

Envisaged the Potential of Sustainable Sacred Tourism in Java Indonesia

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Abstract

Indonesian domestic tourism industries reach 123 million tourists in 2011 and contributed \$16.35 Billion. This research conducted from July 2011 till December 2012, 304 respondents were collected by purposive and stratified sampling, in Java Island where were inhabited by 58% of total Indonesian peoples. The data was tabulated by content analysis. The objective of this research is to envisage the potential of sustainable sacred tourism in Java Indonesia. Based on sustainable tourism, the carrying out of sustainable sacred tourism in Java Island showed 57.89 percent are sustainable sacred tourisms. The rest 42.11 percent of sustainable sacred tourisms would be improved by implementing sustainable tourism concept. High-end sustainable operation shares the benefits of sustainable sacred tourism with surrounding communities through employment as trickle-down effects of revenue that result of it. The benefit from sustainable sacred tourism is not only to improve environmental performance, but it is also improving domestic tourist visitation up to 42 percent and market share of domestic tourism as well.

Keywords: Sustainable sacred tourism, sustainable tourism, trickle-down effects, Indonesia.

Introduction

Indonesian tourism industries reach 123 million tourists in 2011 (Fajarwati, 2012) and number of transactions reached in about \$16.35 Billion (Faried, 2011). The background conducting this research: Firstly, to explore sustainable sacred tourism on Java island where is it inhabited by 58% of total Indonesian peoples and it is the world's most populous island residents in 2009 (124 million people) before Honshu Japan which inhabited 13 million people (Samsan, 2011). Besides, there is sustainable tourism concept which would improve sacred tourism to be sustainable sacred tourism (Page & Conell, 2008).

The objective of this research is to envisage the potential of sustainable sacred tourism in Java Indonesia. It is useful for academicians and researchers on how to improve the domestic economic contribution. Likewise, it could be as the recommendation to Indonesian Tourism Government on improving sustainable sacred tourism by implementing the concept of sustainable tourism

Literature Review

Sutton & Kang (2010) demonstrated that conceptual categories of tourism and religion are not mutually exclusive. This distinction has been made by many others in tourism research who have described the pilgrimage as a form of religious tourism to a sacred or religious heritage site. Benami, Tafreshi, Ghorabi, & Ghasemi (2013) founded that pilgrimage is sacred tourism on religion perspective which is influenced by religious calendar, and religious terms and conditions. It had largest social impacts on rural households in rural area (Pourtaheri, Rahmani, & Ahmadi, 2012) as well as its plays a promising role in socio-economic development of the region (Sati, 2013) which more successes if they supported by local peoples and volunteering tourism organizations who significantly contributed to understanding sustainability at micro-level (Benson & Henderson, 2011).

Moreover, Eugene (2013) stated that pilgrimage tourism as a new style of tourism which recognized as a constructive instrument in strengthening the economy, generating employment opportunities by promoting variegated spiritual and religious. Besides, it's offering unique spiritual journey and brings in a sort of therapy by exultant experiences to the tourists as well as its outlines history of religious tourism, development integrative framework, and its cultural aspects where tourists visit sacred sites may experience intense personal, emotional by their beliefs (Irimias & Michalko, 2013). Furthermore, Fuentes et al. (2007) argued that pilgrimage as religious purposes which generated income by the tourist and distributes it for infrastructural and religious events as well as sacred tourism was used by pilgrims to promote their theological visions (Belhassen & Santos, 2006).

Nevertheless, Hakim & Nakagoshi (2010) posited some sacred destination, local people, and traditions should be protected. Their competing nation of diversity in sacred tourism, and reviews implies for sustainable tourism policy (Baldacchino, 2013). There are three basic vectors have been taken in assessing sustainability in a mass tourist destination: environment; social-economy; and policy response (Harris, Griffin, & Williams, 2002; Page & Connell, 2008; Hengky, 2011; and Stephen & Connell, 2008). The theory lack of culture sides for tailoring the existing condition. While, there is a philosophy called techno-centrism incorporates both an acceptance of market economy principles and the centrality of technology, planning and management, for the addressing of contemporary problems (Stephen & Connel, 2008; Honey, 1999; and Hengky, 2011).

Implementing sustainable tourism on sacred tourism developed large economic benefits, employment opportunities, and small business development. Trickle-down effects of sustainable sacred tourism on improving domestic tourist visitation, increasing growth and domestic tourism income, and improving environmental performance (Wardle, Williamson, Yeates, & Bonner, 2005; and Mawritz, Mayer, Hoobler, Wayne, & Marinova, 2012).

Methodology

The research started from July 2011 till December 2012 (18 months) in West Java, Central Java, and East Java, descriptive survey methodology to communities, tour operators, and interrelated institutions (Fakis, Hilliam, Stoneley, & Townend, 2013). This research was conducted in Java Island because it's inhabited by 58% of total Indonesian peoples.

