Strategy for developing sustainable ecotourism

P Wahono1*, D Poernomo2 and M S Kusumah3
1,2,3, Faculty of Social and Political Sciences (FISIP), University of Jember,
Jl. Kalimantan 37 Jember, East Java Province, Indonesia

*E-mail: wahono.fisip@unej.ac.id

Abstract. This paper examines tourism development using a sustainable ecotourism strategy. Tourism drives the world economy that is being hit by a crisis, but tourism also has the potential to damage the environment, if not carefully managed. A particular strategy for tourism development is needed as a way to deal with the trade-offs between economic progress versus environmental damage. Indonesia, as the world's largest archipelagic country and the nation with the most diverse cultures, is actively developing tourism. The findings of the study in Banyuwangi, an area that is directly adjacent to the Bali tourist destinations, shows that ecotourism can minimize the adverse effects of tourism development. Until now, at least the implementation of ecotourism can be a way out of environmental preservation while fulfilling the economic demands of the community. The Banyuwangi Government commitment is also an essential aspect for the success of this strategy. Coastal, mountain, and cultural conservation tourism have also become a tourist attraction. This study used a qualitative method to explain the process and phenomenon in that area. Data was obtained through observation, in-depth interviews, and focus group discussions (FGD) with representatives of local government and tourism actors.

1. Introduction

Tourism is known as one of the largest and fastest growing economic sectors. The economic impact of tourism is very significant in increasing people's income. Tourism thus plays a crucial role in global economic activities, such as job creation, export income, and also a country's domestic value added. [1] In countries who are members of the OECD, for example, the tourism sector is able to contribute directly to an average of 4.1% of GDP, 5.9% employment, and 21.3% of service exports, so tourism is one of the economic sectors that is important and influential in the 21st century [2].

The contribution of the tourism sector, in general, can be equated, and can even shift the manufacturing industry sector, which has traditionally been a mainstay of income for developing countries. This situation is increasingly essential because developing countries generally have a unique culture, natural attractions, beautiful scenery, and mild weather conditions so that people in developing countries are frequently promoted and marketed [3].

In 2015, for example, tourism recorded a new record of 1.2 billion international tourists traveling throughout the world. This sector accounts for 1 in 11 jobs worldwide, 7% of global exports and 10% of GDP, so this sector contributes to economic growth and development in many fields [4]. Based on
the above reasons, it is not wrong if developing countries then compete in promoting the natural and cultural resources they have to attract tourist visits.

Tourism indeed promises extraordinary multiplier effects for the economy of society. But tourism is also a very complex industry because it involves many stakeholders with many interests that are sometimes opposing each other. For this reason, the choice of strategy in tourism development becomes very important, because it will significantly determine the results and impact of the tourism industry. Proper tourism management will produce a decisive role in improving social, cultural, economic, environmental, and political goals. Conversely, uncontrolled tourism growth can cause very damaging effects [5].

One of the primary motivations for large-scale tourism promotion by developing countries is an economic improvement. However, the development of massive tourism also has both positive and negative consequences. The positive impact is the improvement of the economy in the local community, while the negative impact is hidden costs whose effects do not benefit the local community as well. Mass tourism, especially in many ways, has the potential to affect the economy, environment, and culture of a country [6].

The term mass tourism is actually by definition and content not agreed upon by experts [7]. In general, the term 'mass' refers to a large number of people or objects that are close together [8]. The concept of mass tourism meanwhile means the number of tourists in one destination [9]. Regarding its purpose, the aims of mass tourism are generating income fastly, so that it does not pay much attention to the impacts of environmental, social development, and sustainable development. As a way out, mass tourism must be combined with other forms of tourism so that negative mass tourism impacts can be minimized [10]. However, experience in Thailand shows the need for spatial separation between ecotourism and mass tourism so that ecotourism can be successful [11].

Therefore, in many developing countries, there have been various efforts to shift the strategy of developing tourist destinations from mass tourism to sustainable ecotourism that leads to special tourism or what they call alternative niches or tourism [12].

