



## Unveiling the leisure essence of mindful tourism: A hermeneutic phenomenology approach to generation Z visitor experience in Tahura Bandung

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### ABSTRACT

*This study explores the travel experiences of Generation Z within the context of mindful tourism. Using a qualitative method with a hermeneutic phenomenological approach, the research aims to deeply understand how Gen Z spends their leisure time through reflective and conscious forms of tourism. Ten informants aged 18–27 were interviewed to uncover the meanings, feelings, situations, emotions, and intentions underlying their travel activities. The hermeneutic approach enables the researcher to view tourism experiences more openly and holistically, allowing the perceptual structure of each individual to be identified in a comprehensive manner. The findings indicate that Gen Z travelers seek meaningful and mindful tourism experiences, particularly during their visits to Tahura. They use these journeys to restore their life energy, reconnect with nature, and find tranquility amidst their fast-paced routines and the overwhelming flow of information from social media. Hermeneutic phenomenology helps frame tourism not merely as an activity, but as an emotional and situational process filled with deeper significance. The implications of this study are expected to reach a wider range of travelers and offer recommendations for various stakeholders to respond to emerging social phenomena more effectively and thoughtfully.*

### ABSTRAK

Studi ini mendeskripsikan pengalaman perjalanan wisatawan Generation Z dalam pengalaman wisata penuh kesadaran. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi hermeneutik untuk memahami aktivitas berwisata Generation Z dalam menghabiskan waktu luangnya dengan pengalaman mindful tourism. Informan yang terlibat dalam penelitian ini sejumlah 12 orang informan dengan rentang usia 18–27 tahun. Lebih lanjut, peneliti mencoba mengeksplorasi pengalaman perjalanan wisatawan Generation Z melalui interpretasi dengan pemaknaan yang mendalam, sehingga setiap pengalaman wisatawan dapat dilihat dari sudut perspektif yang lebih terbuka dan nyata. Hal ini sesuai dengan bentuk konsep hermeneutic dalam menemukan pada struktur persepsi dari pengalaman wisatawan sebagai individu seutuhnya. Interpretasi yang tersirat dari bentuk rasa, situasi, emosi, tindakan dan tujuan dibalik aktivitas wisata pada waktu luang. Temuan dari studi ini menunjukkan bahwa wisatawan Generation Z mencari makna mendalam pada perjalanan mindful tourism ke Tahura untuk mendapatkan kembali energi hidup, menyatu pada alam dan mendapat ketenangan dari rutinitas keseharian yang serba cepat, serta paparan informasi sosial media yang membuat lelah. Studi hermeneutic fenomenologi melihat dari perspektif berwisata yang tidak hanya pada sisi aktivitas di daya tarik saja, melainkan juga pemaknaan dari bentuk emosi dan situasi di balik perjalanan tersebut. Penyempurnaan studi ini di masa depan diharapkan dapat menjangkau kategori wisatawan yang lebih luas, sehingga dapat menjadi rekomendasi untuk berbagai pihak dalam menyikapi fenomena di masyarakat dengan lebih dalam dan tepat sasaran.

## INTRODUCTION

The post-COVID-19 era has driven a global shift from conventional lifestyles to digital ones, transforming survival mechanisms and daily experiences. This study focused on Generation Z as the respondent participants. According to [Kusumawati et al. \(2021\)](#), Generation Z refers to the group of individuals born between the years 1997 and 2012. This generation is a productive age group with preferences that can accurately predict future industry trends. Generation Z grew up in tandem with global technological developments and social media trends.

According to Wood (2013, as cited in [Wijaya et al., 2019](#)), Generation Z feels comfortable communicating via the web and is known as a generation that tends to be “silent” because technology dominates their routines. Therefore, Generation Z can also be considered a productive age group with preferences that can accurately predict future industry trends. The strengths of this generation are that they are ambitious, self-confident, digitally savvy, and highly curious. However, the psychological weakness of Generation Z is that they are prone to anxiety and depression ([Kusumaningrum, et al., 2024](#)).

Study by [Kusumah \(2023\)](#) that young tourists believe in spending money directly with or on local markets and communities. They also believe in meaningful travel and attract others to their destinations. Generation Z prioritizes personalized experiences, sustainability, and authenticity, seeking unique accommodations and activities in their travel activities ([Sugiarto, 2024](#)). Generation Z will prioritise health factors, both environmental and mental health in the future. The study also found that Gen Z favours sustainable accommodation. ([Agustina & Astari, 2022](#)). Studies report that Generation Z faces high levels of

anxiety, depression, and mental health stigma, with many unsure where to seek help and feeling overwhelmed by constant news and digital pressures. Generation Z uses traveling as a means of relaxation from the high demands of work, study, social expectations that overshadow life, and mental fatigue ([Alfurizqi & Aji, 2025](#)).

