

ECOTOURISM
and
SUSTAINABLE TOURISM DEVELOPMENT IN INDONESIA
Potentials, Lessons and Best Practices

ECO-SPIRITUAL TOURISM IN INDONESIA

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INTRODUCTION

Tourism related to certain religion and beliefs is one of the oldest trips done by humans (Jackowski and Smith, 1992). Academicians and practitioners usually call it pilgrimage tourism, religious tourism, spiritual tourism, or tourism pilgrimage (Vukonic, 1996; Santos, 2003; Timothy and Olsen, 2006a). This type of tourism plays an important role in the development of both absolute and proportional global tourism growing substantially in the last few years; the estimated number of people doing this type of tourism is around 240 million people per year (Timothy and Olsen, 2006a; Jackowski 2000).

In Indonesia, pluralism of religions and beliefs is the trigger of eco-spiritual tourism. Most of Indonesians embrace a certain religion officially admitted by the government (Islam, Catholic, Christian, Hindu, Buddha, and Khonghucu). The syncretism process among religions in Indonesia and other beliefs coming from other countries also contribute to the religious pluralism in Indonesia. In short, the huge population of people embracing religions should actually inspire other countries that this phenomenon affects the way this country is getting "bigger" and "bigger".

Even though Indonesia is not an original place of any religion or the world

major religions, some religions rapidly and uniquely develop in Indonesia. Religions are not only knowledge or values in Indonesia, but also cultural foundation of societies as well as the center of politic and social stability facilitating the growth of the economy. Therefore, the material and immaterial values implemented by most people in Indonesia are commonly reflections of their religions.

Various material and immaterial values manifestations of spirituality in this country are a priceless asset for eco-spiritual tourism. In some areas, this type of tourism is the primary tourism activity and the motor of their economy. For instance, in Java, people almost always come to Wali Songo tomb; seldom is this place free from visitors. Another example is the *Semana Sancta* (The Great Friday), carried out in a small village in East Flores called Larantuka, which is always attended by domestic and international tourists.

Regardless the discussion on the big potentials of eco-rural tourism in Indonesia that definitely needs to be appreciated and empowered, innovation and development of product and market segment of domestic tourism including eco-spiritual tourism are not only something potential to enhance the tourism in Indonesia – which according to Travel and Tourism Competitiveness Index from World Economic Forum in 2012 is in the 70th place out of 140 countries – but should also be the core of sustainable tourism issues which lately have been popular. When many countries nowadays offer their mainstream potentials of tourism, Indonesia can support the sustainable tourism through eco-spiritual tourism.

Moreover, it should be highlighted that eco-rural tourism is not also a chance to chase the backwardness – or only a diversification of tourism attraction – but also a fundamental power to comprehensively build the country. When a wheel of main stream tourism either on mass tourism pattern or sustainable tourism pattern has been rotated to accelerate the development of a country, eco-spiritual tourism should be placed as the core of the wheel. Thus eco-spiritual tourism should be implemented to tell people around the world how to act as a servant of God.

ANALYSIS OF THEORY AND KNOWLEDGE

Etymologically, *spirit* derives from Latin *Pneuma* meaning "soul", "bravery", "passion", and "breath". *Spirit*, in Ibranian and Greek language both mean "breathe" and "life breathe" (Barnhart, 1988). Clark (1958), on the other hand, point out that spirituality individual's inner experiences when someone feels divinity, particularly when s/he tries to equalize daily routines with the divinity. In another point of view, MacKinnon *et al.* (1994, in Wright *et al.*, 1996) state

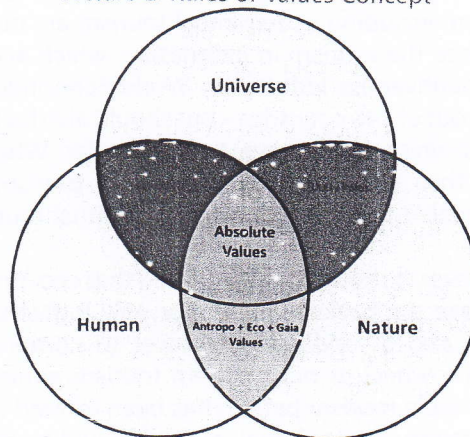
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that spirituality is a faith and experience towards a supreme being or ultimate human condition. This feeling is then followed by internal act involvement, relationship, and inner unity.

Related to religion, Chittick (1992) states that spirituality is the inner truth which is the focus of every religion. Meanwhile, McSherry (2000) says that spirituality is an integrated and comprehensive concept meaning that it does not always deal with religions or beliefs. This concept is becoming more relevant especially when dealing with atheism and agnosticism who do not believe that God exists but still can feel spirituality (Timothy and Olsen, 2006b).

Regarding the above elaboration, this paper simply defines the position of spirituality as "human beings' efforts in finding absolute values determined by God in the universe". The efforts can be oriented to themselves, the natural society, and the universe. In line with the definition, this paper simplifies the relationship of the values as follows:

Picture 1. Rules of Values Concept

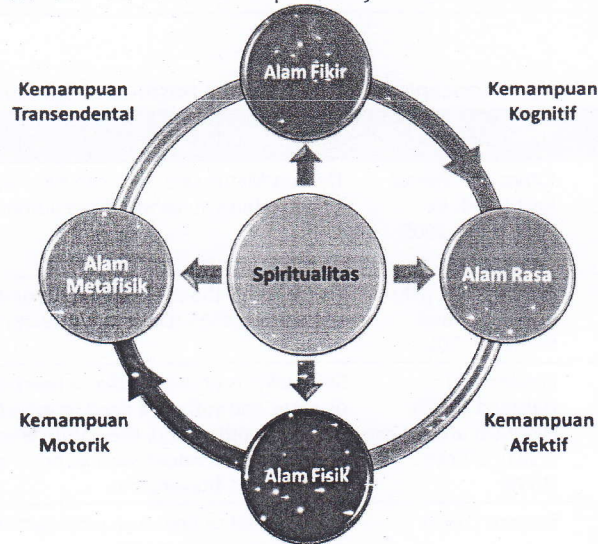


To understand the concept – regardless any terms used by philosophers, academicians, and practitioners in describing the rules of values in daily lives – people need to understand that there are at least three different universes in human life covering human, nature, and universe. In the relationship between human and the universe, people agree that there is a rule of value called divinity-values which become the rule of the games in all kinds of interaction between human and the universe; for instance the term "sunnatullah" in Islam. In the context of human to nature interaction, many people are discussing the anthropocentric and ecocentric values or the Gaia theory. On the other hand, in the nature universe relationship, people seem to agree with the term unity role. In relation to spirituality, those values

actually some chunks of the existing one, the absolute value.

The idea of spirituality affecting humans' daily lives can be seen in Picture two which contains the continuum of mind, the continuum of feels, the physical continuum, the metaphysical continuum, and inner values. People cannot develop their cognitive and affective competences without spiritual values. People also cannot actualize their transcendental ideas into common perception in reality.

Picture 2. The Scheme of Spirituality Effects to Human's life



To enrich the theories and understanding on spirituality, the concepts and views in the following table 1 and table 2 can be recognised.

Tabel 1. Concepts and Views on Spirituality Definition

No.	Writer	Concept/View
1.	Nelson (2009)	Spirituality describes the process of finding the Greatest One (transcendent)
2.	Burkhardt (1989)	Spirituality is a power that unite every aspect of human's life
3.	Herntrei and Pechlaner (2011)	Spirituality in modern era is often understood as fulfilling individual's needs in transformation and identity building
4.	Fry (1998)	The scope of spirituality covers personal transcendence, interpersonal and transpersonal relationships, and the pattern among those three elements

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5.	Emblem (1992)	There are nine words to define spirituality: privacy, life, principle, animator, being, God, quality, relation, and transcendence. Meanwhile, There are six words related to religion: system, faith, organized, people, worship, practice
6.	Piedmont & Leach (2002); Dyson, Cobb & Forman (1997)	There are three core elements of spirituality: first, loving God or the Spirit Divine, second, loving self, and third, loving others
7.	Martsof and Mickley (1998)	Spirituality has several attributes namely meaning, values, transcendence, connecting, and becoming

Table 2 .Concepts and Views on the position of spirituality in human life

No.	Writer	Concept/View
1.	Capra and Steindl-Rast (1991; in Wright LM, 2005; p.12)	Thomas Matus says "you can have spirituality without religions but you cannot have authentic religions without spirituality".
2.	Wenzel et al. (2007; in Herntrei and Pechlaner 2011)	Spirituality is the root of modern globai rules of values known as LOHAS (Lifestyle of Health and Sustainability).
3.	Emblen and Halstead (1993); Highfield and Cason (1983); O'Brien (1999)	Spirituality is understood as a need to find meaning in diseases and suffers, a need to assert the relation with ourselves, other, God, the nature, and a need to realize the transcendental values such as hope and creativity, love, faith, peace, belief, bravery, etc.
4.	Barnum (1996)	There is a lot of literature proving that spiritual therapies succeed to reduce stress.
5.	Herntrei dan Pechlaner (2011)	Spirituality has a big part in culture and daily life, including in leisure time and vacation.

Considering those views and concepts on spirituality, any definitions and meaning formulated in table 3 can be relevant to relate to the eco-spiritual tourism so that human's activities in doing eco-spiritual tourism can be easily identified.

In the context of healing through spiritual values, Villodo A and Stanle Krippner (1987) explain that even though there are differences in spiritual healer and shamanism, both groups actually believe that everybody can actually heal themselves. The further elaborate that spiritual healer basically aims to build and train an extraordinary skill while shamanism believes that (a) there is another life after death; (b) people can walk beyond space to get information or even to affect the distant occurrences; (c) people are able to

predict the future and do something about it; and (d) people have a spiritual ability to walk in a dream so that this affect their health.

Table 3. Concepts and Views on Eco-spiritual Tourism

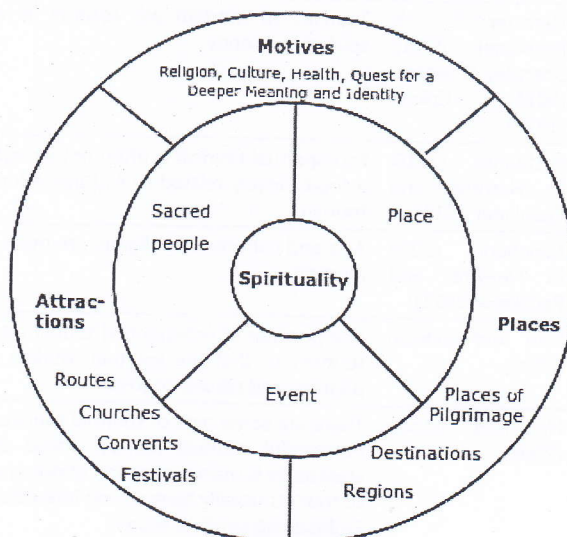
No.	Writer	Concept/View
1.	Jackowski and Smith (1992)	Pilgrimage is one of the oldest tourism activities done by humans
2.	Herntrei & Pechlaner (2011); Sharpley & Jepson (2011); Cohen (1972).	Tourism, in modern are context, is an industry affected by spirituality trends
3.	Pechlaner (2010; in Herntrei and Pechlaner 2011)	Eco-spiritual tourism is often not categorized as an entity but as a topic closely related to cultural, education, natural, and event tourism
4.	Melchers (2009 in Herntrei and Pechlaner 2011)	Arts and culture, like religion, are main motivations of a spiritual journey
5.	Haq and Jackson (2006)	The position of eco-spiritual tourism is between pilgrimage and tourism so that the spiritual tourists are in between religious pilgrims and secular tourists
6.	Haq and Jackson (2006)	There are some type of spiritual tourists: Purposeful spiritual tourist, whose development of personal spirituality is main motivation of doing spiritual tourism. This type of tourists usually have strong interests Sightseeing spiritual tourist, Sightseeing spiritual tourist, whose spiritual growth is also their main motivation but the spiritual experiences are lower. Casual spiritual tourist, whose spiritual growth is also the main motivation to have low spiritual experiences. Incidental spiritual tourist, whose spiritual growth is not main purpose of the tourism but they feel it during the trip. Serendipitous spiritual, whose spiritual growth is not the main motivation of the tourism but they get it after the trip.
7.	Vukonić (2002); Zaidman (2003)	Some of the main issues in relation with the spiritual tourism are co-modification, religion originality, and spiritual values degradation.