Sustainable tourism referred to in this agreement, is a specific tourism branch that does not exploit the natural and cultural environment; on the contrary, it maintains and nurtures its existence. Accordingly, the three basic dimensions related to the concept of sustainable tourism are (1) economic growth, (2) environmental sustainability, and (3) social equality [13]. Indonesia, with a population of around 260 million, is currently only able to attract 12 million foreign tourists, far behind other neighboring countries, such as Thailand, Malaysia, and Singapore [14]. For this reason, it is only natural that since 2014, tourism has become a development priority, to attract sizeable foreign exchange.

In line with the efforts of the central government of the Republic of Indonesia, the Ministry of Tourism is encouraging the development of tourism in Banyuwangi Regency, which is directly adjacent to Bali, one of the tourist destinations that is already known to the world. The goal is to accommodate the number of tourists from Bali, as well as to extend their stay in Indonesia. To prevent negative impacts on the environment, the Banyuwangi Regency government uses ecotourism as a strategy to develop tourism. This paper will explain the basis for implementing this strategy.

2. Methodology

This research uses qualitative method [15], where primary data and information obtained by observation to the research location and many related tourism destinations. Banyuwangi Regency was chosen as the location of the study because tourism in this region is increasing. Besides, Banyuwangi is also directly adjacent to Bali's tourist destinations that are already known to the world.

To get data and information, researchers conducted in-depth interviews with policymakers in the local government, namely the Head of the Banyuwangi Regency Office of Tourism and Culture. For the community of tourism actors, researchers conducted interviews with conservation tourism actors in Bangsrping Village and also conventional tourism actors on the Red and Muncar Islands.

Focus Group discussions (FGD) were held three times with stakeholders in the tourism sector in Banyuwangi, both representing art, culture, and nature tourism. The question is mainly focused on
how the community and local government participate in the development of ecotourism. Then for secondary data, researchers obtain from various sources such as international, national, and regional journals, as well as electronic and local media related to the focus of this research. Analysis of the data in qualitative research is carried out descriptive and uses a transdisciplinary, interpretive approach [16].

3. Result and Discussion

Banyuwangi is regency located in the easternmost tip of Java Island which is directly adjacent to Bali. The momentum of regional autonomy that was implemented in Indonesia after the reformation inspired Banyuwangi to see its neighbor, Bali, as a benchmark in the development of its region, especially in the tourism sector. With the motto *Banyuwangi Jenggirat Tangi*, this region seemed to want to say that it is awake and ready to act. Furthermore, since 2010 with a new regent, Banyuwangi compares itself as *The Sunrise of Java*. At this moment, Banyuwangi has become one of the favorite tourist destinations in East Java.

Banyuwangi and Bali had a close historical connection centuries ago. Temple or place of worship of Hindus, Pura Agung Blambangan is one of the most famous temples of the 9th temples in Banyuwangi. This temple was originally the site of "Umpak Songo" from the kingdom of Blambangan, which was later rebuilt in 1974 and inaugurated in 1980. The temple can accommodate around 1,000 people to pray in one sitting. The strong evidence of the relationship between Banyuwangi and Bali can also be seen from the aspects of art and culture. There are similarities between Banyuwangi arts and Balinese art, especially in Banyuwangi Barong and Gandrung.

In line with the development of tourism potential in Banyuwangi, the central and local governments are undertaking infrastructure development, developing tourism destinations, and carrying out massive promotions at home and abroad, to attract both domestic and foreign tourists. Banyuwangi Regency's tourism potential is very diverse, ranging from beach tourism, mountains, forests, to typical cultural tourism. Along with world trends, Banyuwangi tourism is developed with the concept of "ecotourism" which is the concept of tourism development that optimizes utilization and at the same time preserving natural and cultural potential Banyuwangi on an on-going basis.

The development of tourism with the concept of ecotourism is in line with the Banyuwangi regional government policy. They are using principles including (a) protecting the environment; (b) involve the community in tourism activities; (c) presenting products containing learning, education, recreation, and of values (natural and local culture); (d) have positive contribution to the local economic; (e) suppress as far as possible the negative impacts arising from a series of tourism activities [17].