Therefore, traveling is used as a way to relieve stress. This highlights Generation Z’s need for inclusive, adaptive mental health support through education, workplace policy, and accessible services. Adapting to changes in lifestyle and the rapid transformation of lifestyles and environments also influences the travel patterns and activities chosen by Generation Z. This study aims to examine how Mindful Tourism, a new form of special interest tourism popular among Generation Z, serves as an alternative travel option for utilizing free time and supporting well-being. The purpose is to explore Generation Z’s interpretation of the meaning and impact of tourist trips and activities on their mental and emotional health.

Using Heidegger's hermeneutic phenomenology approach, the researcher reads repeatedly and attempts to interpret a tourist activity from an unexpressed perspective in depth. A similar study conducted by [Sirait et al. \(2025\)](#) found that although Generation Z faces mental health challenges due to social media and cultural differences, they also find peace and healing through nature tourism experiences in Bali. The novelty of this study, compared to previous ones, lies in its method and approach, providing an in-depth exploration of tourist activities as intrinsic experiences by addressing psychological, social, and cultural aspects, rather than viewing tourism merely as an explicit choice.

## LITERATURE REVIEW

### *Mindful tourism*

Mindful tourism is an approach within the tourism industry that emphasizes mindfulness in the tourist experience. This approach aims to enhance the quality of the tourist experience, reduce stress, and support the mental well-being of tourists through conscious and mindful practices of the environment, culture, and self. Several important aspects of mindful tourism implementation include:

1. Self-awareness and environment: Tourists are encouraged to become more aware of themselves and their surroundings, including local culture and nature.
2. Meaningful experiences: Focus on creating more meaningful and reflective tourist experiences, rather than simply consuming tourist attractions.
3. Mental well-being: Integrating mindfulness practices to reduce stress and improve mental well-being during travel.
4. Sustainability and ethics: Paying attention to the social and environmental impacts of tourism activities and ethically supporting local communities. Research by [Iacob et al. \(2024\)](#) notes that mindfulness theory, applied to tourism, emphasizes the importance of enhancing the tourist experience, psychological well-being, and environmental awareness. Mindful tourism is a relevant approach for modern destinations focused on sustainability and tourist well-being. Furthermore, [Stankov & Filimonau \(2021\)](#) observed that a mindfulness approach can help tourists reduce stress and negative psychological impacts caused by the pandemic, as well as improve the quality of their travel experiences. Mindful tourism is an

effective strategy for improving mental well-being in the post-pandemic tourism sector.

### *Leisure activities in hermeneutic phenomenology*

This study uses the concept of "Leisure" as a guideline for examining the activities of Generation Z's visitor at Tahura Bandung. According to [Fancourt \(2021\)](#), leisure is a period during which individuals can voluntarily engage in activities without work or other responsibilities, for the purpose of entertainment, relaxation, or self-development. In this study, leisure serves as a variable for researchers in developing questions and considering the psychological and social aspects of participants in their tourism activities. Leisure-related theories emphasize the importance of perceived freedom and intrinsic motivation in selecting activities, thereby making leisure experiences meaningful for individuals ([Kleiber, 2020](#)).

This is relevant to the research objective, which explores Generation Z visitors leisure time usage and interprets the meaning of other factors that influence Generation Z visitors leisure activities. Leisure utilization is subjective, meaning that each individual has a choice about how to use their free time and has a purpose for those activities. [Iso-Ahola \(2023\)](#) emphasized that the meaning of leisure time is determined more by an individual's subjective perception of freedom, choice, and intrinsic motivation than by the type of activity undertaken. Furthermore, [Van Manen \(2023\)](#) stated that phenomenology in practice refers to the meaning of experiences that are significant for those practicing professionals such as psychology, healthcare, education, and in the context of everyday life. This means that phenomenological studies of leisure activities also refer to the psychological aspects of individuals in traveling.

## RESEARCH METHOD

### *Hermeneutic phenomenology*

This study aims to explore the interpretation of the hidden meanings behind the activities and journeys of Generation Z tourists at the Tahura Bandung destination. This study uses a qualitative method with a hermeneutic phenomenological approach. The researcher is inspired by the ontological perspective of Heidegger's idea about hermeneutic phenomenology, that humans are always "in the world," with meanings continually interpreted through their lived experiences. This philosophy emphasizes that understanding a phenomenon involves more than simply describing the experience as it is, but also uncovering the deeper meaning hidden behind that experience through a process of interpretation (hermeneutics). Thus, hermeneutic phenomenology reveals not only "what is experienced" but also "how that meaning is realized".