In fact, Indonesia has a lot of potentials dealing with spirituality. There are some spiritual healers in Indonesia, both who make religions and beliefs as their foundations and who take formal education on it. Shamanism also spreads out around Indonesia, either those who are characterized by divinity or mystic.

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According to the elements of spiritual journey proposed by Pechlaner (2010; in Herntrei and Pechlaner 2011) shown in Picture 3, it can be said that all those important elements are abundant in Indonesia. Rich potentials of eco-spiritual tourism in Indonesia will be able to satisfy the tourists coming with different intentions and motivations.

Picture 3.Elements of Spiritual Journey



Source : Pechlaner 2010; in Herntrei and Pechlaner 2011

POTENTIALS OF SPIRITUAL TOURISM IN INDONESIA

Religions and beliefs growing and developing in Indonesia are various. Most of the people in Indonesia embrace at least one of the six admitted religions (Table 4). According to the census in 2010, 87.18% out of 237,641,326 people in Indonesia are Muslims, 6.96% of them are Christians, 2.9% of them are Catholics, 1.69% of them are Hindu, 0.05% of them are Buddhists, 0.13% of them are Khonghucu, and the of them, 0.38% are abstain. In addition to the six admitted religions, there are also some traditional religions such as *Sunda Wiwitan*, *Buhun*, *Kejawen*, *Parmalim*, *Kaharingan*, *Tonaas Walian*, *Tolottang Wetu Tilu*, and *Naurus* that scatter all over this country. Each religion or belief has its own spiritual values which are relatively various.

Table 4. Identities of the Admitted Religions in Indonesia

Religion	Leader	Holy Book	Place to Worship	National Holiday	Religious Holiday	Worship time
Islam	Ulama, Kyai, Syekh, Habib	Al-Qur'an	Masjid, Musholla, Surau	Idul Fitri, Idul Adha, Islamic New Year, Maulid Nabi Muhammad SAW (the birth of Muhammad), Isra dan Mi'raj	Nuzulul Qur'an, Ramadan, Shalat Jum'at, Nisfu Sya'ban, Idul Fitri, Idul Adha, Islamic New Year, Asyura Day	Five times a day
Christian	Priest	Alkitab	Church	The death of Jesus Christ, The Inauguration of Jesus, Christmas	The Awakening of Jesus, Minggu Paskah, Natal	Sunday (Saturday for Adventists)
Catholic	Priest, Pope	Alkitab	Church	The death of Jesus Christ, The Inauguration of Jesus, Christmas	Each day's sacredness, Christmas	Saturday, Sunday
Hindu	Sulinggih, Pedanda, Pandita	Weda	Temple	Nyepi	Deepavali, Galungan Kuningan, Saraswati, Siwaratri, Pagerwesi	Three times a day
Buddha	Monks, Pandita, Bhante	Tripitaka	Vihara	Waisak	Kathina puja, Asadha puja, Magha Puja	Sunday and each 1 st , 8 th , 15 th , and 23 rd day of Chandra Sengkala calendar
Khonghucu	Xueshi, Wenshi, Jiaosheng,	Sishu, Wujing, Xiao Jing	Klenteng, Kong Miao, Wen Miao, Litang	Imlek	Cap Go Meh, Jing Tian Gong(Khing Thi Kong), Hari Lahir Khonghucu, Hari Wafat Khonghucu, Qing Ming, Duan Wu, Dong Zhi	Sunday, the 1 st and 15 th days of Yinli /Imlek

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The distinctive spiritual philosophies in religions and beliefs in Indonesia are manifested in a variety of material and immaterial values that are the potential attractions for eco-spiritual tourism. An observation found out that there are 909 potential objects and attractions of eco-spiritual tourism in Indonesia. Those attractions can be categorized into religion related, cultural related, and nature related. Those potentials are described in table 5 and Picture 4

