyzed through data display, data reduction, and drawing conclusions. The results of the study are (a) less than 30% of the villagers use the Internet, E-mail, Facebook, Instagram, Affiliate Marketing, What's App, Social Media, and Instagram to promote their products and skills; (b) most of them upload their products and skills in the form of a photograph, and less than 50% of them use songs, written form, and videos; (c) Less than 25% of them upload their owned content and their friends' content to social media; (d) there were less than 50% of them who were able to create videos, written form, and movement; and to choose themes Economic, fashion, religion, short movie about local community, promotion, education, social, culture, and arts as their social media content.

Keywords: Community based Tourism, Digitalization, Post-COVID crisis, Social Media.

INTRODUCTION

The pandemic of COVID 19 has been giving impacts for tourism since its appearance in 2020. The impact of the COVID crisis is accommodating tourism recovery governance based on the needs of current tourism [1]. Consumers do not get their rights to access hospitality and tourism experiences due to the impact of the pandemic [2,3]. This pandemic changed the tourism situation in many cities from *excessive tourism* to *non-tourism* leading to state intervention from the government, regardless of political ideology. This pandemic is also more effective than top-down orders and bottom-line green initiatives to reduce pollution in the short term [4]. In particular, COVID-19 offers public, private, and academic actors a unique chance to plan and integrate the transition to greener and more balanced tourism [5].

The COVID-19 crisis is hitting the tourism sector, i.e. decreasing the number of visitors, policies to close tourism destinations, and quarantining visitors after travel overseas; therefore, it needs a solution to solve those problems. A company's social responsibility increases visitors' attitudes and behavioral intentions [6]. Besides, it needs to re-explore and re-envision the future of tourism in terms of what has to change, what has to change, or what has to be constant [7]. The solution to recovering tourism problems during and after the COVID-19 crisis is to employ information technology and its management [8]. Medical tourism is a solution for post-crisis recovery from COVID-19, especially for countries having high transmission and death rates; therefore, this solution gives a positive image and creates trust for the country and its tourism object [9]. Recovering tourism from the COVID-19 crisis requires a framework of community center tourism that redefines and reorients tourism according to the rights and interests of local people and communities [10]. Also, establishing networking relationships among societies, intermediaries, government, and tourists is to create sustainable tourism [11]. In addition, open communication is the leading solution against the COVID-19 crisis [12].

Besides, there are a variety of guides and strategies for re-existing tourism in the post-COVID or new normal era. To face the current paradigm of contemporary science, growth, and technology, E-tourism must be transformed through research that comprises historicity, reflexivity, equity, transparency, plurality, and creativity [8]. Assaf *et al.* [13] summarize strategies to face the early year of tourism after the COVID-19 crisis, which include emphasizing cleaning and sanitizing; new health safety norms, i.e. new building design; reducing hotels and restaurants' occupancy rate; using technology to limit interaction among people; facilities to

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restrict access; handling room inventory; and using automation technologies, robots, and artificial intelligence; and traveling confidently and risk perception will influence the speed of tourism industrial recovery.

Community-based tourism (CBT) also responds to how to manage tourism during and after the post-COVID-19 crisis. A study to develop marketing promotion for CBT through seven strategies: promotion of tourism, advertisement of community's tourist attraction, employing online marketing, tourism-related skills for members and personnel of tourism, participation of new generation, fostering offline advertisement media for community tourists' attraction, fostering cultural market of the community [14]. Another study also states the strategies adopted by CBT that comprise adopting food self-supply and supporting the exchange of products among social businesses [15]. Highlighting the governance of CBT and utilizing local culture and resources that are expected to be relevant in the post-COVID crisis are strategies by CBT to face the crisis [16].

In this article, the authors intend to describe the readiness of Dayu villagers for digital promotion through the Internet, social media, affiliate marketing, and email. Therefore, the authors and readers can know their readiness and its description of digital promotion of the tourism destination and products in Dayu Tourism Village.

MATERIAL AND METHOD

The type of study is a descriptive study that focuses on the readiness of Dayu villagers for digital promotion. The research was carried out from July to September 2021. The research was conducted in Dayu village, Karanganyar, Central Java, Indonesia. The sources of data are in-formant and document. The informant is from the Dayu Village. In this research, the researchers asked 15 villagers who work in tourism to attend three training meetings about digital promotion through the Internet, social media, affiliate marketing, and email. The document is the questionnaire distributed to them, additional to observation and interview.