The Banyuwangi district government divided their tourism development into three areas called "diamond triangle," namely: First, a region I with the dominant type of tourist attraction in the forest area and natural scenery, making it suitable for "adventure" tourism activities and enjoyment of the natural landscape. The main attraction is Mount Ijen, with its blue fire. It is the most massive sulfur lake crater on Java Island with a depth of about 200 meters and contains approximately 36 million cubic meters of steamy acid water. The Ijen crater is supported by hinterland ecotourism which includes Kemiren Tourism Village and the number coffee plantation. Kemiren is a unique cultural center of indigenous people of Banyuwangi, called Osing culture.

Second, region II is a tourist attraction that is mostly in the vicinity of coastal waters and has low accessibility. One of it is Plengkung beach, located in the southern region of Banyuwangi and located in the Tegalalimo District. Plengkung beach is the best beach for surfing and is commonly called G-Land. May-October is the best month to surf. Plengkung beach supported by hinterland ecotourism includes G-Land (Grajagan Land), Alas Purwo National Park (Istana Goa), Sadengan Savana Padang and Bedul Mangrove Beach. This area is part of the 175 KM coastline of Banyuwangi.

Third, region III is the region with tourism objects, most of which have unique natural resources, such as Sukamade Beach in Pesanggaran Subdistrict. This beach is a conservation area in East Java which is famous for turtle breeding. Female turtles usually lay eggs up to hundreds of grains on this beach. November to March is the season for turtles to lay eggs. Sukamade Beach supported by
hinterland ecotourism includes Rajegwesi Beach, Green Bay, Pancer Beach, and Red Island and Meru Betiri National Park.

The development of tourism potential in Banyuwangi Regency is supported by intensive tourism promotion by the central and regional governments. Promotion by the local government is carried out in the form of various festivals every month and throughout the year. No less than 77 agendas of the Banyuwangi Festival are held annually, ranging from the traditional cultural heritage, creations and community innovation.

The interest of this festival involves the active participation of the community. Local governments only become facilitators or event organizers. This festival partially enlivens the almost extinct classical traditions such as Seblang and Gandrung to the most modern and innovative, namely International de Banyuwangi Ijen tour, and Ethno Carnival (BEC).

The strategy and event above were proven to be able to attract tourists to visit Banyuwangi. In 2016 the total number of tourist visits to Banyuwangi was 3,126,602. This number consists of 3,054,576 local tourists and 72,026 foreign tourists. The number of tourists who came in 2016 increased sharply compared to 2015, which was only 1,742,230 tourists, or an increase of 79.45%. Data on the number of tourist visits from 2010-2016 shows an increasing trend so that it can be one of the driving forces of the local economy.

The basic idea behind the strategy of developing ecotourism in Banyuwangi Regency, according to Banyuwangi Regent Abdullah Azwar Anas is to educate tourists about conservation and research development efforts in vulnerable areas [18]. Ecotourism also offers tourists to experience the tourist destination directly, and take care of it. This effort would ideally benefit tourists, and the environment visited because ecotourism thus provides knowledge to tourists about the ecosystem, biology, and geology of specific natural locations, which in turn inform their conservation efforts [19].

3.1. Coastal Conservation

The Banyuwangi Regency Government continues to develop tourism in its region with the concept of sustainable ecotourism. For example, Banyuwangi is successfully promoting coral reef conservation and floating houses in Bangsring village, Wongsorejo sub-district. This coastal area is a testament to the awareness of local fishers who in the past is the perpetrators of destructive fishing but now has turned into conserver. The coastal area is a unique phenomenon, where the fishermen who were previously destructive fishing actors turned into environmental conservationists. The acts by the fishermen are the 14th goal in the concept of sustainable development, namely conserve and sustainable use of the oceans, seas, and marine resources for sustainable development [20].