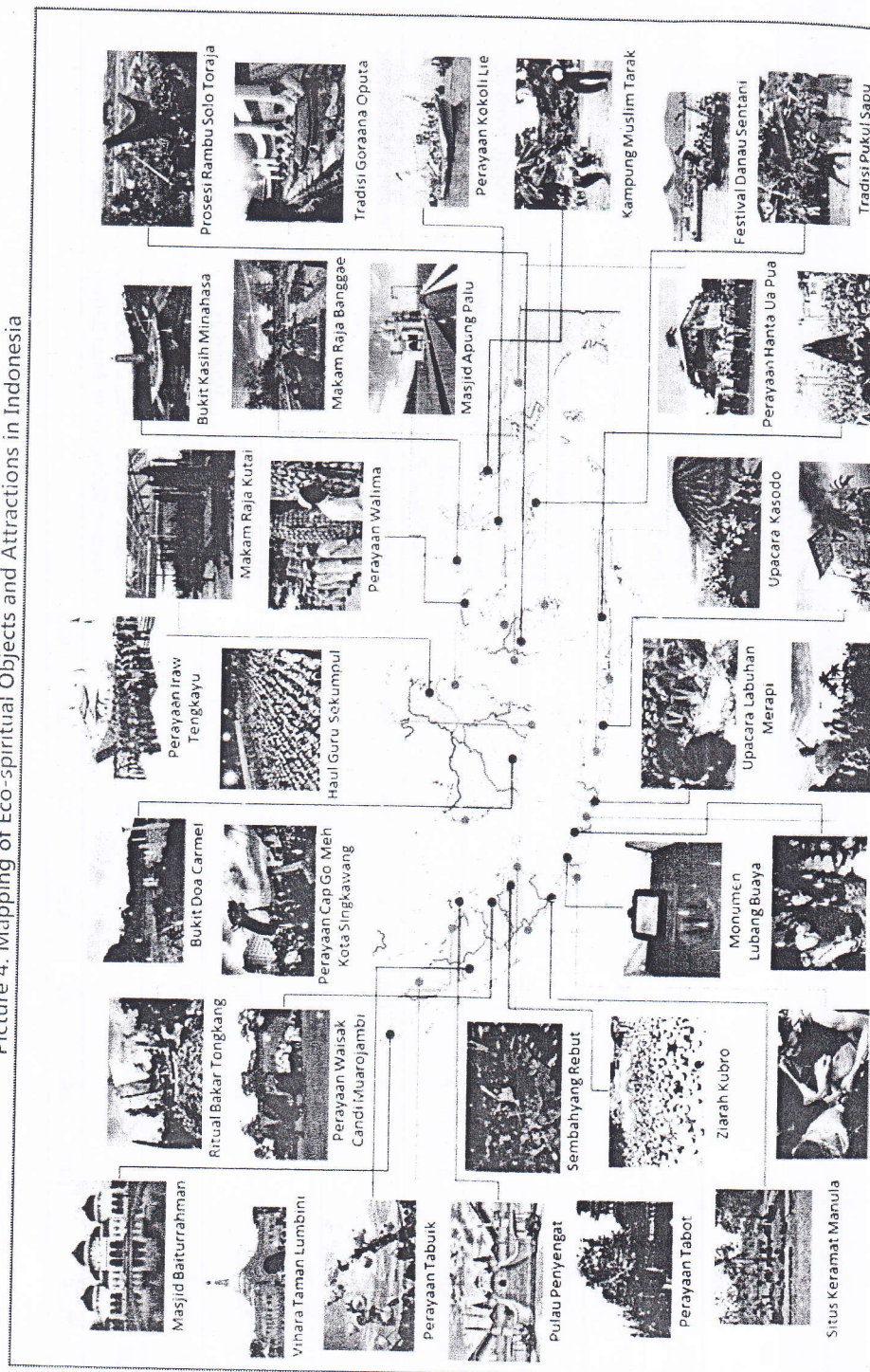
Table 5. Potential Attractions of Spiritual Tourism in Indonesia

No	Province	Attraction Category						Total	Example
		Material Value			Immaterial Value				
		Reli- gion Related	Culture Related	Nature Related	Religion Related	Culture Related	Nature Related		
1	NAD	18	167	16	3	NA	NA	204	Masjid Raya Baiturrahman (Baiturrahman Mosque), Makam Syiah Kuala, Dayah Darussalam, Tarekat Sammaniyyah
2	Sumatera Utara	9	6	NA	1	NA	NA	16	Vihara Lumbini, Makam Raja Sidabutar, Tarekat Naqsabandiyah Khalidiyah
3	Kepulauan Riau	10	11	NA	NA	NA	NA	21	Masjid dan Makam Keramat di Pulau Penyengat (Sacred Tomb and Mosque at Penyengat Island), Bunda Maria Guadalupe Site
4	Riau	7	2	NA	1	2	NA	12	Bakar Tongkang Ceremony, Senapelan Mosque, Muara Takus Temple
5	West Sumatera	1	10	1	2	3	NA	17	Tabuik Ceremony, Tomb of Syeh Burhanuddin Ulahan, Tarekat Syattariyyah
6	Jambi	4	7	NA	NA	NA	NA	11	Muarojambi Temple, Seribu Tiang Mosque, Tomb of Orang Kayo Hitam
7	Bengkulu	1	16	5	1	NA	NA	23	Tabot Festival, Tomb of Imam Senggolo, Dendam Tak Sudah Lake
8	South Sumatera	5	4	1	3	NA	NA	13	Ritual Ziarah Kubro, Klenteng Hok Tjing Rio, Tomb of Kam-bang Koci
9	Bangka Belitung	10	2	NA	6	NA	NA	18	Perayaan Sembahyang Rebut, Tradisi Nganggung, Tuatunu Mosque
10	Lampung	2	5	2	NA	1	NA	10	Keramat Manula, Gunung Pesagi, Maria La Verna Cave, Bukit Hindu Temple
11	Banten	11	21	1	NA	2	NA	35	Banten Lama Mosque, Seren Taun Ceremony, Kesenian Debus