The data were collected by triangulation technique: opened observation, structured interviews, and secondary data (Marwick & Uniger, 1975). Data was collected by purposive and stratified sampling (Marimin, 2012). Furthermore, Participatory Action Research (PAR) and its variants are a strong body of theory and practice rooted in the social reform movements and fields of international development, social psychology, industry, agriculture, and education. PAR is based on the principles of collective inquiry into problems, with and by those affected, and the actions that emerge from group reflection and better understanding (Chevalier & Buckles, 2006.) as well as partially focus group discussion (Baker, 2010). The 304 data of respondents were tabulated by content analysis (Cohen, 1960) which was through 6 steps produced Kappa's values.

Finding

Based on a sustainable concept (Table 1), this research found 17 sacred tourism destinations. Sunan Gunung Jati sacred tourism is the best for social-economic and environmental factors. It means that Sunan Gunung Jati sacred tourism contribute the economy to support their maintaining environment as well. Moreover, Cut Nyak Dhien sacred tourism is the best for policy factor which means that this side is developing well by the government. Comparing both of them Cut Nya Dien sacred tourisms get more attention from the government comparing to Sunan Gunung Jati sacred tourism. Moreover, Pangeran Arya Wiralodra sacred tourism's on second best of environmental management as well, and Tjut Nyak Dhien sacred tourism's position on second best of contribution social-economic system. While, Pangeran Sapu Jagat sacred tourism with the third best of their environmental of sacred tourism, and Eyang Jugo (Gunung Kawi) sacred tourism with the third best of social-economic contribution to their environment.

Table 1 Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Sunan Gunung Jati – Putri Ongtin (Cirebon, West Java)	0.7562	0.8036	0.7042
2	Pangeran Arya Wiralodra (Indramayu, West Java)	0.7143	0.7738	0.6852
3	Pangeran Sapu Jagat – Keraton Kanoman (Cirebon, West Java)	0.7115	0.7726	0.6947
4	Cut Nyak Dhien	0.7315	0.7546	0.7656
5	Eyang Jugo (Gunung Kawi, Malang, Central Java)	0.7175	0.7526	0.7039
6	Sam Po Khong Temple (Jepara, Central Java)	0.7150	0.7246	0.6950
7	Keramat Talun/Mbah Kuwu (Ds. Crb Girang Cirebon, West Java)	0.7136	0.7235	0.6753
8	Syeh Magelung (Kendal, Cirebon, West Java)	0.6956	0.7128	0.6553
8	Syeh Qurotul Ain - Cheng Ho (Karawang, West Java)	0.6978	0.7043	0.6935
9	Keramat Cinunuk (Wanaraja, Tegal Panjang, Java)	0.6925	0.7041	0.6242
10	Kelenteng Talang, Heritage (Cirebon, West Java)	0.6547	0.7032	0.6451
12	Sunan Kali Jaga (Kendal, Central Java)	0.6845	0.6945	0.6537
13	Keramat Megu (Desa Megu, Cirebon, West Java)	0.6635	0.6931	0.6046
14	Sunan Muria (Jepara, Central Java)	0.6535	0.6928	0.6146
15	Nyi Roro Kidul (West & Central Java) - Malam satu Suro	0.6967	0.6346	0.6748
16	Ki Buyut Tuban (Indramayu, West Java)	0.6243	0.6321	0.6039
17	Kramat Godog (Ciburuy, West Java)	0.6015	0.6018	0.6025

Note: SE= Social Economy; E= Environment; and P= Policy

Other five destinations (Table 2) are on critical of policy of sustainable sacred tourism. Kramat Goong sacred tourism almost became sustainable tourism, and it needs more regional policy support. It can be done by using the government policy's amendment which improved environmental performance and it can improve the contribution social - economy as well as Syeh Said Ali sustainable sacred tourism. It has better environment and by improving policy, it can decrease existing environment in the very near future.

Table 2 Critical of Policy of Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Kramat Goong (Garut, West Java)	0.6153	0.6451	0.5953
2	Syeh Magelung Sakti (Ds. Karang Kendal. Cirebon, West Java)	0.6138	0.6352	0.5943
3	Embah Dalem Ranga Dipa	0.6023	0.6126	0.5924
4	Syeh Bela-Belu (G. Kidul. East Java)	0.6147	0.6331	0.5816
5	Syeh Said Ali (Ciamis, West Java)	0.6531	0.6848	0.5721

Note: SE= social Economy; E= Environment; and P= Policy

There is also lack of policy of seven destinations to be more sustainable in West Java and East Java (Table 3). Mbah Raden Wujud Beji, Sunan Drajat and Sumur Tujuh, sacred tourism are in critical performance, but they still have a good environment which contributed more social-economy as well as Sunan Drajat, Syeh Abdul Muhyi Pamijahan, Keraton Kanoman, Sumur Tujuh Beringin Kurung, and Pura Agung Jati Pramana Hindu Temple, sustainable sacred tourisms. They had good social-economy performance in contributing to environmental.