Data Collection and Analysis

The data were collected through observation and questionnaires. The observation was done in September 2021 while the authors delivered a presentation in the Dayu Village's Hall. They present the digitalization of tourism villages to face the crisis era. The questionnaire was distributed after the villagers' presentation about the aspects of readiness for digital promotion and their responses. It was distributed to 15 villagers as the representative from each village (*dukuh/kebayanan*) in Dayu tourism village (Table 1). The consideration for choosing them is the health protocol that there was still a restriction on people's mobility (*PPKM level 3*) in September 2021.

In this research, the authors distributed a questionnaire that consisted of 10 questions to 15 villagers. The questions are about the aspects of readiness for digital promotion. We would like the questions to share information about community-based tourism in Dayu Village; therefore, their effort will afford to increase the number of visitors in the village. The authors distributed it to the respondents after the *training meetings* treatment they had. The data were analyzed through data display, data reduction, and conclusion drawing.

Table 1. The Demography of Respondents

Parameters	Total	Percentage
Gender		
Female	5	33%
Male	10	67%
Age (years old)		
≤ 20	3	20%
21 – 30	4	27%
31 – 40	5	33%
41 – 50	2	13%
≥ 50	1	7%
Education		
High School	2	13%
Diploma (D3)	2	13%
Bachelor	11	74%

RESULT AND DISCUSSION

Readiness of Digital Promotion

The first and second questions are about types of digital promotion media that the villagers know and use. The respondents mostly knew the Internet, Social Media, and Google, but at least knew about E-mail. They mostly use social media and the internet (in this matter, websites). Only seven use Google and six use E-mail. Subsequently, the next question is the promotion media to promote their product and skills. They use various media to promote, i.e. Internet, E-mail, Social Media such as Facebook and Instagram, Affiliate Marketing, and WhatsApp. The social media they have known are Facebook, Instagram, WhatsApp, and YouTube, while only two respondents knew Twitter. Among them, mostly use WhatsApp, Facebook, YouTube, and Instagram.

Table 2. The Aspects of Readiness of Digital Promotion by the Villagers and Their Responses

No	Statements	Types of Platforms/ Contents/Themes	Total Number
1	Types of digital promotion media that I know	Internet	12
		Social Media	10
		Google	9
		Email	7
2	Types of digital that promotion media I use	Internet	11
		Social Media	10
		Google	7
		Email	6
3	Media of promotion to promote my product and my skills	Internet	3
		E-mail	3
		Instagram	3
		Facebook	2
		Affiliate Marketing	2
		WhatsApp	2
		Social Media	1
4	Social media that I know	Facebook	11
		WhatsApp	10
		YouTube	10
		Instagram	7
		Twitter (now X)	2
5	Social media that I use	WhatsApp	13
		Facebook	9
		YouTube	8
		Instagram	5
6	Form of Information that I upload in social media about my product and skills	Photo	9
		Writing	6
		Video	5
		Songs	2
7	Types of materials I upload in social media	Update Status	9
		My own content	3
		My friend's Content	3
		My Friend Social Media Status	2
		Fashion	1
8	Form of content that I am able to create	Photo	10
		Video	6
		Writing	5
		Movement (dance)	1
9	Kind of social media that I use to upload my content	WhatsApp	10
		Facebook	7
		YouTube	5
		Instagram	4
10	Theme of content that I upload to social media	Economy	7
		Social	5
		Culture	5
		Education	3
		Arts	2
		Fashion	1
		Religion	1
		Movie (about Local Community)	1

Source: Observation and Interview of 15 Villagers at Dayu Village, Karanganyar.

The information they upload on social media is about their product and skills. Most respondents upload photos, followed by writing and video. Only two respondents upload songs. The types of materials that they upload on social media are their updated status. They also upload their own and their friend's content. Meanwhile, most minors re-share their friends' social media statuses and only upload one about fashion. The usual content that they can create is photos, followed by video and writing. Only one respondent created a movement (dance). Most of the respondents upload their content on WhatsApp (status update). They also shared their

content on Facebook, Instagram, and YouTube. The themes of their content were various. Most themes are economic, followed by social, cultural, and educational themes. They also shared about arts, fashion, religion, and movies.

Digitalization on Post-COVID Crisis in Dayu Tourism Village

In this study, the villagers are familiar with and use social media, the Internet, Google, and email as media for digital promotion. Half of them could also create videos, written form, and movement (dance). These align with previous studies that state that technology and artificial intelligence are strategies to face the post-COVID crisis, besides infrastructures and policies supporting health protocols [13]. Social media, email, the internet, and affiliate marketing are online platforms for promoting community-based tourism (CBT). It is in line with Ratanapongtra *et al.* [14], who employ seven strategies for developing CBT, three of them are tourism promotion, advertisement about the agenda/ program of CBT, and using online marketing. Furthermore, employing information technology and its management is the solution to recovering tourism problems during and after the post-COVID-19 crisis [8].

