The Implementation of Ecotourism Principles in the Geger Bintang Matahari (GBM) Protected Forest At Gunung Putri, Lembang, West Bandung Regency

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A B S T R A C T

Ecotourism, a form of responsible tourism that prioritizes environmental preservation, is the focus of this research. The primary aim is to evaluate how well ecotourism principles have been implemented, encompassing nature-based practices, sustainability (including local participation and benefit), learning, and the moral imperative. Employing a qualitative research design, data collection methods include interviews, observations, and document analysis. The research is conducted at Geger Bintang Matahari (GBM) Gunung Putri, located in Lembang, West Bandung Regency, Indonesia—an ecotourism destination nestled within a protected forest area. The findings highlight that although the destination embraces nature-based tourism principles, it faces challenges in terms of sustainability. These include the negative perception of tourism within the local community, limited environmental awareness and inadequate environmental education for tourists.

A R T I C L E   I N F O

1. INTRODUCTION

Ecotourism emerged as an alternative to mass tourism, which often has negative effects such as overdevelopment, environmental pollution, and even the potential disruption of local culture due to the insensitivity or incomprehension of tourists (Honey 2008). Based on its definition, ecotourism is a form of nature-focused tourism with a focus on education, sustainable conservation, participation, benefits for local communities, as well as ethical planning, development, and management (Fennell, 2014). Ecotourism is important to become a tourist destination because ecotourism has an impact on the welfare of the community (Niawati, et al., 2018).

Based on the Indonesia Regulation of the Minister of Home Affairs Number 33 of 2009 concerning Guidelines for Ecotourism Development in the Region of Article 2, there are three types of ecotourism, namely marine ecotourism, forest ecotourism, mountain ecotourism, and karst ecotourism. One of the places that become forest ecotourism destinations is protected forests. Related to this, Indonesia Law Number 41 of 1999 that concerning Forestry, states that "*protected forests are forest areas that have the main function of protecting life support systems to regulate water systems, prevent flooding, control erosion, prevent seawater intrusion, and maintain soil fertility.*"

Meanwhile, Indonesia Government Regulation Number 34 of 2002 concerning Forest Management and the Preparation of Forest Management Plans, Forest Utilization and Use of Forest Areas Article 22 Paragraph 3, states that "i*n some protected forest areas that have beautiful and or unique landscapes to be developed for nature tourism and are granted environmental service licenses, no other licenses can be granted.*"

Based on the previous explanation, it can be understood that there are many important functions in protected forests, especially for the balance of nature and human life. So, tourism activities in protected forest areas should pay more attention to sustainability and minimize the potential for negative impacts through the concept of ecotourism. This is supported by Indonesia Regulation of the Minister of Environment and Forestry Number P.13 / MENLHK / SETJEN/KUM.1/5/2020 concerning the Development of Nature Tourism Facilities and Infrastructure in Forest Areas, that the development of facilities and infrastructure in the forest must be carried out in accordance with the principles of ecotourism, namely continuing to preserve nature in the area.

The true concept of ecotourism should be oriented towards principles that are carried out sustainably (Jaya & Arida, 2017). As for the literature review that the author has done, there are several ecotourism destinations in protected areas, whose implementation is not fully in accordance with the principles of ecotourism (Widowati & Nadra, 2013; Yusnikusumah & Sulistyawati, 2016; Husamah & Hudha, 2018; Tiani & Baiquni, 2018). Therefore, the author is interested in taking a research topic on ecotourism in protected areas.

Related to the location of this research, Gunung Putri Lembang or known as Geger Bintang Matahari (GBM) Gunung Putri tourism, in Lembang District, West Bandung Regency, and is one of the protected forest areas that mostly become tourist attractions. In 2016, GBM Gunung Putri became a tourist destination, where Perhutani Forest Management Unit (KPH) North Bandung manages tourism at GBM Gunung Putri, and cooperates with the Forest Village Community Organization (LMDH) Lembah Harapan Jaya Jaya Village Jayagiri. Gunung Putri Lembang itself is said to have met the criteria for ecotourism-based tourist attractions,

but it still does not contain pro-active and educational elements for tourists/ communities (Karini & Setiawan, 2018).

In the results of pre-research interviews, it was found that the development and management of tourism at GBM Gunung Putri was based on ecotourism to preserve nature and improve the welfare of local communities, but the implementation of the principle of education still tended to be lacking. Based on this phenomenon, the researcher is interested in knowing the suitability of the implementation of GBM Gunung Putri with the principles of ecotourism at GBM Gunung Putri. Thus, the purpose of this study is to determine the suitability between the principles of ecotourism and its application at GBM Gunung Putri.

Based on the principles of ecotourism stated by Fennell (2014), namely nature-based, sustainability (local participation/benefit and conservation), learning, and moral imperative, several research questions that arise and will be answered in this study include: Are the types of tourism activities carried out at GBM Gunung Putri in accordance with the nature-based principles in ecotourism? Is the application of ecotourism at GBM Gunung Putri in accordance with the principle of sustainability? Does the application of ecotourism at GBM Gunung Putri provide education to tourists in accordance with the principle of learning? Do ecotourism-related programs implemented at GBM Gunung Putri already follow ethics in the environment in accordance with the principle of moral imperative?

The obstacle in this research is the difficulty of obtaining information due to the lack of utilization of Fennell (2014) theory in previous studies. Although there are limitations, it is hoped that the results of this study can provide academic benefits, namely being a reference for further research related to the application of ecotourism in protected forests. In addition, this research is expected to be useful as a reference for every ecotourism manager to always apply the principles of ecotourism.