This tourist destination originated from the efforts of a young man named Ikhwan Arief, son of fishermen who insisted on coral reef conservation. This effort was carried out because it has been increasingly difficult for fishers to catch fish. The difficulty is caused by the destruction of nature and the marine environment in Bangsring Village, due to fish bombs and potassium. Several other fishers pry the remaining coral for sale to aquarium makers. Therefore, some fishermen have left their profession as fishermen and become farm laborers due to the absence of fish [21].

This conservation acts was not an easy step to make. In the beginning, many scorns and threats were aimed at these conservationists. It even came from several parents of these conservationists. The bravery and hard work of the Brotherhood and friends since 2008 are now producing fantastic results. Coral reefs that had been destroyed have begun to grow again. Fishes, the primarily ornamental type that used to vanish, now have returned to swim in the coastal area of this Bangsring village. This conservation effort has the support of the local government, especially the fisheries and food services, as well as tourism and cultural services.

This conservation area is now an educational tourist spot for coastal waters conservation. At first, the youth in the Bangsring area was also strongly opposed the idea of this place as a tourist destination, worried that the beach environment would be damaged again. However, after deliberations between conservationists and the local government, it was agreed that this area would become an educational tourist destination for the community. This place is now an exotic tourist spot for snorkeling, diving and a place to treat black fin sharks that before being released to the sea.
Bangsring Under Water is expected to be an example of the ecotourism movement, especially the conservation of other coastal areas in Banyuwangi. Several beaches that were tried to follow the strategy of the Bangsring region included Cemara beach and Santan Island tourism, and the latter was designated as a sharia tourist destination. Cemara beach also identified as turtle conservation and breeding area, in addition to Sukamade beach.

3.2. National Geopark

Other potential natural resources that have uniqueness are Mount Ijen Crater. The area with the attraction of the crater of sulfur and the blue fire is considered to have three geological peculiarities that are standardized by the world body of UNESCO, so Banyuwangi is deemed to be worthy of being a national geological park. The three characteristics referred to are geodiversity, biodiversity, and cultural diversity [22]. The concept of geopark itself relates to an area that has geological elements in which people are invited to play a role in protecting and improving the function of natural heritage, including archaeological values, ecology, and culture [23].

Regarding the proposal, three sites were proposed, which each of them was considered unique, Blue Fire in the crater of Mount Ijen, Pulau Merah, and Alas Purwo National Park. The natural tourism park of Mount Ijen and Alas Purwo National Park have both been designated as a network of world biosphere reserves by UNESCO on March 2016. The establishment as a national geopark will thus be an added value for Banyuwangi because of the existing biological and cultural ecology (natural resources) in the biosphere will be protected.

The blue fire is part of the crater site of Mount Ijen, located in the western region of Banyuwangi. This blue fire is unique because the phenomenon only has two in the world, in Banyuwangi and Iceland. Both have a slight difference; the light on Ijen Mountain tends to be bluish while in Iceland, the color tends to be greenish. Alas Purwo is a protected forest, located in the southern part of Banyuwangi, in the form of protected forest along the coast. In this region, there are several caves and beaches, which considered one of the best surfing places in the world. While Pulau Merah is a small island with a small mountain rising, that will look like a red mountain in the afternoon and surrounded by the sea, that is an excellent place to surf.

This protection and recognition as National Geopark will be a form of implementing the 15th agenda on the sustainable development, namely protecting, restoring and promoting sustainable use of terrestrial ecosystems, sustainably managing forests, combat desertification, and halt and reserve land degradation and biodiversity loss. The establishment of this region as a national geopark will be a way out for the trade-off of the use of natural resources and the environment as a tourism destination while at the same time protecting the region from the threat of damage.

3.3. Cultural Conservation

Banyuwangi community is not much different from Balinese people. They have different artistic potential. Both of these communities are only separated by the Bali Strait, which can be reached by ships around 45 minutes. The indigenous people of Banyuwangi, known as the Osing Tribe, have diverse arts and cultures. They are a mixture of Javanese, Madurese, and Balinese, so this community has a distinctive language and creativity that can attract tourist. The Osing tribe, although a minority, has become an icon and represents the identity of the Banyuwangi community. Its unique language and cultural arts can recognize Osing.