Hermeneutic phenomenology is a qualitative research approach that combines phenomenology and hermeneutics to understand the meaning of human life experiences. This approach emphasizes the importance of interpreting individuals' subjective experiences within their social and cultural contexts. In hermeneutic phenomenology, researchers not only describe experiences but also interpret their meanings. This process involves a dialogue between researchers and participants, where both influence each other in shaping their understanding of the phenomena being studied.

According to [McCaffrey \(2022\)](#), hermeneutic phenomenology recognizes that experiences are always interpreted by both participants and researchers, through what is known as a double hermeneutic. This approach emphasizes the importance of language in shaping and communicating experiences, as well as the

process of fusion of horizons, where the understandings of researchers and participants are combined to achieve a deeper understanding of the phenomena being studied.

### *Data collection and data analysis*

This study employed a semi-structured interview technique. The researcher interviewed participants in-depth to obtain more efficient, comprehensive, neutral, and detailed data. According to [Mananiso \(2015\)](#), in-depth interviews are a form of qualitative interviewing using open-ended questions and probing/follow-up to explore experiences, interpretations, and meanings from the respondent's perspective, while taking into account the interviewer-respondent relationship, power dynamics, and ethical aspects of data collection. The interview process was conducted over two months, from July to August 2025. The researcher visited Tahura (Tahura) on weekends to find representative participants.

Then, she built rapport with them using a participatory observation approach and interviewed 10 participants for 90–120 minutes each. Participants were selected using purposive sampling based on the principles of relevance and data need. Each participant expressed their willingness to participate in this study and agreed to be interviewed. Furthermore, this study focused on data collection and recording to enhance its reliability. The first stage involved a thorough review of the interview guidelines, methods, and question design. Second, the researcher recorded and transcribed the participant interviews. The researcher recorded each participant's attitude, emotions, and language during the interview process to prevent data distortion. Finally, the researcher reviewed the research procedures for a systematic and comprehensive approach to ensure the

application of hermeneutic phenomenology methodology.

This study upholds research ethics. Prior to the interview, each participant was asked to provide consent and explained that their statements would not be used except for the purposes of this research. Second, to ensure participant anonymity, each participant's name was pseudonymized and replaced with their initials. Finally, each participant was explained that the data collected during the research process would be used solely for research purposes and would not be manipulated.

The systematic procedures of hermeneutic phenomenology research were applied to understand the essential meaning of the phenomenon. The researcher made every effort to follow these procedures during data collection. First, the researcher transcribed and revised each interview recording several times. Confirmation was made with participants regarding unclear interview

material to avoid misperceptions. Second, the researcher ensured the accuracy of the manuscript by referring to notes taken at the Bandung Forest Park (Tahura Bandung). Third, through reflective analysis, each meaningful participant statement was developed from the participants' narratives. Fourth, each participant's statement was transformed into implicit terms by adapting the participants' responses during the interviews at Tahura Bandung and referring to their experiences. Fifth, the essential points were developed through abstraction after revision. Finally, the researcher compared and reviewed the essential themes in previous studies and reflected on them to determine the meaning and essential themes of visitor's experiences at Tahura Bandung. The participants in this study included 10 Generation Z visitors, aged 18-27, from various backgrounds.

Tabel 1. Characteristic of participant

No	Participant Code	Age	Gender	Occupation	Origin	Visit Frequency	Main Motivation	Mindful Experience
1	P1	18	F	College student	Bandung	3 <sup>rd</sup> visit	Leisure	Peaceful retreat
2	P2	23	F	College student	Jakarta	2 <sup>nd</sup> visit	Wellness	Finding inner calm
3	P3	21	F	College student	Bandung	2 <sup>nd</sup> visit	Leisure	Connect with nature
4	P4	24	M	Employee	Bekasi	2 <sup>st</sup> visit	<i>Leisure</i>	<i>Escape</i>
5	P5	27	F	Entrepreneur	Bandung	3 <sup>rd</sup> visit	Wellness	Mindfulness
6	P6	25	M	Civil Servant	Bandung	4 <sup>nd</sup> visit	Wellness	Connect with nature
7	P7	24	M	Civil Servant	Jakarta	3 <sup>rd</sup> visit	Leisure	Connect with nature
8	P8	19	F	Employee	Depok	1 <sup>st</sup> visit	Leisure	Mindfulness
9	P9	22	M	College student	Bandung	5 <sup>th</sup> visit	Wellness	Mindfulness
10	P10	20	F	Entrepreneur	Jakarta	3 <sup>rd</sup> visit	Leisure	Finding inner calm