1.1 Ecotourism

Based on The International Ecotourism Society (2015), ecotourism is defined as a form of travel that is responsible, can provide education, and contribute to environmental conservation and sustainability of local communities. Meanwhile, according to Ceballos-Lascuráin (1987; cited in Fennell, 2003) ecotourism is a form of tourism in natural areas that aims to appreciate and study nature and culture. Honey (2008) added that ecotourism is a combination of principles that provide benefits for conservation and society. The combined principles consist of four, namely nature-based, sustainability (local participation/benefit and conservation), learning, and moral imperative (Fennell, 2014)

Fennell (2014) explains that the nature-based principle refers to resources, tourism experiences, and types of tourism activities in it. In relation to the resource aspect, it can be understood that the needs of tourists from year to year have changed, thus having an impact on physical, natural, recreational, and socio-cultural resources which are the basis of ecotourism. Therefore, managers need to manage an inventory of attractions and resources on a regular basis to identify strengths, weaknesses, opportunities, and threats as a basis for developing potential. Included in the resource inventory are natural, cultural/historical attractions, accommodation, transportation, and food/beverages (Fennell, 2003).

Meanwhile, the tourist experience can be influenced by the resources available in a destination. Vespestad and Linber in (Fennell, 2014) explain that tourism experience is divided into four types, namely: (1) Genuine (looking for experiences in nature such as forests,

mountains, and rivers), (2) Entertainment (the motivation of tourists is for pleasure/recreation), (3) State of being (looking for physical and psychological sensations from new places and circumstances), and (4) Socio-cultural community (looking for experiences through participation in the socio-cultural community). Thus, ecotourism activities generally provide learning because they are directed at non-consumptive behavior, namely not reducing natural resources, and respecting the lives of living things.

Furthermore, the types of tourism activities based on nature-based principles have variations, such as wildlife tourism, adventure, and cultural tourism which later developed into ACE Tourism (Adventure Cultural Ecotourism). Wildlife tourism is nature tourism that allows humans to meet wildlife Higginbottom (2004), and these meetings in ecotourism are generally non-consumptive. Reynolds and Braithwaite (2001) state several categories in wildlife tourism, namely: (1) The wildlife tourism component is an important part of the overall nature-based tourism product, (2) Locations and accommodation with good wildlife habitat viewing opportunities, (3) Artificial attractions in the wild, (4) Animal observation specialists, (5) Specific habitat tours, (6) Thrill tours to see dangerous animal behavior, (7) Hunting/fishing tours in natural environments.

Meanwhile, Canadian Tourism Commission (1995; cited in Fennell, 1999), that adventure tourism is defined as outdoor tourism activities in exotic, remote, or wild places, using unconventional means of transportation such as public transportation. However, adventure tourism tends to be risky, whether it is low risk (soft-core) or high risk (hard-core), so tour managers need to always ensure the safety and security of tourists. According to Weaver (2001), hard ecotourists are generally ready to travel with difficulty and with little comfort for a long time to get nature experiences, while soft ecotourists are generally interested in nature but their activities are facilitated.

Another variation of tourism activities based on nature-based principles is cultural tourism. According to Silberberg (1995; cited in Fennell, 2014), cultural tourism is an activity where tourists can visit a community because they have an interest in the history, science, art, lifestyle, or cultural heritage of a group. Cultural tourists are generally different from cultural ecotourists. McKercher and du Cros (2003; cited in Fennell, 2014) distinguish cultural tourists in five types, namely: (1) Purposeful (cultural tourists who visit a place because they have a specific purpose), (2) Cultural tourists who come by chance, (3) Cultural tourists who come occasionally, (4) Casual / simple cultural tourists, (5) Cultural tourists who just want to look around the destination.

Stebbins (1996; cited in Fennell, 2014) explains that cultural tourists generally have a focus of interest to visit several cultural places/ sites to understand a culture more broadly. Meanwhile, according to (Ryan, 2002; cited in Fennell, 2014), cultural ecotourists tend to be more interested in the relationship between humans and nature, especially in native communities, so cultural tourism can be a subset of ecotourism. This is supported by the statement of Wood (1991; cited in Fennell, 2014), that ecotourism is a tourist trip to an area that is still natural to understand its cultural and natural history. Based on the variety of types of tourism activities based on nature-based principles, the three types can be combined into 1 tourism concept called ACE Tourism (Adventure Cultural Ecotourism), where ecotourism is related to adventure and cultural tourism.

The second principle of ecotourism is sustainability, which is divided into community participation and benefits received by the community, as well as aspects of sustainability in

the form of environmental conservation. Fennell (2014) explains, if local communities are given permission to participate in planning, development and management, there is an encouragement to embrace ecotourism and bring benefits. As in community-based ecotourism, local communities have control involvement over the development and management of ecotourism, so that most of the benefits can still be received by the community (Denman, 2001). Meanwhile, Cohen and Uphoff (1977; cited in Mulyadi, 2019) stated that community participation can be described into four stages: (1) Participation in idea generation, planning, and decision making, (2) Participation in the implementation of resource procurement, administration/coordination, and involvement in the program, (3) Participation in obtaining results and benefits, (4) Participation in program evaluation.

Based on the opinion of Priono (2012), ecotourism development must be based on the consent of the local community and pay attention to the socio-cultural values of the local community. Thus, the principle of local community participation has criteria that must be met, including conducting integrated research and planning in ecotourism development, building partnership relationships with the community in the process of planning and managing ecotourism, arousing community aspirations in ecotourism development, giving people the freedom to accept or reject ecotourism development, explaining the concepts and objectives of ecotourism development clearly, providing opportunities for all parties involved to conduct dialogue, and monitoring and preventing violations of rules through cooperation with the community. The involvement of local communities as active participants in the management and development of a tourist destination is an important factor, because it is a guarantee for the sustainability of tourism development (Murdiastuti et al., 2014; Husamah & Hudha, 2018).

Meanwhile, one aspect of sustainability is conservation, where ecotourism needs to support the protection of an area. Conservation is an effort to maintain the environment, considering current benefits and maintaining its availability for the future (Faizah et al., 2017). Conservation itself is divided into two types, namely natural resource conservation and cultural conservation. Based on Indonesia Law Number 5 of 1990 concerning the Conservation of Natural Resources and Ecosystems, it is stated:

"Conservation of biological natural resources is the management of biological natural resources whose utilization is carried out wisely for the sustainability of their supply while maintaining and improving the quality of their diversity and value."