Various types of Osing art and culture can also be recognized in the form of their works ranging from the very traditional to the modern. The Mocoan tradition, Seblang, is a very traditional ritual full of mystical nuances. Then the more recent is the Gandrung dance which is a form of social dance in society, as well as barong art which is similar to Balinese barong, a symbol of the community's efforts to expel potential threats of bad things. Then, included in current Banyuwangi art products are batik cloth, weaving, and various forms of art that are very diverse.

Cultural conservation carried out by the Banyuwangi government related to the field of arts and culture is done by establishing the Osing Village located in the village of Kemiren, an area to the west
of Banyuwangi. This village is becoming the center of the community and the tradition of the Osing tribe in Banyuwangi, although the Osing tribe itself does not live only in the Kemiren village. Another form of recognition for the Osing tribe as a symbol of Banyuwangi is the use of the Osing language by the community, including people who are not from the Osing tribe. If in some regions, people feel ashamed to be identified with the original tribe in their area, it is very different from the Banyuwangi people who are proud of being part of the Osing tribe.

The culture of the Osing tribe community has been attached to the Banyuwangi community so that the conservation of art and culture in Banyuwangi does not experience any resistance. Non-Osing people are directly involved and even become the movers of the Osing culture conservation, including the Banyuwangi community who live outside the city of Banyuwangi. They claim to be the Osing tribe or who identically represent Banyuwangi. Osing’s art and from the most personal, such as the way they dress up cook, and rituals ceremony, up to the general ones such as the form of the houses and cultural activities, each year displayed in the annual calendar of the Banyuwangi Festival.

Diversity in Banyuwangi is indeed indisputable, and the cooperation and friendliness of its people are maintained. Various forms of cooperation and support, mutual respect, continue to be maintained and promoted to become Banyuwangi tradition. Some programs that value the values of love, humanism, and diversity continue to be echoed through the Banyuwangi annual festival agenda as well as in daily life. World recognition of the efforts of the community and the Banyuwangi local government was obtained in 2014 when the city was designated as the first Compassionate City in Indonesia. At the same time, 231 world cities are in the process of becoming compassionate cities [24].

Some programs that become the embodiment of compassionate cities are interfaith meetings regularly, movements to establish solidarity among students, oxygen alms movement in the form of tree planting by all religious leaders for environmental campaigns. Besides, the provision of ambulances 24 hours to serve sick people, eradicate illiteracy, and school dropouts and uphold the accessibility of citizens in enjoying education services [25].

For the community economy, the concept of compassionate city is realized in the form of capital assistance programs for small-medium enterprises (SMEs), seed assistance to farmers and also to fish cultivators, "home makeover" programs for the poor, allowances for the teachers of the Koran, as well as the actors of art and culture who are no longer productive. All of this is a form of policy innovation in the Banyuwangi district government which has a humanitarian nuance.

This compassionate action is the implementation of the 11th goal of the sustainable development goals, namely make cities and human settlements inclusive, safe, resilient, and durable. It is also the 16th goal that is promoting peaceful and inclusive societies for sustainable development provide access to justice for all and build effective, accountable, and inclusive institutions at all levels. Such international action compassionate was spearheaded by some prominent figures including religious experts Karen Armstrong and President of the Islamic Society of North America Imam Mohamed Magid.

Has Banyuwangi succeeded in implementing strategy ecotourism? Of course not and is still far from ideal. But the government of Banyuwangi Regency has realized the importance of protecting the environment for a sustainable future. As the Banyuwangi Regent, Anas admitted that there were still shortcomings, so he was determined to make public policy in the future more and more human-friendly. This program has become part of tourism, as said by Jucan and Jucan [26] that tourism also supports human development, poverty reduction, and peace and can provide a unique image and identity [27].