Source: Author's Elaboration, 2025

## RESULT AND DISCUSSION

### *Mindful Tourism*

The hermeneutic phenomenology perspective views the mindful tourism experience experienced by participants not merely as engagement in tourism activities, but as an interpretive process that connects mindfulness with the intrinsic meaning of the travel experience. Participants narrate their full presence (being present) while interacting with nature and the social environment, where each moment is realized reflectively as a space to experience oneself, find inner peace, and build authentic connections with others and the surrounding environment. Thus, mindful tourism within the hermeneutic phenomenology framework represents a transformative experience, because it emphasizes not only the tourism activity itself, but also the interpretation of meaning born from conscious experience, existential reflection, and subjective interpretation of the connection between humans, nature, and life. Some dimensions of mindful tourism include: self- and environmental awareness, meaningful experiences, mental well-being, then, sustainability and ethics.

### *Self and environmental awareness*

Mindful tourism emphasizes the importance of connecting tourists with nature as the core of a conscious and reflective tourism experience. Within the framework of mindful tourism, the concept of connecting with nature represents the experience of tourists who are fully present (present moment awareness) in their interactions with the natural environment. Connecting with nature is not only realized as an aesthetic appreciation of the landscape, but also as a transcendental experience that allows for self-reflection, psychological healing, and

strengthening spiritual bonds with the environment.

*“I gain a real-world connection with nature and myself” [P2]*

Through full awareness of the sounds, aromas, and atmosphere of nature, tourists have the opportunity to build intrinsic meaning from the journey, making mindfulness-based tourism activities a means to find emotional balance, expand existential awareness, and create harmony between humans and nature. Through full presence in the natural environment, participants not only enjoy the beauty of the landscape but also experience psychological healing (refreshing) that strengthens. Relaxation is not simply defined as a recreational activity to relieve boredom, but rather as a holistic healing process involving physical, emotional, and spiritual dimensions. Through full participation in tourism activities, participants experience a sense of calm, reduce psychological stress, and gain renewed energy that contributes to their well-being.

*“I enjoy every natural experience that refreshes my mind and body”. [P10]*

Therefore, relaxation within the mindful tourism framework is realized as an intrinsic experience that integrates self-awareness with the environment, making tourism not merely a means of entertainment but also a reflective space to strengthen life balance and the quality of individual existence. Mindfulness based tourism activities enable tourists to internalize the meaning of every interaction with nature as a process of inner healing, energy renewal, and strengthening the spiritual dimension. This emphasizes that mindful tourism is not only oriented towards consuming destinations, but also on intrinsic experiences that connect humans with themselves and with the natural environment in a deeper way.

### ***Meaningful experience***

The second aspect from mindful tourism dimension, namely meaningful experience, researchers categorize narratives into meaningful experiences of nostalgia, escape and finding new experiences. In mindful experiences, nostalgia emerges as an emotional dimension that allows tourists to connect past experiences with a full awareness of the present moment. When tourists connect with a particular atmosphere or element at a destination, personal and collective memories can be activated, creating a sense of familiarity, comfort, and continuity of self-identity. This nostalgic experience, when combined with mindfulness practices, not only creates pleasant memories but also encourages self-reflection and a reinterpretation of life's journey. Thus, nostalgia in mindful tourism enriches the intrinsic meaning of tourism activities for participants by strengthening the connection between the past, present, and individual existential experiences.

*"I have sweet memories with my parents when I was little, often visiting (Tahura)."* [P7]

The concept of escape is not only interpreted as an escape from daily routines, but also as a transformative process that allows tourists to achieve full awareness of the travel experience. Through escape, individuals gain space to release themselves from social pressures and psychological burdens, while simultaneously building a deeper connection with nature and themselves. By being consciously present in every moment of travel, the escape experience becomes a means of self-reflection and emotional healing, so that tourism activities function not only as recreation, but also as a path to life balance and an improved quality of existence.

*"I'm too tired and have a lot of problems with my family and friends, I came here (Tahura) as an escape to find peace".* [P5]

Finding new experiences is not simply a search for new sensations, but rather a conscious process of opening oneself to authentic and transformative experiences. Participants who are fully present in every moment of the journey are able to internalize new experiences as a means of learning, self-reflection, and broadening life's perspective. The pursuit of new experiences in mindful tourism not only adds variety to recreational activities but also strengthens existential awareness, fosters appreciation for cultural and natural diversity, and enriches the intrinsic meaning of the tourism activity itself.