The post-COVID crisis does not mean that the crisis ends. However, it is more about decreasing the number of infected people. So, the future solution for CBT is to design promotions based on digitalization through social media, email, and internet-based advertisement. This is in line with Haywood [7], who states that reexploring and reenvisioning the future of tourism is about aspects that have to change, not aspects that must be constant. This means that the form of reexploring and reenvisioning is promoting the village through social media, internet, and email, and the aspect that has remained the same is local culture, either temporal or traditional agenda.

One of the results of the study is that less than 30% of them use the Internet, E-mail, Facebook, Instagram, Affiliate Marketing, WhatsApp, Social Media, and Instagram (Fig. 1) to promote the products and skills of villagers. It means that 70% of them use those digital platforms not to promote their owned products and skills, i.e. for personal or working orientations. This finding is in line with previous studies that stating that the villagers' rights and interests and CBT are the foundation of the plan for CBT [10]. In other words, 70% of the villagers who not to use the platforms for those orientations have rights to explore their interests to promote the village by indirectly promoting their products and skills, i.e. creating videos about the exciting aspects of the village as their way to fill their sparetime.

Local wisdom needs to be preserved with the involvement of CBT and villagers. In this study, less than 50% of the villagers uploaded content through social media and the internet in the form of videos, writings, and movement (dance), and some of the themes of the content are short movies about their local community, arts, culture, and fashion. Therefore, the forms and themes of the content and the platforms for uploading the content (internet and social media) are relevant to the past condition of the COVID crisis, in which 70% of Indonesian people use social media. This condition utilizes local culture and resources that are relevant to the current condition (post-COVID crisis) as the strategies for facing the crisis [16].

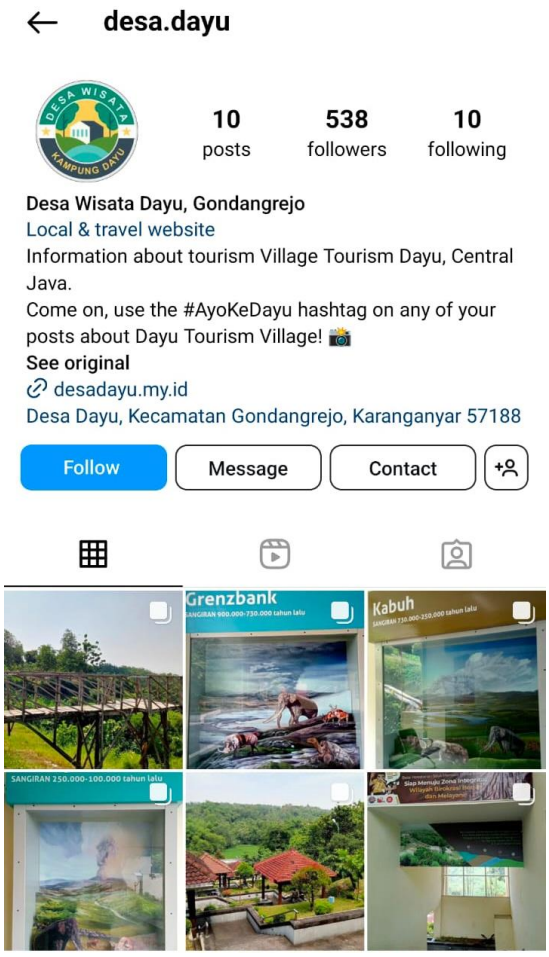


Figure 1. Instagram of Dayu Village @desa.dayu

Promotion is one of the fundamental aspects supporting tourism destinations' existence and sustainability. It means that it needs products being promoted (local products), forms of promotion, persons or communities organizing the promotion, and kinds of platforms or media of promotion. The tourism Village in the post-COVID pandemic needs the touch of promotion to sustain the delayed agenda due to the COVID crisis policy; therefore, the involvement of CBT to replan the agenda based on the current resources is essential. This study attempts to describe the readiness of CBT to face the post-COVID crisis in terms of promotion through the Internet and social media.