3.4. Infrastructure

One of the keys to the success of tourism development is access, in addition to amenities and attractions. Access is one of the keys to the rapid growth of one region. For this reason, post-reform Banyuwangi continues to improve from various aspects. If in the past Banyuwangi was a remote area far from other big cities and was challenging to reach, now is different. With a green building concept, Banyuwangi has opened direct flights five times a day from Jakarta with a travel time of 1.5 hours.
Flight from Surabaya is twice per day with duration of 45 minutes and from Denpasar 35 minutes. Banyuwangi is also preparing to open international flight routes.

For Amenity, Banyuwangi has a unique concept, because not all types of hotels are permitted to be built. Banyuwangi tries to balance the number of starred hotels with homestays owned by the community so that the economy of the people increases and the benefits of development are felt directly by the community. Although the number of tourists continues to grow, Banyuwangi Regency does not rashly permit to avoid deadly competition, due to uncontrolled hotel growth.

There are currently 61 hotels in Banyuwangi from motel to four-star classes. There are twelve three and four stars hotels, a number that is considered ideal for now. The average occupancy of this hotel reaches 60 percent, and sometimes their occupancy is above the average occupancy in their hotel network nationwide. During 2017, the number of foreign tourists was 98,970 thousand, and domestic tourists reached 5.8 million people [28].

Banyuwangi has known as The Sunrise of Java, in early 2018 won the highest award in the tourism sector at the Southeast Asia level, the ASEAN Tourism Standard Award which was held at the ASEAN Tourism Forum in Thailand, January 2018. This award is significant for the development of tourism in Banyuwangi, this winning also related to the cleanliness of the supporting conditions. As is known Banyuwangi also includes clean toilet festival as one of the agendas in the annual Banyuwangi festival. This award also complements the previous international award, where UNWTO awarded the world's best tourism policy innovation in 2016 to Banyuwangi.

3.5. Economic Implications

Making tourism as the driving force of the economy seems to be the right choice for Banyuwangi. This policy can be proven. The annual economic growth rate of 5.6% is higher than the national economic growth of 5.2%. Economic impacts of tourism development are essential to relate economic activities ranging from agriculture, agribusiness, trade/handicraft, transportation, construction, ICT, education, and training for industrial production [29].

The impact of tourism in Banyuwangi is very significant. Areas that were initially lagging economically and had a large number of poor people (20.09%) have now improved after approximately eight years of tourism development. The poverty rate dropped dramatically to 8.64%. Open unemployment fell 50% to 3.07%. Whereas at the beginning of 2010 the open unemployment rate reached 6%. Gross Regional Domestic Product (GRDP) rose 115.4% or amounted to Rp69.9 trillion. Community per capita income also increased by 109% from Rp20.8 million in 2010 to Rp43.65 million in 2018 [30].

Tourist mobilization also continues to increase. The number of foreign tourists grew 691% or reaching 98,970 people in 2018 from the previous only 12,500 people in 2010. Likewise, domestic tourists visits were also rising in a very significant number, grew by 10.639% or reaching 4.8 million tourists. This considerable increase is related to the development of an airport that can accommodate 7,835 people in 2010 to 332,550 people in 2018. The increase in the number of tourists also has an impact on the rise in their spending. Now the amount of expenditure on foreign tourists in Banyuwangi reaches IDR 2.7 million per visit. While domestic tourists spend Rp1,543 million per trip, and the circulation of money in Banyuwangi from this tourism thus reaches Rp7.7 trillion per year [31].

The tourism sector in Banyuwangi has become the most significant contributor to GDRP in the last three years (10.3%). In 2015 the tourism sector posted the most significant contribution of 11.07% from Rp 60.18 trillion. Then in 2016, it was 9.5% from Rp 66.3 trillion. For Locally generated revenue (LGR), Banyuwangi targets in 2018, it will be Rp37 billion, an increase of Rp15 billion from the previous year of Rp22 billion. The goal will be achieved from the potential of 89 existing hotels, nine three and four-star hotels, 489 homestays, and 750 restaurants, as well as 58 tourist destinations and 68 travel agents [32].