*"Seeking enlightenment and gaining new experiences from the perspective of my life goals and spirituality as a human being".* [P1]

### ***Mental well-being***

Physical and mental wellness are integral to a mindful travel experience. Tourism activities conducted with mindfulness practices not only benefit physical fitness through direct engagement with the natural environment but also support psychological balance by promoting calm, reducing stress, and strengthening emotional resilience. According to [Shao & Lin \(2021\)](#), physical feeling is an important dimension by which to measure consumer experience. Thus, mindful tourism can be realized as a holistic medium that aligns the body and mind, enabling tourists to achieve holistic recovery and a better quality of life through profound, intrinsic experiences.

*"I came here to exercise to stay healthy in body and soul."* [P6].

Self-healing is defined as a process of self-restoration that occurs through tourists' full engagement in conscious and reflective tourism activities. Through presence in nature or interaction with a

tranquil environment, tourists gain space to release emotional burdens, calm the mind, and reconstruct inner balance. The practice of mindfulness in tourism allows participants to fully realize the experience, so that the self-healing process functions not only as a stress-reduction mechanism but also as a path to strengthening self-identity, improving psychological well-being, and fostering emotional resilience. Thus, mindful tourism acts as a therapeutic medium that provides holistic healing for the body, mind, and soul.

*“a comfortable and shady healing place, calming my soul from the daily routine.”* [P10]

### **Sustainability and ethics**

Moral value of traveling is defined as the ethical and reflective dimension of the travel experience, emphasizing a full awareness of the impact of travel on oneself, others, and the environment. Travelers who engage in mindful travel activities not only focus on personal satisfaction but also internalize moral values such as concern for sustainability, respect for local culture, and social responsibility in interacting with the community and nature.

*“In my opinion, traveling to nature can be done while preserving and protecting nature and is more economical.”* [P7]

Thus, travel becomes a means of moral education and ethical strengthening, where tourists not only derive intrinsic pleasure but also foster awareness of the importance of harmony between humans, society, and the environment, the core of mindful tourism. This aligns with the findings of a study by Kovačić et al. (2020) on tourist behavior and individual characteristics influencing post-disaster travel concerns and behavior. This study explains that personality traits such as conscientiousness (responsibility), novelty-seeking, and honesty-humility have a positive influence on cautious

behavior, while openness has a negative influence (Kovačić et al., 2020).

Eco-friendly tourism is defined as a travel practice that emphasizes full awareness of ecological sustainability and environmental responsibility. Participants who engage mindfully tend to pay attention to the impact of their behavior on nature, such as reducing their carbon footprint, maintaining the cleanliness of destinations, and respecting local ecosystems. This awareness not only serves as a manifestation of ecological concern but also as a form of self-reflection that strengthens the spiritual connection with nature. Participants experiencing eco-friendly tourism from a mindful tourism perspective not only contribute to environmental preservation but also enrich the intrinsic meaning of the travel experience through harmony between humans and nature.

*“Traveling to Tahura also taught me to be more eco-friendly, for example bringing a drinking water bottle, not throwing rubbish carelessly and being healthier”* [P3]

Table 2 shows the dimensions of the participants' mindful tourism in hermeneutic phenomenon perspective.

### **Leisure activities in hermeneutic phenomenology**

The concept of leisure activities in this study is not simply interpreted as a way to relax or have fun. A tourist oriented on entertainment and fun (le sportif), this is a characteristic type of behaviour in many types of tourism, which is often combined with passive recreation, during which tourists have a relatively great amount of free time (Różycki & Korbiel, 2022). Furthermore, these activities are also meaningful existential experiences. During the interviews, researchers obtained different perceptions and meanings from each participant regarding their leisure activities.

Table 2. Mindful tourism in hermeneutic phenomenon

Main Aspect	Mindful Tourism Aspect	Mindful Experience	Description
Internal	Self and environmental awareness	Connect with Nature	Participants experience a real-life connection with nature and themselves.
		Refreshing	Participants enjoy the journey and atmosphere of Tahura.
	Meaningful Experience	Nostalgia	Participants have an emotional attachment to past memories.
		Escape	Participants experience boredom from daily activities and need an escape for self-reflection.
Mental Well-Being		Finding new experience	Participants seek enlightenment in the form of ideas and spiritual refreshment.
		Physical and mental wellness	Participants engage in sports to stay healthy and fit.
		Self-Healing	Participants feel that nature can be a natural "medicine" for their overwhelmed souls.
External	Sustain-ability and Ethics	Moral value of travelling	Participants believe that traveling has value beyond just physical activity and enjoying the scenery.
		Eco-friendly tourism	Participants want to play an active role in preserving the environment by trying to take good care of the environment.

Source: Author's Elaboration, 2025

Researchers categorized these emotional expressions and perceptions by dividing them into several types based on key aspects. Referring to the hermeneutic phenomenology approach, researchers provided space to interpret how participants interpreted these leisure experiences, including: the subjective meaning of leisure activities, authentic experiences, temporality and space, social relations within leisure, and finally, relationships related to well-being and self-reflection during travel.