Suparmoko cited in Faizah et al (2017) states that efforts to conserve natural resources in general can be done through: (1) Planning for the taking of limited natural resources and preventing exploitation, (2) Utilizing natural resources efficiently by producing the minimum possible waste, (3) Developing alternative resources so that limited natural resources can be replaced with other resources, (4) Using technological elements that save the use of natural resources and do not damage the environment, (5) Reducing, limiting, and overcoming environmental pollution.

It can be concluded that ecotourism must be able to maintain natural resources. Priono (2012) argues that nature conservation in ecotourism needs to: (1) Pay attention to the quality of the carrying capacity of the area in zoning, (2) Manage tourists, facilities, and facilities in accordance with the carrying capacity of the ecotourism area, (3) Increase awareness of ecotourism actors (managers, local communities, and tourists) of the natural and cultural environment, (4) Utilize resources to last a long time, (5) minimize negative impacts on the environment, (6) Manage a healthy business.

Related to cultural conservation, Ahmed (2015) explains that cultural heritage conservation is a form of effort to preserve physical heritage (buildings/monuments) and non-physical heritage (cultural values in society). The scope of cultural heritage conservation can be explained in the Piagam Burra, namely preservation, restoration, reconstruction, and adaptation/revitalization (Marquis-Kyle & Walker, 1996; Alvares, 2006). Rachman (2012) adds that preservation is an effort to preserve things that have been built by maintaining their authenticity, restoration is an effort to restore things that have been built to their original condition but without the use of new materials, reconstruction is an effort to build things to their original condition using new materials, and adaptation/revitalization is an effort to modify a place and adapt it to more appropriate benefits but does not demand drastic changes but seeks to provide minimal impact.

To respect and protect the socio-cultural values of local communities, Priono (2012) states the criteria for cultural conservation, including implementing an ecotourism code of ethics for managers, ecotourism business actors, and tourists, not forgetting to involve the community in the preparation of the code of ethics, taking an approach by involving the advice of community leaders for ecotourism development, and conducting an introduction to the socio-cultural aspects of the community that become a reference in the development of ecotourism in an area.

In essence, conservation should always be sought to protect destinations from the negative effects of tourism (Arida, 2017). One form of effort is to allocate revenue from admission fees for nature and cultural conservation activities. Through allocating admission fee funds for conservation, it can prevent tourist overcrowding (Baral et al., 2008; Kaffashi et al., 2015). Meanwhile, Gurung & Seeland (2008) added that admission fees can become a community development fund to win the favor of local communities, provide compensation, and reduce conflicts with local communities. Conservation itself is not only carried out by the manager, but also by the community around the ecotourism destination, and must be based on conservation so that natural resources can be maintained and minimize the impact of tourist activities on the area (Pattiwael, 2018). Thus, ecotourism requires the participation of local communities and conservation as an effort to maintain natural and cultural resources, the sustainability of the destination, and the survival of the surrounding community.

Furthermore, the third principle of ecotourism is the learning aspect, which includes environmental education. According to Fennell (2014), tourists will get learning if they get interpretive information, where interpretive information serves to provide a welcoming message to tourists, information to guide tourists safely and quickly, information for tourist flow paths, information on traffic/ queue times, educational information about the natural, cultural, and historical features of the area, and information related to tourist behavior that must comply with local rules. Interpretation itself can be defined as an effort to encourage tourists to think, connect with natural and cultural heritage, and foster a sense of caring (Ballantyne & Packer, 2013). Interpretation related to the environment is generally the key to communication between ecotourism managers and tourists. In addition, interpretation of the environment can act as visitor management because it can influence tourists' beliefs, attitudes, knowledge, and behavior during their visit (Hughes & Morrison-Saunders, 2005; Kohl, 2005; Munro et al., 2008).

Interpretation can be divided into two, namely personal interpretation (involving humans) and non-personal interpretation (not involving humans). Examples of personal interpretation include the role of tour guides who convey knowledge to tourists. Fennell (2014) said that the

things that must be conveyed to tourists are the most important aspects, so guides should have training related to knowledge about ecotourism destinations and attractions. Tourists visiting protected areas, guides can educate tourists to gain a deeper understanding of the values of the area, especially those related to ecological and social issues, so education is an important part of ecotourism (Stronza & Durham, 2008).

Meanwhile, non-personal interpretation means the process of providing education without involving humans. This type of non-personal interpretation is done through media such as posters, flyers, brochures, information boards, artifacts, and even exhibitions (Monika et al., 2018). Weaver (2001) also added that non-personal interpretation can be done through virtual tours, video travel reviews, or other electronic media. According to Munro et al. (2008). Interpretation of ecotourism plays an important role in improving tourists' understanding of natural resources, influencing tourists' behavior at ecotourism sites, regulating the compliance of ecotourists' behavior, and fostering pro-environmental conservation attitudes and behaviors (Ballantyne & Packer, 2013). So, it can be concluded that learning supported by interpretation, either through guides or other means can help tourists to understand the ecotourism destinations visited. The interpretation should contain information about the ecotourism destination, so that it can influence positive tourist behavior towards the natural and cultural environment (Muliya, et al., 2016).

Then, the fourth ecotourism principle is the moral imperative, which is a program established by the manager of a destination to review ethics and morals in a destination. Assessment of the behavior, ethics, and actions of ecotourism destination managers can be done with reference to the criteria of general ethics, local communities, environmental education, operator professionalism, contribution to conservation, and accommodation and transportation. Related to general ethics, the assessment is carried out on the attitude of managers who respect the flora and fauna of the destination, the actions of managers related to financial matters, the attitude of managers to respect the community and tourists, and the attitude of managers who follow the code of ethics. Meanwhile, the local community criteria include local people employed as front liners for tourists, managers trying to employ local people in destination management, and local people running and holding control in ecotourism decision-making.