The number of villagers who use the internet, social media, affiliate marketing, and email to promote their products and skills is less than 30%, which means that 70% of them use the platforms not to promote it; therefore, indirect and unaware promotion by villagers is dominated to sustain tourism. Unsurprisingly, official promotion needs more preparation and checking before uploading to digital platforms (e.g. YouTube as seen in Figure 2). Therefore, creating content (i.e., songs, photographs, movements, videos) and uploading it is promising as an indirect promotion rather than an official promotion.

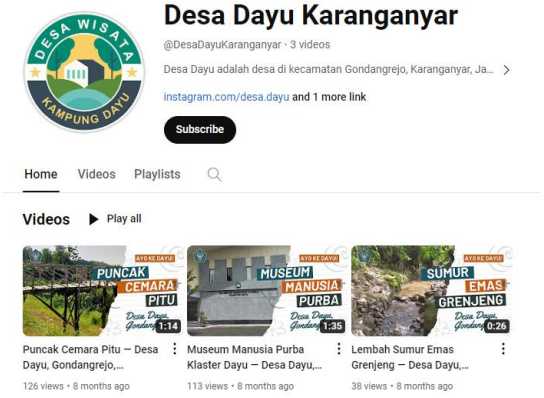


Figure 2. YouTube of Dayu Village @DesaDayuKaranganyar

The skills of the villagers in creating videos, writings, and movement (dance) are less than 50%, which means that they tend to upload photographs that are easier to upload rather than those forms. It does not matter about the phenomenon because creating videos, writing, and movement needs more time and energy, although these are more informative. As stated in the previous paragraph, indirect promotion should contain these platforms because society needs comprehensive information. If pictures or photographs are taken, it is efficient and takes less time to prepare, although less informative than the three other platforms. Then, the types of content themes as written in the previous section, i.e., economics, fashion, religion, and short movies about the local community, vary depending on the desire and events the villagers face. These themes reflect their talent, interest, potency, and the events occurring when uploading the content; therefore, it needs to be preserved through assistance and guidance, especially in choosing the appropriate topic based on the moment of local or national agenda.

CONCLUSION

The study results show that the villagers are ready to face the post-COVID era regarding digital promotion. Therefore, making content (videos, pictures, movement, and writings) is essential to facilitate visitors, whether they intend to visit the village physically or virtually. If physically, they can get early information about the tourism destination in the village from the promotion on the internet or social media so that they can choose what destination based on their interest. If they choose virtual visits, they can use the information from websites, social media, and affiliate marketing in videos and many more to get comprehensive information.

Acknowledgement

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MANUSCRIPT SUBMISSION

FOCUS AND SCOPE

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

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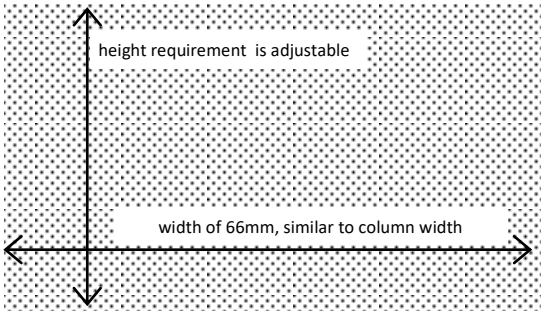


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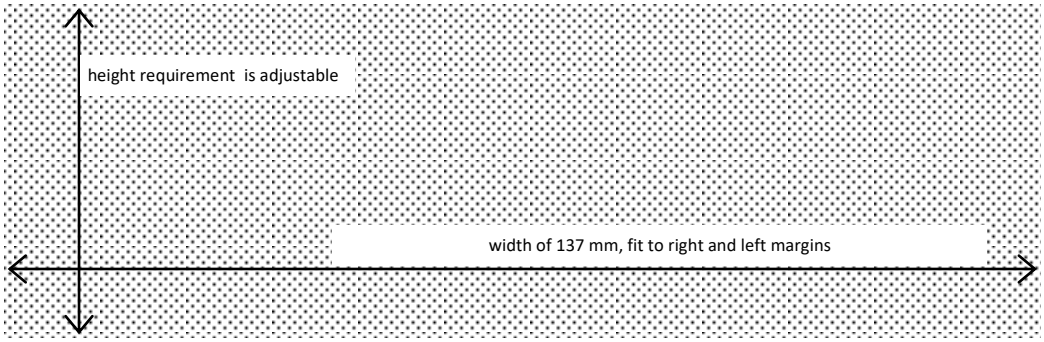


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CONCLUSION (Calibri 10 Bold, Left, Capslock)

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)

ACKNOWLEDGEMENT (Calibri 10 Bold, Left, Capslock)

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Cover:
Gendang Beleq Dance,
Sasak Ende Village, Lombok

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