This ecotourism development strategy in Banyuwangi is expected to be able to attract tourist to Banyuwangi to increase the economic and community income in one hand and on the other side to improve and prevent damage due to tourism development. Different policies in the field of tourism,
including ecotourism development strategies, will not succeed satisfactorily otherwise if they are not accompanied by improvements in mindset and culture and behavior of the community and all tourism stakeholders.

4. Conclusion

Banyuwangi Regency chose the strategy for developing sustainable ecotourism because the Banyuwangi people can enjoy the economic impact of their natural resources and at the same time, maintain the sustainability of natural and cultural resources. It was carried out in various forms, such as marine conservation, mountain and forest conservation, and cultural preservation.

This conservation-based ecotourism strategy was chosen because of the awareness of the Banyuwangi government that there is a potential threat of damage to the natural environment as a result of human behavior to earn income. It is also due to a lack of public understanding of their behavior that has the potential to degrade the environment, including the tourist destinations and attractions they do.

This sustainable ecotourism strategy is applied in various tourist destinations throughout Banyuwangi Regency, which are divided into three regions, which include mountainous areas, marine and forest areas, and cultural areas. Tourism in sea and coastal areas is carried out in the form of conservation, special interest tourism, and limited tourism. While in the land area, especially mountain and forest tourism is done by making the Mount Ijen area and the forest and some beaches as geopark tourism.

For cultural conservation, the Banyuwangi district government conducts cultural preservation by providing incentives to art and cultural actors in various forms of festivals held throughout the year and each year not less than 70 festivals. This strategy has not yet entirely run because the lack of awareness in the past has made the natural and cultural environment is not well maintained, so it needs restoration and conservation now and in the future.

Based on these research findings, the socialization of the importance of maintaining the natural, social, and cultural environment must continue to be carried out to the community. Likewise, with the commitment of the Banyuwangi local government which is currently strong enough in developing ecotourism, it needs to be institutionalized so that it does not fade when there is a change of leadership in the future.

Acknowledgment

The authors would like to thanks to the Head of Service and Secretary of the Tourism and Culture Office of Banyuwangi Regency. Our thanks also to Chair of the Foundation and Management of Floating and Conservation Tourism Bangsring Under Water, Chair of the Banyuwangi Branch of the Indonesian Fishermen Association, Head of Fisheries and Foods Services. Beside that cultural prominent figures and actors in Banyuwangi, as well as all tourism stakeholders involved in discussions and interviews in this study.

References

[1] Turner, Rochelle 2018 Travel and tourism economic impact 2018 Indonesia. World travel and tourism council (March 2018). https://www.wttc.org/-/media/files/reports/economic-impact-research/regions-2018/world2018.pdf
[2] OECD 2010 “Sustainable tourism and local development in Apulia region”. OECD LEED Policy Review available at www.oecd.org/cfe/leed/46160531.pdf
[3] Sharma. A& M. Thapar 2016 Development of tourism in the third world nations: a comparative analysis. Proceedings of the 7 International Conference on Sustainable Tourism (ST 2016) www.witconferences.com
[4] United Nations World Tourism Organization (UNWTO) and Global Compact Network Spain 2016 The tourism sector and sustainable development goals – Responsible tourism, a global
commitment.

[5] Lemma, Alberto F 2014 Tourism impacts evidence of impacts on employment, gender, income Overseas Development Institute The University of Birmingham.

[6] Sayeda, Takrima 2017. The effects of mass tourism: An evaluative study on Cox’s Bazar, Bangladesh. IOSR Journal of Humanities And Social Science (IOSR-JHSS). Volume 22, Issue 5, Ver. II (May 2017) PP 31-36 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org

[7] Vainikka, Vilhelmina 2013 Rethinking mass tourism. Tourist studies SAGE. http://tou.sagepub.com/content/13/3/268

[8] Oxford English Dictionary, 2018.

[9] Ghimire, K B 2001 The growth of national and regional tourism in developing countries: an overview. In Ghimire, K.B., (ed): The Native Tourist: Mass Tourism Within Developing Countries (1-29). London Earthscan.