The third criterion is environmental education, which consists of how managers interpret natural conditions, managers' knowledge related to flora and fauna life in ecotourism destinations, information for tourists before and when visiting destinations, and formal education experience of managers and tour guides related to ecotourism. Furthermore, the fourth criterion is operator professionalism, which consists of managers and guides who have been accredited/certified, managers' knowledge related to land and resource policies at destinations, language skills, the level of safety of tourist activities, and managers understand the urgency of minimizing the impact of tourism.

The fifth criterion, contribution to conservation, includes finances utilized for conservation, as well as physical activities such as waste management and tree planting. And finally, the sixth criterion is accommodation and transportation, which consists of lodging with an environmentally friendly concept owned by local communities and built with local materials, the use of lodging that has a low carrying capacity, the use of low-polluting vehicles, and vehicle dependence on the ecotourism destination.

Additionally, in ecotourism, it's important to care for animals by not capturing or confining them for human entertainment. Animals should be allowed to live freely without being disturbed by humans (Ballantyne & Packer, 2013). According to Fennell (2014), the tourism industry should realize that resources are limited, focus on community-based tourism, and treat employees and tourists ethically since it's a service-oriented business. So, it can be concluded that managers have a moral obligation to the environment and socio-culture of the community/tourists. One form of effort that can be made to respect human rights in ecotourism can be done by forming insurance from the proceeds of tourist admission fees (Tiani & Baiquni, 2018).

1.2 Protected Forest

Based on its definition, a protected forest can be defined as a forest area that has been designated as a place of protection by the government or a group because it has important functions, such as water sources and improving soil fertility (Sinery, 2015). Meanwhile, based on Indonesia Law Number 41 of 1999 concerning Forestry, it is stated that "*protected forests are forest areas that have the main function of protecting life support systems to regulate water systems, prevent flooding, control erosion, prevent seawater intrusion, and maintain soil fertility.*"

The objectives of protected forest protection include preventing disasters such as flooding, sedimentation, erosion, and maintaining soil and water nutrients (Sinery, 2015). Meanwhile, based on its benefits, protected forests can be used for environmental service business activities, such as water utilization services, nature tourism, environmental protection and rescue, and maintaining the balance of environmental elements (Redi, 2014). Due to its important function in the balance of nature, it is necessary to protect forest management, and this can be done through rehabilitation and reclamation (Redi, 2014). Indonesia Government Regulation No. 76/ 2008 on Forest Rehabilitation and Reclamation states that "*efforts to restore, maintain and improve the function of forests and land so that their carrying capacity, productivity and role in supporting life support systems are maintained.*"

Forest rehabilitation can be carried out through plant maintenance and enrichment activities, or by reforestation. Meanwhile, forest reclamation can be interpreted as an effort to repair damaged forest land so that it returns to its optimal function. The rehabilitation and reclamation of protected forests is not only the responsibility of the government, but also the responsibility of the surrounding community, where the community needs to be involved in maintaining forest functions. Therefore, it can be concluded that community empowerment is one of the efforts in protected forest management to improve the welfare of the community through the acquisition of fair and optimal forest resource benefits (Redi 2014).

1.3 Research Framework

The framework of this research is based on the basic concept of ecotourism by Fennell (2014) which emphasizes the four principles of ecotourism consisting of nature-based, sustainability (local participation/ benefit and conservation), learning, and moral imperative. The data findings regarding the implementation of ecotourism at GBM Gunung Putri are adjusted to the principles of ecotourism issued by Fennell (2014), so that researchers can find compatibility between the application of ecotourism at GBM Gunung Putri with Fennell's ecotourism principles. The research framework is illustrated in Figure 1, as follow.
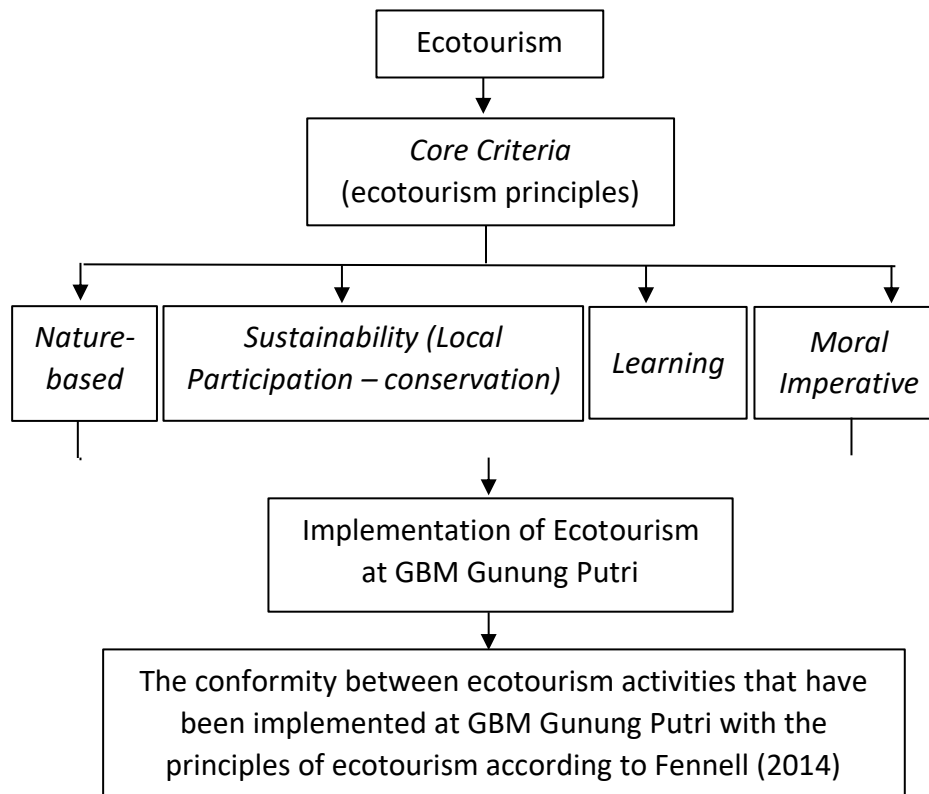
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│   Ecotourism    │
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│  Core Criteria  │
│  (ecotourism    │
│   principles)   │
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Figure 1. Research Framework

2. METHODS

2.1 Research Participants

According to Sugiyono (2013), qualitative research is used to examine an object where the researcher acts as a key instrument, with inductive data analysis and produces research that focuses on the meaning of social phenomena in more depth. Therefore, the appropriate research design in this study is qualitative research. Descriptively, qualitative research explains empirical data and information in the form of narrative descriptions, so that it is not in the form of numbers, but in the form of words or pictures.