Table 3 Lack of Policy of Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Sunan Drajat (Cirebon, West Java)	0.6526	0.6835	0.5251
2	Pura Agung Jati Pramana, Hindu Temple (Cirebon, West Java)	0.6015	0.6523	0.4845
3	Mbah Raden Wujud Beji (Depok, West Java)	0.6825	0.6321	0.5536
4	Syeh Abdul Muhyi Pamijahan (Priangan, West Java)	0.6043	0.6242	0.5246
5	Sumur Tujuh Beringin Kurung (Depok, Kahuripan, West Java)	0.7032	0.6146	0.5143
6	Syeh Maulana Maghribi (Cirebon, West Java)	0.6328	0.6138	0.5032
7	Keraton Kanoman (Cirebon, West Java)	0.6127	0.6035	0.5147

Note: SE= social Economy; E= Environment; and P= Policy

Furthermore, there are two sacred tourism destinations named Aria Wiracula and Nyimas Gandasari were lack of environment and policy. They need to improve their environment performance by supporting more environmental policy by the Indonesia Tourism Government (Table 4).

Table 4 Lack of Environment and Policy of Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Aria Wiracula (Cirebon, West Java)	0.6043	0.5835	0.4951
2	Nyi Mas Gandasari, murid S. Gunung Jati (Cirebon, West Java)	0.6325	0.4523	0.5048

Note: SE= social Economy; E= Environment; and P= Policy

Nevertheless, based on sustainable tourism concept, this research found five sustainable sacred tourisms were lack of social-economic and policy (Table 5). There are: Mansyuruddin Maulana Sultan; Taman Kera Patilasan Sunan Kali Jaga; Kibuyut Papak di Ciherang; Buyut Trusmi; and Van Beck. The critical destination is Van Beck, and it would be improved by generating more support on the Indonesia Tourism Government's policy which would improve social-economy contributions as well.

Table 5 Lack of Social-Economy and Policy of Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Mansyuruddin Maulana Sultan (Pandeglang, West Java)	0.5975	0.7025	0.5831
2	Kibuyut Papak Ciherang (Pandeglang, West Java)	0.5623	0.6531	0.4838
3	Taman Kera Patilasan Sunan Kali Jaga (Cirebon, West Java)	0.5935	0.6242	0.5345
4	Buyut Trusmi (Desa Plered, Cirebon, West Java)	0.5546	0.6035	0.5231
5	Van Beck (Nederland) (Cigugur, Cirebon, West Java)	0.5025	0.6023	0.5825

Note: SE= social Economy; E= Environment; and P= Policy

Finally, the research indicated that two sacred tourisms of Mbah Kyai Talka and Keramat Tukmudal were unsustainable sacred tourism. They need more support from the Indonesia Tourism Government's policy on supporting environmental performance and social-economy in the future (Table 6).

Table 6 Lack of Social-Economy, Environment, & Policy of Sustainable Sacred Tourism

No	Destination	SE	E	P
1	Mbah Kyai Talka (Yogya, Central Java)	0.5638	0.5941	0.4750
2	Keramat Tukmudal more than 100 year old Tree (Cirebon, West Java)	0.5123	0.4036	0.4531

Note: SE= social Economy; E= Environment; and P= Policy

Conclusion

Based on sustainable tourism, the performance of sustainable sacred tourism in Java Island showed 57.89 percent are sustainable sacred tourism. The rest 42.11 percent of sustainable sacred tourism would be improved by implementing sustainable tourism concept, there consist: 36.84 percent showed lack of sustainable sacred tourisms, and 5.26 percent is unsustainable sacred tourisms. At least, this research found three best destinations of sustainable sacred tourisms in Java Indonesia: Sunan Gunung Jati – Putri Ongtin; Cut Nyak Dhien; and Eyang Jugo. Therefore, this research recommended to the Indonesia Tourism Government to amend tourism policy on supporting sustainable tourism by improving environmental performance and social-economic destinations especially for Mbah Kyai Talka and Keramat Tukmudal sustainable sacred tourisms, because they would be supported and recovered as well.

Implication

Nevertheless, high-end sustainable operation shares the benefits of sustainable sacred tourism with surrounding communities through employment as trickle-down effects of revenue that result of it. The benefit from sustainable sacred tourism is not only to improve environmental performance and it is improving domestic tourist visitation up to 42 percent and market share of domestic tourism as well. But note the Indonesia Tourism Government gets to accommodate local people benefits at grassroots level.

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