This consideration of meaning is crucial because each individual interprets leisure experiences differently, influenced by cultural background, personal values, and the environmental context of the destination. The dimensions of temporality and spatiality are also key considerations, as leisure within a phenomenology framework is viewed as an experience that shapes human perception of time and space, for example how tourists experience "time expanse" or "full presence" during a trip (Schmidt, 2024).

### ***Subjective meaning of leisure activities***

Leisure activities not only function as a means of recreation or relaxation, but can also be interpreted as a medium for self-reflection, strengthening identity, and connecting individuals with the social and natural environment. The subjective meaning of leisure activities is realized as a construction of individual experiences that go beyond the dimensions of physical activity alone, but are related to personal interpretations of the value and function of free time. Therefore, the subjective meaning of leisure is contextual, influenced by cultural background, intrinsic motivation, and life experiences that shape the uniqueness of each individual's perception.

Participants enjoyed a lived experience of the natural beauty and environment at Tahura Bandung. Several participants stated that this full awareness and direct involvement in tourism activities gave their interactions with nature at Tahura a profound meaning.

*"I fully enjoyed the silence of the atmosphere and the sound of the water." [P4]*

*"The sound of birds and the nuances of the natural atmosphere really made me excited. This was real leisure."*  
[P3]

Within the framework of hermeneutic phenomenology, the experience is not seen simply as a tourism activity, but as a subjective interpretive process in which individuals connect with nature, reflect on its existence, and discover personal and social value from their visit. Thus, the tourism experience at Tahura Bandung can be realized as a hermeneutic phenomenon that opens up space for interpretation, reflection, and self-transformation through closeness to nature.

### ***Temporary and space***

Temporality in leisure activities examines how participants interpret leisure as not simply a break from their daily life routine, but as an existential experience that provides space for reflection and self-healing. Meanwhile, spatiality emphasizes the individual's connection to both physical and social spaces, where leisure destinations serve as platforms for the formation of meaning, identity, and interaction with the environment. Thus, leisure experiences are always rooted in the construction of time and space as perceived subjectively by each individual.

*"Feel so peaceful, free and fresh, leisure to heal"* [P1].

Participants experienced emotional responses arising from travel activities, which were not limited to the activity itself, but included the dimension of the journey to find inner peace and spirituality. This experience reflected the intrinsic meaning participants held for leisure activities, where free time was used as a means of self-reflection, emotional

recovery from life's stresses, refreshing from daily routines, and the search for deeper personal values. Thus, travel functions not only as recreation, but also as a medium for achieving psychological well-being and self-development through authentic emotional attachment.

### ***Social Interaction***

Social interaction in leisure activities represents the process by which participants build relationships, strengthen social bonds, and share shared meaning through leisure experiences. Leisure activities, whether undertaken solo or with friends, allow participants to experience direct interaction and engage in conversation with fellow visitors, help each other take photos, and exchange cultural values that enrich both personal and communal experiences. Thus, leisure functions not only as a means of recreation but also as a medium for building social cohesion and shared identity.

*"It's nice to be able to talk to other visitors and local vendors"*. [P8]

Participants experienced direct interaction with other visitors and local vendors at Tahura, sharing stories without the distraction of social media expectations. This experience reflects the intrinsic meaning of leisure activities, where leisure is used to build authentic social connections, consciously savor the moment, and derive emotional satisfaction through meaningful interpersonal engagement. Thus, leisure activities serve not only as a means of recreation but also as a medium for enriching social experiences and in-depth self-reflection.

### ***Wellbeing and self reflection***

Leisure activities have a vital role in enhancing participants' well-being through opportunities for self-reflection, enabling a deeper understanding of one's

feelings, values, and personal goals. By engaging in meaningful leisure activities, participants can balance the stresses of everyday life, strengthen mental health, and gain experiences that foster emotional fulfillment. Thus, leisure is not merely a recreational activity, but also an important medium for introspection and self-development.

*“I can introspect and look in depth of myself, it turns out that my life journey has come so far, so I must not give up”. [P5]*

Participants experience a journey into themselves and rediscover the meaning of life through self-reflection. In the context of leisure activities, this experience demonstrates that tourism is not merely realized as a recreational activity, but also as an existential space that allows individuals to contemplate, rediscover personal values, and strengthen self-awareness. Thus, tourism as a form of leisure presents an intrinsic dimension that goes beyond entertainment, namely as a means of inner transformation and the formation of a deeper meaning in life.