12	DKI Jakarta	5	8	NA	1	NA	NA	14	Istiqial Mosque, Katedral Church, Tomb of Mbah Priok, Lubang Buaya Monument
13	West Java	18	45	2	3	4	NA	72	Astana Gunung Jati, Dian Al-Mahri Mosque, Nadrin/Pesta Laut, Panjang Jimat
14	Central Java	9	14	2	NA	NA	1	26	Borobudur Tempe, Klenteng Sam Poo Kong, Perayaan Gerebeg Besar Demak
15	DI Yogyakarta	8	7	3	NA	3	NA	21	Prambanan Temple, Maria Sendang Sono Cave, Tomb of Imogiri, Labuhan Merapi Ceremony
16	East Java	7	21	2	2	NA	NA	32	Tomb of Sunan Ampel, Tomb of Bung Karno, Kasodo Ceremony, Mount Bromo
17	West Kalimantan	4	13	1	3	NA	NA	21	Cap Go Meh Celebration, Maha Vihara Maitreya, Tomb of Keramat Tujuh
18	Central Kalimantan	1	4	1	NA	2	NA	8	Doa Karmel Hill, Balanga Museum, Keramat Buhai
19	East Kalimantan	8	8	NA	NA	NA	NA	16	Samarinda Mosque, Pura Jagat Hita Karana
20	South Kalimantan	1	37	NA	2	NA	NA	40	Tomb of Pangeran Antasari, Haul Datu Kelampayan, Haul Guru Sekumpul
21	North Kalimantan	2	6	1	1	NA	NA	10	Tua Bulungan Mosque, Islamic Center Baitul Izzah Tarakan, Iraw Tengkeyu Celebration
22	Bali	12	9	2	93	13	21	150	Pura Besakih, Pura Uluwatu, Ritual Ngaben, Tomb of Wali Pitu
23	Nusa Tenggara Barat	6	10	1	2	NA	NA	19	Pura Meru, Pura Lingsar, Hanta Ua Pua Ceremony, Tomb of Loang Balog

24	Nusa Tenggara Timur	7	1	1	2	NA	NA	11	Prosesi Kure, Prosesi Semana Santa, Salib Suci, Mount Keli-mutu, Tomb of Raja Laura
25	North Sulawesi	5	2	NA	NA	NA	NA	7	Klenteng Ban Hing Kiong, Kasih Hill, Tomb of Tuan Ku Imam Bondjol
26	Goron-talo	3	3	NA	2	NA	NA	8	Bongo Religious Village, Hunco Sultan Amay Mosque, Walima Celebration
27	South Sulawesi	4	5	1	NA	NA	NA	10	Apung Mosque, Wentira Magic Town, Tomb of Dato Karama, Latea Cave
28	West Sulawesi	2	3	NA	NA	1	NA	6	Syekh Abdul Mannan Mosque, Tawalian Church, Tomb of Banggae Kings, Tomb of Samallo
29	South Sulawesi	5	7	NA	1	1	NA	14	Tomb of Syekh Yusuf Makassar, Funeral of Rambu Solo at Tana Toraja, Palopo Mosque
30	South East Sulawesi	2	5	NA	2	NA	NA	9	Mutui Mosque, Ritual Goraana Oputa, Tomb of Raja Sangia Nibandera
31	North Maluku	2	2	2	NA	3	NA	9	Talire Lake, Ritual Kokoli Kie, Sultan Ternate Mosque, Tomb of Keramat Kesultanan Jailolo
32	Maluku	5	NA	1	1	1	NA	8	Wapauwe Mosque, Immanuel Church, Basuh Negeri Ceremony, Bambu Gila Attraction
33	West Papua	3	1	NA	3	NA	NA	7	Patimburak Mosque, Pulau Mansinam Church, Tarak Muslim Village, Teologi Wiyon-Wofle
34	Papua	NA	1	3	NA	6	1	11	Mount Kamboi Rama, Danau Sentani, Ceremony of Kaneka Hagasir, Bioskokombi, Mud Bathing Tradition
Total		197	463	49	135	42	23	909	

Picture 4. Mapping of Eco-spiritual Objects and Attractions in Indonesia



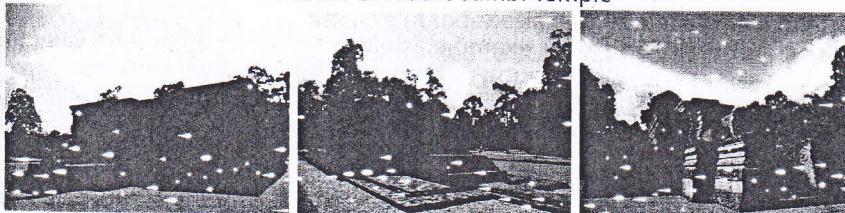
Potentials of Religion Related Eco-spiritual Tourism

Values. Indonesia has hundreds of places of worship, religious education buildings, collection of religious manuscripts that are potentially attractive for eco-spiritual tourism. Some of those material religion related values have already become icons and pride of a certain area's spiritual tourism destination.

Baiturrahman Mosque in Aceh, for instance, is one of the most famous places to visit in Aceh. Depok also has Dian al-Mahri (a golden dome mosque) which becomes a magnet for thousands visitors enthusiastically come there to see its magnificence and excellence. Other great mosques becoming spiritual tourism icons are Wapauwe in Ambon and Patimburak in Fak-fak. In West Papua, there is a heritage of Islam expansion that turns into one of the most visited place there.

Temples are also other famous attractions in Indonesia's spiritual tourism. Borobudur and Prambanan are most likely to be the most famous and visited temples in Indonesia. In Bali, some of the iconic temples are Besakih, Tanah Lot, and Taman Ayun. Another iconic temple is Muaro Jambi Temple located in Jambi (Picture 5). According to archeologists, the temple covering an area of 2,612 hectares containing 90 buildings is the largest temple ever built (larger than Angkor Wat in Cambodia and Bagan in Myanmar).