The participants of this research become informants who will answer the problem formulation in this study. These informants are various parties involved in the application of ecotourism principles at GBM Gunung Putri, including: (1) Manager from Perhutani as the manager of GBM Gunung Putri, (2) Manager of GBM Gunung Putri from the LMDH, (3) Head of Neighbourhood and Gunung Putri Village Community, and (4) Tourists who are visiting GBM Gunung Putri. Meanwhile, the place where researchers explore and obtain data in this study is located in the Geger Bintang Matahari (GBM) Gunung Putri Tourism Area, Lembang District, West Bandung Regency, where the destination is located in a protected forest area in Lembang District.

2.2 Data Collection

This research uses several data collection techniques and tools, namely observation, interviews, and documentation studies. According to Sugiyono (2013), data collection techniques through observation are not limited to humans, but also include other natural objects. Therefore, the observations made in this study were by reviewing the physical

condition of tourism products at GBM Gunung Putri, the behavior of perhutani and LMDH officers towards tourists, the behavior of tourists when traveling at GBM Gunung Putri, and the behavior of local people at GBM Gunung Putri. The type of observation that researchers do is participatory observation and frank observation. Participatory observation means that the researcher is involved in the daily activities of the person being observed, namely by participating in activities carried out by the manager of GBM Gunung Putri, such as tree planting events in the Kesmen Area and participating in camping activities for one night at GBM Gunung Putri. The passive participation carried out is to directly see the waste management process. In this study, researchers frankly stated that researchers were conducting research.

Researcher also conducted structured and unstructured interview techniques. When conducting preliminary studies to obtain researchable problems, researchers used unstructured interviews, while structured interviews were conducted with informants using research instruments in the form of interview guidelines whose questions had been adjusted to the principles of ecotourism according to Fennell (2014). To complement observations and interviews, researchers conducted documentation studies. According to Sugiyono (2013), documents can be in the form of images, writings, or monumental works.

The documents used in this study includes Gunung Putri GBM location profile documents (area, altitude, slope, forest type, type of flora and fauna), Gunung Putri GBM daily report documents (details of sharing and insurance from tourist entrance tickets), and Memorandum of Agreement documents between Perhutani (State-owned enterprise for forest-based development) and LMDH (Lembaga Masyarakat Desa Hutan/ Rural and Forest Community Association) Lembah Harapan Jaya.

In collecting data, researchers spent one month conducting visits, observations and interviews. Interviews were conducted with Perhutani managers three times to explore deeper information, as well as confirm the phenomena found during interviews with other informants and observations. To ensure the validity of the data obtained, researchers triangulated the sources, namely by interviewing informants with different roles, including the manager, LMDH, community, and tourists. Triangulation of techniques was also carried out to ensure harmony between data obtained through interviews, observations, and document studies. Researchers documented their research with photographs, audio recordings of interviews that were transcribed, analyzed, and presented as research results. To agree on the data found, researchers conducted interviews again with the manager, so that the data obtained could be trusted.

2.3 Data Analysis

In this study, data analysis was carried out through three main processes based on the concept of Miles, et al. (2014), namely data condensation, data display, and conclusion drawing/verification. Data condensation is the process of summarizing data in the form of categories. In this study, data obtained from interviews were transcribed and grouped based on the principles of ecotourism by Fennell (2014). Data analysis was conducted with the help of the ATLAS.ti application to categorize the data findings.

The analysis techniques used were open coding, axial coding, and selective coding. In open coding, researchers reread the 27 interview transcripts, then coded the main ideas of key information. Then, the researcher conducted axial coding by grouping the codes according to theory and placing the codes into their category groups. Next, the researcher created a

network from the categorization results. After that, the researcher analyzed the relationship between the codes and their categories and determined the elements to be included in the report based only on the interrelated codes and categories (selective coding) in accordance with the theory.

After the data is categorized, then the data can be presented systematically in the form of narrative text. After obtaining the research results, conclusions can be drawn. Conclusions are drawn by looking for relationships, similarities, or differences as answers to research. Thus, the conclusion that will be drawn is related to the suitability between the principles of ecotourism according to Fennell (2014) with the application of ecotourism at GBM Gunung Putri.

3. RESULTS AND DISCUSSION

3.1 Nature-based

The results of research related to nature-based are divided into three parts, namely related to resources in the Gunung Putri GBM area, the type of tourism experience sought by tourists, and the types of activities offered. Resources in the Gunung Putri GBM area, is something that is owned and utilized as a tourist attraction in the area. Resources at GBM Gunung Putri can be identified based on the concept of Fennell (2014), which includes natural attractions, culture and history, accommodation, transportation, and food/beverages. Based on its natural attractions, GBM Gunung Putri is a protected forest with a topography that tends to be flat and overgrown by pine-type flora. The pine trees in one of the blocks of this tourist area are unique because they are bent, which is why this area is called the "bent pine block". However, there are no endemic animals or protected dangerous animals at GBM Gunung Putri. Due to its flat topography and abundance of pine trees, GBM Gunung Putri provides tourist activities such as camping, trekking, and hiking.