[10] Christou, Loizos 2012 Is it possible to combine mass tourism with alternative forms of tourism: the case of Spain, Greece, Slovenia, and Croatia. Journal of Business Administration Online (Spring). https://www.atu.edu/jbao/spring2012/is_it_possible_to_combine.pdf

[11] Kontogeorgopoulos N 2004. Ecotourism and mass tourism in Southern Thailand: Spatial interdependence, structural connections, and staged authenticity. GeoJournal (61: 1–11). Kluwer Academic Publishers. Printed in the Netherlands. https://link.springer.com/article/10.1007/s10708-005-8631-6

[12] Theng, Sopheap, Xiao Qiong and Corina Tatar 2015. Mass tourism vs Alternative tourism? Challenges and New Positionings. https://journals.openedition.org/etudescaribeennes/7708?lang=en

[13] Tudorace, Doru Marian, Tamara Simon, Cristi Frent, Mariora Musteata Pavel 2017. Difficulties and challenges in applying the European tourism indicators system (ETIS) for sustainable tourist destinations: The case of Brasov County in the Romanian Carpathians. Sustainability. National Institute of Research Development in Tourism, 17 Apolodor Street, 050741 Bucharest, Romania; tudoru@incdt.ro (D.M.T.); tamara.simon@incdt.ro (T.S.); pmioara@incdt.ro (M.M.-P.)

[14] Public Relations Ministry of Tourism Republic of Indonesia 2017 http://www.visitindonesia.co.id/ index.php/en/

[15] Creswell, J. W. 2009 Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (3rd ed.). Thousand Oaks, CA: Sage Publications.

[16] Neuman, W. Lawrence, 2011. Social Research Methods: Qualitative and Quantitative Approaches, 7th Edition., University of Wisconsin, Whitewater. ©2011 [Pearson].

[17] Statement of Responsibility for the Regent 2016 LKPJ Bupati Banyuwangi. Local Government of Banyuwangi

[18] Anas, Abdullah Azwar 2015. Interview with Regent of Banyuwangi (April 2015).

[19] USA Today, 2018. Positive and Negative Effects of Effects of Ecotourism https://traveltips.usatoday.com/positive-negative-effects-ecotourism-63682.html. April 24, 2018

[20] United Nations, 2018. Transforming Our World: 2030 Agenda for Sustainable Development. sustainabledevelopment.un.org

[21] Arief Ikhwans 2018 Interview with Ikhwon Arief Chairperson of the Bangspring Under Water. Banyuwangi

[22] Fanani, Ardian 2018 Banyuwangi is Proposed to be National Geopark. Detik News. (February 14, 2018). https://news.detik.com/berita-jawa-timur/d-3867624/banyuwangi-diusulkan-jadi-geopark-nasional

[23] Public Relations of the Ministry of Tourism of the Republic of Indonesia 2018 Jakarta Indonesia.
[24] Harsaputra Indra 2015 A Celebration of Pluralism in Banyuwangi. *The Jakarta Post*. http://www.thejakartapost.com/news/2015/01/21/a-celebration-pluralism-banyuwangi.html

[25] Anas, Abdullah Azwar 2015 *Interview* with Regent of Banyuwangi (April 2015).

[26] Jucan, C.N. and Jucan, M.S. 2013 “Travel and tourism as a driver of economic recovery.” *Procedia Economics and Finance*. Vol. 6, pp. 81-88.

[27] OECD 2010 “Sustainable tourism and local development in Apulia region”. *OECD LEED Policy Review*. Available at www.oecd.org/cfe/leed/46160531.pdf

[28] Central Bureau of Statistics Banyuwangi 2016 https://banyuwangikab.bps.go.id/

[29] Jucan, C.N., and Jucan, M.S. (2013).“Travel and tourism as a driver of economic recovery”. *Procedia Economics and Finance*.

[30] Central Bureau of Statistics Banyuwangi 2016 https://banyuwangikab.bps.go.id/

[31] Central Bureau of Statistics Banyuwangi 2016 https://banyuwangikab.bps.go.id/

[32] Central Bureau of Statistics Banyuwangi 2016 https://banyuwangikab.bps.go.id/