Picture 5. Muaro Jambi Temple



Courtesy: candimuarojambi.com

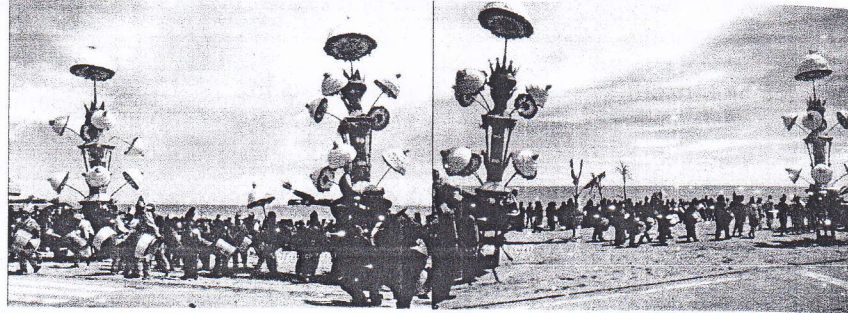
According to the information collected from *candimuarojambi.com*, this temple was once the education center for monks. A popular Buddhist priest, *I-Tsing*, visited this temple in 672 to learn Sansakerta language prior to learning to Nalanda, India. Even a Buddhist revolutionist, *Atisa Dipamkara Srijnana* had learned to *Dharmakirti*, the most well-known Buddhist Guru in Sriwiaya for twelve years. Besides its spiritual values, Muaro Jambi located near the Batanghari river was an important trading spot. Sumatera, which literally means an island of gold, was the biggest gold exporter.

However, the immaterial religion related values can be seen in the celebration of memorial days that can be found in almost every area in Indonesia in a big scale. *Tabuik* in Pariaman West Sumatera and *Tabot* in Bengkulu are two biggest Muslim traditions in relation to Asyura Day. In Bali, Hindu people have

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the traditions of Galungan, Saraswati, and Pagerwesi which have effectively attracted visitors. Meanwhile, Nusa Tenggara Timur has the biggest Catholic celebrations which are Kure and Semana Sancta.

Picture 6. Tabuik Celebration at West Sumatera



Courtesy : Nofrins Napilus (www.nofrins.west-sumatra.com/)

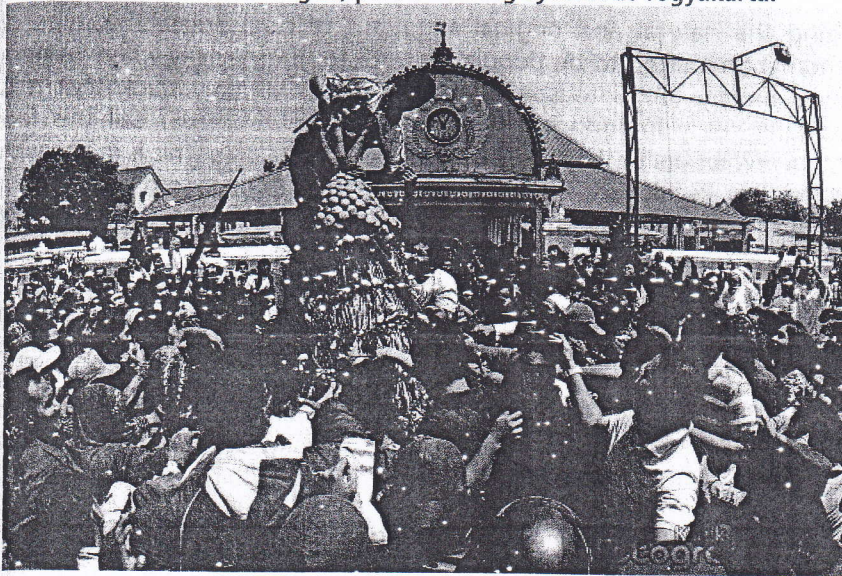
Potential Culture Related Eco-spiritual Tourism Values. The potential of culture related spiritual values in Indonesia are also abundant. Most of the culture in Indonesia really respects ancestors and believes in magical things even though the ancestor no longer exists. Usually those who respect ancestors are leaders in a certain religion or belief. It is then no wonder that *ziarah kubur* (visiting a tomb) is one of the biggest spiritual tourism activities in Indonesia.

The tomb of Wali Songo, for example, is always full of visitors who pray to them and want to get bounties through them or their kindness. In Palembang there is an annual pilgrimage named *ziarah kubro* and in Banjarmasin there is the relatively similar activity named *haul*.

Visiting the Islamic scholars' tomb is also a routine agenda in some places such as Indramayu, West Java. After the harvest, people in Indramayu usually rent a bus and then go to certain tombs such as Wali Songo, Banten, Bu Karno, Gus Dur, and so on. Since there are a huge number of requests for events of pilgrimage, particularly visiting tombs, some sites are suspected to be just made. For instance, many people think that the tomb of Wali Pitu Bali, which is said to be the place of Islamic Scholars' tomb there, is just a marketing gimmick for the fanatic visitors.

Not only visiting tomb is really famous in Indonesia, some events claimed to aim to get blessings also appear in various cultural activities full of spiritual nuance. In some places like Cirebon, there are some cultural and spiritual events called *Panjang Jimat* or *Grebeg*. Those activities commonly involve sacred things that are washed sometimes using sacred water. People then do believe that by doing so, God's blessings will be more easily gained and that everybody keep on doing that (Picture 7).

Picture 7. *Gunungan*, part of *Grebeg Syawal* at Yogyakarta.



Courtesy : Angelus Agustinus (<http://kfk.kompas.com/kfk/view/132530-Rebutan-Gunungan>)

Potentials of Nature Related Values Eco-spiritual Tourism. Some of natural sites such as mountains, seas, lakes, rivers, and caves are also potential as eco-spiritual tourism attraction in Indonesia. Some places have myth and legend so that people are really attracted to come and some places just have extraordinary scenery. There are several sacred places in Indonesia such as Mount Agung in Bali, Bromo in East Java, Mount Kelimutu in Flores, and etc. For climbers, conquering sacred mounts such as Mount Salak, Mount Ciremai, Mount Lawu and Semeru, give them indescribable satisfaction.