The Gunung Putri GBM manager has conducted previous research related to the resources owned and their potential, before creating tourism activities to offer to tourists. With an altitude of 1,500 meters above sea level, GBM Gunung Putri is quite high and has many open spots facing the direction of Lembang District. Therefore, the manager also offers sunrise and sunset viewing activities for tourists who are camping or hiking, and the activity has the tagline 'Best Moment of Sunrise & Sunset at Gunung Putri, Lembang-West Java' in its marketing. At the location of GBM Gunung Putri, a signboard with a picture of the sunrise and sunset has been provided which is the icon of GBM Gunung Putri. Apart from sunrise and sunset, tourists can also see the city light at night accompanied by clouds from a height. So, the attraction sold to tourists at GBM Gunung Putri includes natural physical resources and non-physical resources (scenery).

Based on its cultural and historical attractions, GBM Gunung Putri boasts significant historical resources, including Dutch and Japanese colonial forts originally used for monitoring purposes. These forts are now a tourist attraction, drawing visitors interested in camping, hiking, and educational experiences. Additionally, there is a local myth in the Gunung Putri village that Princess Dayang Sumbi once stopped there. She is a central figure in the local folklore of "Sangkuriang," which explains the formation of a famous mountain area in West Java.

Another attraction in the local community is the vegetable garden, situated right next to the tourist area at GBM Gunung Putri. This garden serves as a picturesque spot for photos and allows tourists to purchase fresh vegetables directly from farmers. Often, the management directs tourists to the community vegetable garden as an educational initiative, helping to involve the community and provide economic benefits.

The manager does not offer accommodation in permanent buildings, as the main attraction is the scenic view from a height. Instead, the accommodation provided is a camping ground with designated zones prepared by the manager. The manager has provided four camping zones that can accommodate 7,000 tourists.

The local community is also permitted to establish businesses within the Gunung Putri GBM area, particularly tent rental and installation services. Given that the primary tourist activities are camping, hiking, and trekking, the manager emphasizes walking. However, transportation facilities are available in the form of community-operated motorcycle taxis, which transport tourists based on their requests and needs. This collaboration between the manager and the local community fosters multisectoral growth.

Regarding food and drinks, GBM Gunung Putri does not offer a typical dish. Instead, there are stalls selling food and drinks commonly brought by tourists for camping. The tourist facilities include stalls owned by local people near the parking lot, gazebos for resting or shelter, toilets in each block, and prayer rooms. These facilities are designed with a natural theme and built with materials such as wood and bamboo, sourced from outside the protected forest area. The buildings are small and mostly non-permanent.

In managing this destination, the focus is on the natural resources of GBM Gunung Putri. The overall appeal of GBM Gunung Putri relies on its natural and cultural resources, and no artificial rides have been added to enhance the attraction.

The types of tourism activities offered by the manager are included in the type of adventure tourism with different levels. The activities includes camping, hiking, and trekking. According to Adventure Travel Trade Association (2013), trekking tours are included in the hard category which has a high risk, while activities such as hiking, camping, and educational travel programs are included in the soft category or activities that do not have high risk.

Travelers increasingly seek "back to nature" experiences, such as visiting mountains, forests, or rivers. They want to enjoy nature and escape the bustling urban atmosphere. Visitors come to this attraction for recreation, fun, stress relief, and the sensation of being in a new place. Information about this attraction primarily spreads through social media platforms like Instagram and TikTok. While most tourists are motivated by the desire to encounter nature, there is little evidence of cultural tourism motivation at this site.

Regarding nature activities, there are specific regulations imposed at this attraction. One of these regulations is that tourists are prohibited from bringing sharp objects, except for cooking knives. This rule is in place to prevent sharp objects from being used to cut or damage plants. Moreover, tourists must also bring their own firewood or purchase it from local stalls. This policy helps prevent tourists from cutting down or damaging trees in the area and supports the local economy. The firewood sold by the local community is sourced from village wood, not from the forest.

The regulations is also imposed because GBM Gunung Putri is located in a protected forest, the manager does not allow the community or tourists to take natural forest resources. This aligns with the principles of ecotourism as defined by Fennell (2014), which emphasize non-consumptive behavior that does not deplete or reduce resources in an area.

The average number of tourists per day at GBM Gunung Putri, reaching 700 to 1,000 on weekends, highlights the attractiveness of its adventure tourism activities. Tourist communities such as BOLA, PHH, Pelita, and Little Footprint regularly organize runs and hikes at GBM Gunung Putri. According to interviews with the manager, they also offer packages of ecotourism activities, including exploring Dutch and Japanese bunkers, tapping pine, and planting trees. Thus, tourist activities at GBM Gunung Putri include both adventure and educational programs. The tour programs are scheduled for holidays rather than daily, while tree planting activities typically occur during the rainy season and depend on the condition of the plants.

3.2 Sustainability

According to Fennell (2014), the principles of ecotourism sustainability are divided into two categories, namely sustainability in community participation and benefits, and conservation sustainability. Based on community participation and benefits, at first, some local people opposed tourism in the area because of the noise of vehicles brought by tourists, especially for people who live near the road to GBM Gunung Putri. However, the manager used various approaches to inform the community, communicate, gather, and participate in the management of GBM Gunung Putri tourism, and currently there is income to the community through profit sharing to each neighbourhood that is passed by tourists. The Gunung Putri Village community is the people in area number 10 of Jayagiri Village which is directly adjacent to the Gunung Putri GBM Tourism Wana. The road to GBM Gunung Putri must pass through three Neighbourhoods to get there.

As part of the effort to develop tourist destinations, the Gunung Putri GBM manager also wants to make the community develop. Thus, the local community can now accept tourism and participate in various things, such as making decisions, implementing, and benefiting. In making decisions, the people of Gunung Putri Village are involved in conveying ideas and opinions in meetings held by the manager every 6 months. As an ecotourism-based tourist destination, the development of GBM Gunung Putri considers the opinions of the community.