### ***Authentic experience***

Leisure activities enable participants to gain authentic experiences, where each activity is felt to be real and aligned through personal interests, values, and identities. These authentic experiences increase emotional attachment, deepen the meaning of leisure time, and provide greater psychological satisfaction than mechanistic or superficial recreational activities. Thus, leisure serves as a medium for creating authentic, reflective, and meaningful experiences for self-development.

*“Very different from just seeing it on social media, visiting Tahura directly creates a genuine experience”. [P9]*

Leisure activities enable participants to gain authentic experiences, where each activity is perceived as genuine and aligned with personal interests, values, and identities. These authentic experiences increase emotional attachment, deepen the meaning of leisure time, and provide greater psychological satisfaction than mechanical or superficial recreational activities. Thus, leisure serves as a medium for creating authentic, reflective, and meaningful experiences for self-development.

The leisure activities experienced by participants reflect that these experiences cannot be reduced to mere physical dimensions, such as recreation or a release from daily routines, but also contain deeper intrinsic meaning. In the context of nature tourism in Tahura Bandung, participants articulated the leisure experience as a reflective space that allows for self-contemplation, the rediscovery of authentic identity, and the achievement of harmony between self and environment. This intrinsic dimension is strengthened by a connection with nature that fosters spiritual awareness and inner peace, as well as by authentic social interactions with other visitors and local vendors that occur free from the pressures of digital representation. Thus, leisure activities can be realized as transformative experiences that go beyond mere recreational pursuits, and instead serve as a medium for enriching self-awareness, strengthening personal identity, and building balanced relationships with the community and the surrounding environment.

The table below presents the dimensions of the participants' leisure experience studied in the hermeneutic phenomenon.

Table 3. Leisure activity hermeneutic phenomenology

Main Aspect		Type	Details
Outside object	Material Object	Subjective meaning of leisure activities	Participants experienced the nature of Tahura Bandung and the environment by lived experience
		Temporality and Space	Participants experience an emotional response from the activity of traveling, not only limited to the activity itself but also a dimension in the form of a journey to find inner peace and spirituality.
	People	Social Interaction	Experience interacting directly with other visitors and local vendors at Tahura, then sharing stories with each other without being distracted by social media expectations.
Inner self		Wellbeing and Self-reflection	Participants experienced a "journey" into themselves and rediscovered the meaning of life through self-reflection.
		Authentic Experience	Participants became themselves during nature tourism activities at Tahura Bandung and became one with their true selves.

Source: Author's elaboration, 2025

### Mindful tourism and leisure activity in hermeneutic phenomenology

This study seeks to explore the depth of meaning and interpretation behind participants' experiences engaging in leisure activities. By examining several dimensions related to mindful tourism and leisure activities, participants' experiences demonstrate that mindful tourism and leisure activities represent phenomena that transcend the purely recreational dimension.

Hermeneutic phenomenological approach in this study show visitor experiences are realized as a form of existential connection with themselves, others, and the environment. Participants articulated tourism activities as a means of escape from routine and a medium for self-reflection, enabling the achievement of self-healing and inner balance. Full presence in interactions with nature make a sense of spiritual connection, while authentic social interactions with other visitors and local vendors strengthen the socio-emotional dimension of the leisure experience. Thus, nature tourism not only provides physical healing but also serves as a reflective

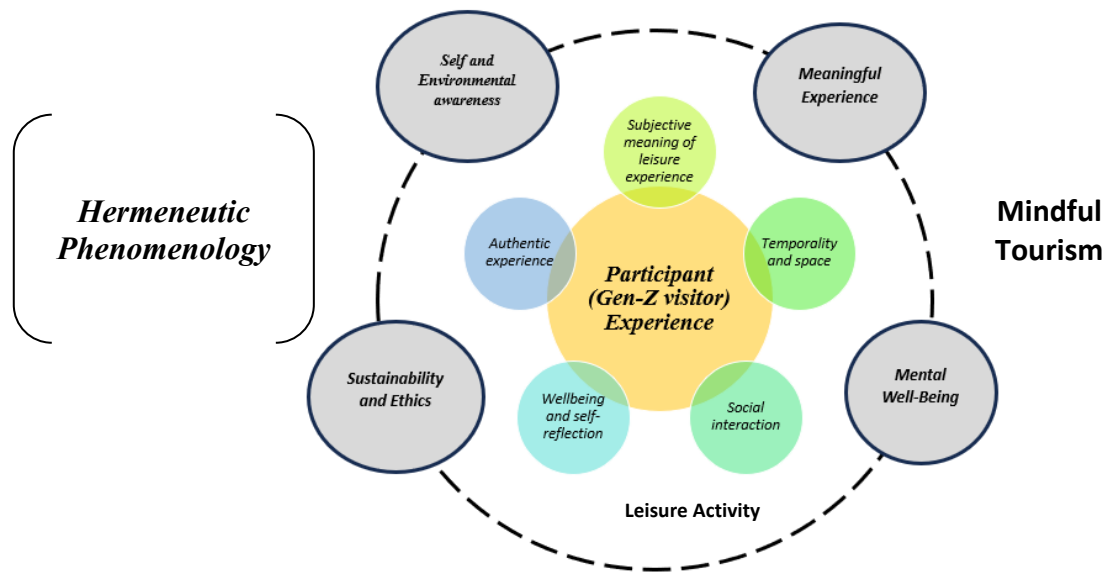
space that fosters self-awareness, broadens the meaning of life, and affirms personal identity.