There are also some ritual processes aiming at respecting the nature. People around Indramayu and Cirebon usually have a tradition of sinking offerings to the sea called *nadran*. In Yogyakarta and Bali, people also have the resembling event called *Labuhan Hondodento* and *Melasti* ceremony. In Yogyakarta, Ternate, and North Maluku, people also give their offerings to the volcanoes to commemorate the life around the mountain.

In addition to those activities and processes, the natural and original situations of rural areas are also an attractive item for those who want to meditate, especially when they use bioenergetics, for instance. In Bali, there are even some places deliberately built for meditation.

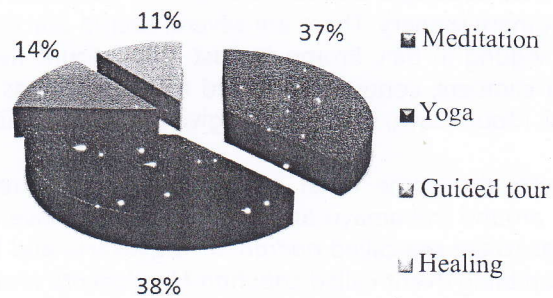
Spiritual Tourism in Bali

It has been discussed before that Bali has provided spiritual tourism site utilizing the natural and original situations of rural areas. This type of phenomenon started to be popular in the 1990s, especially when western tourists mostly turn into spirituality since they recently think that it is something really important. Heelas and Woodhead (2005) call this fact a spiritual revolution for the contemporary western people. This is in line with Herntrei and Pechlaner's opinions that spirituality in modern era is often understood as something to fulfill someone's desire to seek the meanings of life, self transformation, and seeking identities.

The spirituality trends are then becoming something affecting in tourism industry around the world, in which there are a variety of activities related to personal well being as self actualization through some new tourism categories such as holistic tourism and wellness tourism; both of them use spiritual aspects. Other trends related to spirituality are such programs as holism, feng shui, yoga, or new age (Drudy, 2004).

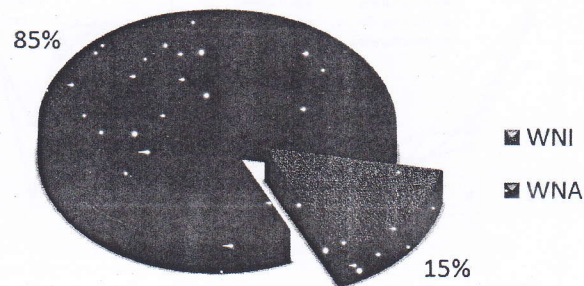
Bali is the best example of a place providing spiritual revolution offered in a modern style. An observation proves that there are at least 78 spiritual activity services offered in Bali; most of them are meditation and yoga, which is so called retreat. (Picture 8).

Picture 8. Proportion of modern package spiritual activities in Bali based on type of activities offered (n = 78 activities)



Analyzing citizenship in Bali based on modern spiritual activity leader, international tourists are very dominant (Picture 9). This is probably since the local people are not really interested in modern package spiritual activities due to their religions and beliefs.

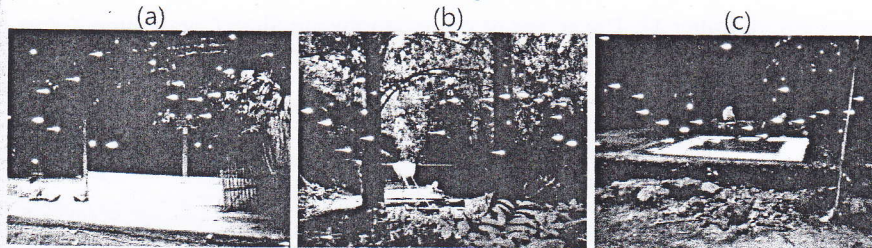
Picture 9. Proportion of modern package spiritual activity in Bali based on the leaders' citizenship (n=78 activities)



Spiritual Tourism at Ujung Kulon Park, Banten

The spiritual activity at Ujung Kulon National Park (TNUK) is also another attracting phenomenon on spiritual tourism. Commonly, when people come to a park, they are interested in enjoying the nature. However, in this place, most visitors intend to fulfill the spiritual aims such as by doing pilgrimage. In a study conducted on February – April 2003, there are around 4,581 visitors (54.25% of the whole visitors) are actually interested more in spiritual activities such as visiting sacred places like Sanghyang Sirah Cave, Tomb of Kuta Karan, Cimahi, Gunung Tilu, and Arca Ganesha (Picture 10).

Picture 10. Some tombs at Ujung Kulon: (a) Gunung Tilu, (b) Makam, (c) Kuta Karang

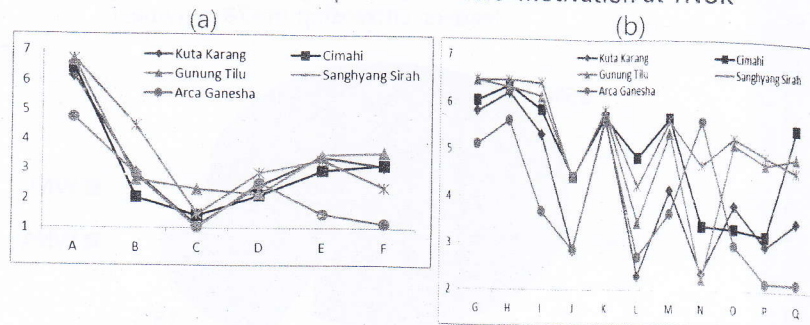


Courtesy : Special

A study reveals that most visitors or pilgrims at Ujung Kulon are Muslims who are strongly motivated to pray their ancestors, learn history, and also pray for their success. Most of them believe that those ancestors have special "right" to help make their prayers granted. Here are the visitors' motivation at TNUK.