Based on the interview findings, community concepts that were later implemented in management at GBM Gunung Putri included waste management, guest services, awareness of waste, and arrangement of stalls. There were some community ideas that could not be implemented, such as offering flying fox activities because they were considered unrelated to the main activities, namely camping and hiking. Although the community was not involved in decision-making, they were involved in the exchange of ideas or opinions. In the decision-making process, the manager considers whether the community's ideas can be implemented or not, according to the needs and concept of tourism.

In addition, the community also participates in implementation, where the community is actively involved in implementing the program that has been determined. Since the beginning of destination development until now, the community has been involved as laborers in the construction of tourist facilities and earning wages. So, the manager has implemented the

concept of community participation in destination management and development, as described by Murdiastuti et al. (2014), and Husamah and Hudha (2018). In addition, Perhutani also collaborates with LDMH Lembah Harapan Jaya in the management of GBM Gunung Putri, as stipulated in the memorandum of agreement. Under the auspices of LDMH, a Forest Tourism and Farmers Association (KTH Wisata) was formed. The form of cooperation between Perhutani and LMDH is a Cooperation Operation with the principle of mutually beneficial profit sharing and bearing mutual risks.

Apart from being involved as managers, the community is also given the opportunity to build businesses in the form of food and beverage stalls and outdoor equipment rentals around the Gunung Putri GBM area. People who build businesses around the Gunung Putri GBM area are required to pay a sharing fee of IDR 80,000 for businesses located in the upper parking lot and IDR 175,000 for businesses located in the lower parking lot which can be paid in installments every week, so it is not burdensome for the community. People who open businesses around the Gunung Putri GBM area are also required to participate in community service activities to clean the forest area at GBM Gunung Putri every Friday every two weeks by bringing cleaning tools such as brooms and sickles.

People who have businesses around GBM Gunung Putri are required to participate in community service to clean the forest area at GBM Gunung Putri every Friday of the week by bringing cleaning tools such as brooms and sickles. For those who cannot attend, help provide food and drinks such as liwet rice, mineral water, coffee, and bottled drinks for other people who participate in community service. As the protected forest provides a source of water for the community, the community regularly organizes tree planting events through LDMH in the protected forest's water sources to increase the volume of water each year. Thus, the community also participates in regular tree-planting activities in addition to the cleaning service events.

The community is also obliged to apply Sapta Pesona and be equipped with knowledge of how to serve tourists. Then, the community is obliged to provide a sense of security and comfort to tourists by being friendly. The observation results show that the people of Gunung Putri Village welcome tourists and help them find directions to GBM Gunung Putri. Local people who run businesses in the parking area are also responsible for looking after tourists' vehicles and helmets. In addition, the community has the responsibility to help supervise the behavior of tourists.

GBM Gunung Putri managers also provide cash assistance for infrastructure improvements, such as roads. The community around GBM Gunung Putri participated in community service to repair road access that was potholed and buried by landslides, as well as installing road dividers on the edge of the ravine with tires. In addition to safety and convenience for tourists, infrastructure improvements also benefit the local community.

In addition, it can be understood that the community also participates in receiving benefits from the running of tourism at GBM Gunung Putri. The benefits seen include being given the opportunity to build a business or work in KTH Wisata as the manager of GBM Gunung Putri under the auspices of LDMH. Economic benefits have been felt by the community from their business and can be used to develop the business. According to one of the local people who opened a stall business at GBM Gunung Putri, selling in the destination area provides benefits to open another business at his home. In addition, one of the LMDH members who opened a chicken farming business was able to save on chicken feed costs, because chicken feed can

be obtained from the results of sorted tourist food waste. The cost of selling chickens is used for his child's school fees.

Therefore, it can be understood that tourism at GBM Gunung Putri can provide benefits in the form of economic sustainability for the community. Although not all people get the same economic benefits, the community benefits from knowledge, such as the knowledge of tent installation delivered by the manager. So, the community can take advantage of this to open a tent rental and installation business, and even provide goods transportation services for tourists. In addition, the community also gained language knowledge, where local people who were accustomed to using Sundanese, but could simultaneously learn Indonesian from tourists.

As mentioned earlier, the communities whose areas are used by tourists as a route to GBM Gunung Putri, including Gunung Putri Village or people in area number 10, 09, and 19, get a profit sharing from the GBM Gunung Putri manager of IDR 500 from the sale of every one tourist ticket, and the profit is given every month. The amount of money received by each neighbourhood depends on the number of visitors who come to GBM Gunung Putri. The results of profit sharing are put into the neighbourhood treasury, which is used to help sick residents, buy equipment for residents who die, and improve infrastructure such as roads. In addition, the manager also contributes cash in other community activities, beyond the profits set according to the agreement. After GBM Gunung Putri tourism runs, currently public roads that were previously not considered have been paved and can be accessed comfortably.

And finally, the community also participates in terms of evaluation. Gunung Putri GBM managers hold regular meetings every six months to conduct evaluations. In the evaluation meeting every semester, Perhutani managers, LMDH part of KTH Wisata, community members such as the Head of neighbourhood, and people who have businesses in the GBM Gunung Putri area are allowed to be involved. Based on the results of interviews with the Gunung Putri GBM manager, the evaluation meeting every semester discusses the results given to the community of business owners in the Gunung Putri GBM area as well as the results given to the owner.

In the evaluation meeting, the neighbourhood chair reports to the community on the amount of distributions received from the Gunung Putri GBM Manager and the details of the use of the distributions. The community also could convey their criticisms and complaints through the Head of Neighbourhood. Thus, the community is also involved in finding solutions to the impacts that arise from tourism at GBM Gunung Putri. In addition to meetings held once every six months, the community sometimes directly conveys their criticism to the manager. From the previous explanation, the manager has successfully involved community participation in tourism management at GBM Gunung Putri, starting from the planning, implementation, benefit acceptance, to evaluation stages (Cohen & Uphoff; cited in Mulyadi, 2019).