Furthermore, participants linked mindful tourism experiences to moral values and sustainability through eco-friendly practices and concern for ecosystem balance. It shows mindful tourism activities not only generate intrinsic satisfaction but also internalize social and ecological responsibility. Hermeneutic phenomenological perspective allows for a holistic understanding of this phenomenon, as it focuses on the interpretation of subjective meanings experienced by participants within the context of lived experiences. The correlation between leisure and mindful tourism is evident in how participants interpret travel as a means of holistic healing, learning, and the search for a deeper meaning in life. Thus, the tourism experience is positioned not merely as the consumption of destinations, but also as a transformative process that strengthens the relationship between humans, communities, and nature.

The phenomenon of leisure activities experienced by Generation Z visitors participating in this study

demonstrates that tourism experiences cannot be viewed solely as a form of physical recreation, but also contain deeper intrinsic meaning. Through the hermeneutic phenomenology approach employed by the researchers, leisure experiences are realized as spaces for self-reflection, building awareness, and presenting the fullness of life experiences. Generation Z, as a group of individuals who grew up in the digital era and are

often tied to busy routines, tend to interpret leisure activities as a means of escaping boredom, rediscovering inner balance, and fostering mindful awareness in every interaction with the tourist environment. In this context, leisure becomes a medium for understanding the subjective meaning of travel, where experiences are not merely entertainment but also a path to psychological well-being.



**Figure 1. Correlation diagram of leisure activity and mindful tourism**

The concept of mindful tourism emphasizes how participants experience a deeper connection with nature and themselves. Tourism activities are positioned not merely as a form of leisure consumption, but as reflective experiences that foster full awareness of the moment. This connection is evident through various dimensions, such as self-healing, physical and mental well-being, escape from daily routines, and the search for new meaning through authentic experiences. Thus, the leisure experienced by participants is interpreted as a process of finding balance, where presence in the travel moment is no longer determined by social expectations or digital media, but by an authentic connection to the experience itself.

Furthermore, this analysis shows that leisure activities for Generation Z are closely correlated with mental health. The pressures of daily routines, academic and work demands, and intense digital social exposure create a need to find healing and serenity. Through mindful tourism, Generation Z visitors are able to interpret travel as a way to calm the mind, strengthen self-awareness, and build capacity to cope with everyday life. In other words, leisure activities realized reflectively and mindfully can contribute significantly to psychological well-being, not just as a form of entertainment. Furthermore, nature as a tourist attraction serves more than just a recreational purpose. Its presence provides a space of peace that allows Generation Z visitors to

find comfort in escaping routine. The forest atmosphere, fresh air, bird sounds, and flowing water create a multisensory experience that facilitates relaxation and deep contemplation. For Generation Z visitors, this provides a space to achieve stillness, reduce social stress, and rediscover inner peace. Within the framework of mindful tourism, nature's function as a tourist destination is transformed into a therapeutic medium capable of restoring mental balance, strengthening relationships with oneself, and emphasizing the spiritual dimension of the leisure experience.

## CONCLUSION

The conclusion of this study shows that the leisure activities experienced by Generation Z visitor have a broader meaning than simply physical recreation. Through a hermeneutic phenomenological approach, leisure experiences are understood as a space for self-reflection, a search for the meaning of life, and a means of building mindful awareness. Generation Z, living under the pressures of daily routines and being tied to the digital world, interprets leisure and mindful tourism as a form of escape and self-healing to reduce boredom, strengthen mental balance, and build an authentic connection with nature and themselves.

Furthermore, this study emphasizes that nature as a tourist destination functions not only as a recreational attraction but also as a space of peace that provides comfort, tranquility, and spiritual experiences for tourists. Participants found that travel provides more than just pleasure, but also intrinsic dimensions of psychological well-being, inner reflection, and strengthening life values. Thus, leisure and mindful tourism activities contribute significantly to supporting the mental health of Generation Z tourists and provide a new

understanding of tourism's function as a therapeutic medium and for self-transformation.

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