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Picture 11. The Graphics of Visitors' Motivation at TNUK



Notes :

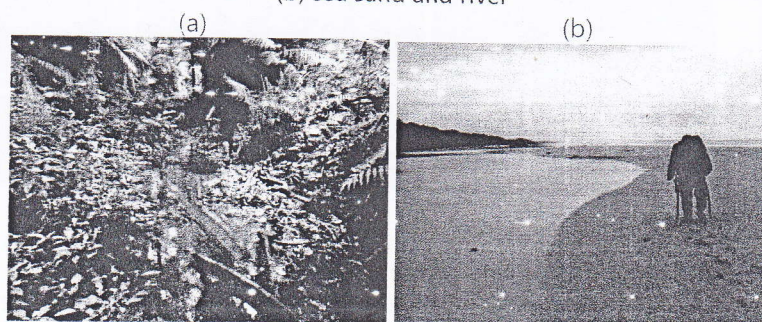
A=pilgrimage; B=recreation; C=picnic; D=taking pictures; E=gathering; F=social contact; G=learning history; H=learning ancestors; I=praying for the ancestors; J=communicating supernaturally; K=praying for their success; L=learning supernatural power; M=finding peace and inspiration; N=finding sacred stuff; O=fulfilling promise; P=asking for health; Q=doing *tarikah*.

1=very low; 2=low; 3=quite low; 4=average; 5=quite high; 6=high; 7=very high

(a) common motivation (b) specific motivation of pilgrimage

The strong motivation put aside any difficulties and limitation in reaching the place. Those sacred places are actually really difficult to access and not facilitated completely. Those who want to go to Sanghyang Sirah Cave do not care that they have to walk for three days to reach the place. They even have to face the truth that they are threatened by any wild animals' attack such as bulls, poisonous snakes, crocodiles, etc. Often they have to sleep in empty shacks.

Gambar 12. The access to go to Sanghyang Sirah Cave, Ujung Kulon: (a) forest, (b) sea sand and river



Courtesy : Special

A study also finds out that the cost of this trip is relatively high (IDR 453,936 per person) especially when compared to their average income (2 – 3 million per month). The cost is mostly allocated for transportation, logistics, and guide. The rest of it is used for any special needs such as offerings. No matter

how difficult and expensive the activity is, many people are still doing that since probably they get their own satisfaction.

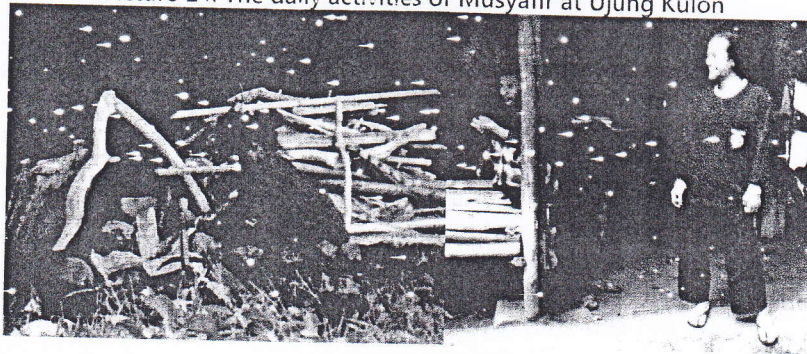
Spiritual tourists at Ujung Kulon have various activities in accordance with their aims. Some of them visit a tomb in a short time, some of them take a bath using sacred water, some of them bring their harvest to ask for the better results, some of them stay longer to do *tarik*. The last type of tourists usually does not really care of their condition. They usually trip and stay in a relatively long time with very minimum preparation.

Picture 13. Goat Slaughtering Ritual



Courtesy : Special

Picture 14. The daily activities of Musyafir at Ujung Kulon



Courtesy : Special

In terms of economy, local people around TNUK think that the impact of eco-spiritual tourism is considered good. This is reflected by the growing number of business chance. However, the growth is not really significant since local people believe that co-modification of the place is not a good thing. In terms of social interaction, people still respect each other although

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they have different perspectives of the ritual done at Ujung Kulon. In terms of culture, the immaterial values are strongly preserved so that the natural damages can be reduced.

CLOSING

Based on the elaboration of this paper, it has been proven that the potentials of eco-spiritual tourism in Indonesia are undeniable. The potentials are not only the attractions of the tourism, but also the social and cultural conditions in certain areas. Those valuable things really need to be preserved in order that the eco-spiritual tourism in Indonesia is improved. By doing so, not only the economy sector is enhanced, the pride of our rich culture will also be appreciated.

As it is stressed in the introduction that eco-spiritual tourism should be the core of sustainable tourism, the implementation can be started with listing out the potential places and further empower them comprehensively. Sorting out the data is not only aimed to organize the potential places but also to build understanding of those potential places and any values owned by the local people around the places.

Some of beliefs are found to be almost extinct. For instance, the *Sana Pituna* belief (7,777,777 rules of life) at Tanah Toraja clashed with religion believed 40-50 years ago. This is followed by the loss of any shamanism place including the ability to communicate with dead bodies such as telling them to walk home if they died in the forest. In another example, *tawassul* – ritual of praying to God through the mediation of the great ancestors – are often controversial among Muslims. However, it can be empirically seen that there is a huge number of requests of spiritual tourism in Indonesia.

When people around the world are getting confused of the life and its complexity, any spiritual tourism in Indonesia should actually be offered as the solution. Even though more people believe that spirituality plays an important role, it usually ends up in a chaos when it is presented in a formal way. Thus eco-spiritual tourism should actually take part in it.

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