Conservation is the second category of sustainability. GBM Gunung Putri is located within a protected forest area managed by Perhutani. This protected forest is very important as a source of water for the Jayagiri Village community and its surroundings, as well as for the people of West Bandung Regency, which is managed by PDAM. In addition to water, communities around the forest also grow elephant grass for their dairy farming needs. The protected forest is an area for other tourist destinations, in addition to GBM Gunung Putri.

Therefore, the function of the protected forest is very important, so the manager applies the concept of conservation, in the form of nature and cultural conservation.

The manager makes efforts to conserve nature by setting limits on tourist visits, making rules to protect the forest and the surrounding environment, and conducting reforestation. The Gunung Putri GBM manager sets a capacity of 7,000 tourists per day, based on the area of 20 hectares. The average tourist visit is only around 700 to 1,000 tourists, and generally on Sunday nights. However, the number of tourists on New Year's Eve can exceed the capacity, so the manager always announces the latest number of tourists through its official social media so that future tourists can consider it. When the capacity of tourists is full, the manager refuses tourists who come by offering options for camping in other tourist attractions that are still under Perhutani management, such as Puncak Bintang, Curug Layung, Panyawangan, and De'Jayagiri.

For tourism activities, the entire Gunung Putri GBM area can be used, there are no restricted or prohibited zones. However, camping areas are created in certain zones, while hiking and trekking are not limited to certain zones. Improvements to the layout of facilities have also been made by relocating community stalls, which were previously built above and then moved to the parking area. Thus, the forest area at GBM Gunung Putri is only for tourist activities and grass farming.

In addition, the manager also forms rules that must be applied by both tourists and the community, as an effort to maintain the originality and integrity of the protected forest. The rules that apply are related to the prohibition of carrying sharp weapons other than cooking knives, the prohibition of lighting campfires too large and near trees, an appeal to turn off the fire when going to bed or going home, an appeal to be obliged to bring down garbage, and rules for cutting trees in protected forest areas. Trees in protected forest areas, including GBM Gunung Putri, can only be cut down if they are potentially dangerous. But even so, this must first be reported to Perhutani. These regulations are written on the prohibition board in the Gunung Putri GBM area, and can be read by everyone who visits. Anyone who violates these rules is subject to sanctions under Indonesia Law No. 41 of 1999 concerning Forestry.

Then, Perhutani and LMDH also carry out reforestation activities (tree planting). This activity is one of the tourism activities offered to tourists. Tree planting tourism activities are usually determined in advance (plotting) such as in springs or in areas that will not become tourist areas. Greening activities are included in a series of hiking and camping tour packages. Apart from tourists, this activity is also carried out with the community. Every year, the community plants trees in the Kesmen Area and checks them weekly, while dead trees will be replanted. Based on direct observation by the researchers, the community planted 120 picung tree seedlings in the Kesmen Area (protected area).

In addition, after the researchers made observations, it was found that the historical site of the Dutch and Japanese Fort, which is one of the cultural heritages, is currently poorly maintained, covered by tall grass, and there is garbage and graffiti inside the fort. One of the conservation efforts made is to maintain the cleanliness of the historical site. Then, the manager also pays attention to the social and cultural norms that apply to the GBM Gunung Putri dareha in managing ecotourism destinations as a form of cultural conservation that can be carried out. According to Pattiwael (2018), ecotourism must be conservation-based for the impact of ecotourism activities by tourists and to preserve local natural resources, so GBM Gunung Putri has succeeded in these efforts.

3.3 Learning

The third principle of ecotourism according to Fennell (2014) is learning, which is divided into two forms, the interpretation provided by the manager, as well as the learning/ knowledge received by tourists and tourist awareness. Interpretation itself is the way managers provide information to tourists, which is divided into personal and non-personal interpretations, as explained in the literature review in the introduction.

In this study, personal interpretation is the provision of information at GBM Gunung Putri verbally by officers, one of which is through tour guides. There are two tour guides at GBM Gunung Putri who have been certified by the Forestry Service. Generally, tour guide services are used if there are tourists who order educational / historical tour packages, tree planting, and pine tapping. The education provided is the type of flora in the area, the benefits of pine trees, tree planting techniques, or the history related to the Dutch and Japanese Fortresses in the area. However, based on the results of interviews with 31 tourists, none of the tourists knew that GBM Gunung Putri provided tour guide services.

Verbal interpretation is also done through the officers on guard. The Gunung Putri GBM manager previously had a rule regarding the detention of ID cards that had to be exchanged for garbage, and before climbing, tourists were informed of the rule. However, currently the manager no longer applies the rule because tourists' awareness has increased. Briefing before entering the area is believed to have succeeded in raising tourist awareness at GBM Gunung Putri. However, the results of observations and interviews show that information related to appeals to tourists is given at any time by officers. The manager stated that the manager could distinguish tourists who had visited GBM Gunung Putri several times, so they were considered to have understood the rules, and the officers no longer explained to certain tourists. In addition, officers also give appeals to tourists when patrolling at night, such as appeals not to be noisy when it is night, not to play cellphones during lightning rain, and remind tourists who violate the rules.

Meanwhile, non-personal interpretation at GBM Gunung Putri is a means of information through written media, including signboards, rule boards, information boards, direction boards, appeal boards, and command boards. Currently, the manager has not provided information boards about protected forests, the history of the Dutch and Japanese Fortresses and Japan, or folklore about Dayang Sumbi in the forest area. This is because the manager feels that it is the job of the tour guide. In addition, physical interpretation is also carried out by delivering information through social media related to the current number of tourists and the maximum capacity of tourists.

The second form of the learning principle is the knowledge and awareness of tourists. From the results of interviews with tourists, an understanding was obtained that most tourists did not know the existence of Dutch and Japanese Fortresses in the area. Although some tourists know the fort, they do not know its location and history. Likewise with the folklore about Dayang Sumbi, most tourists do not know the story.

Most tourists who camped at GBM Gunung Putri did not see the information board about the regulations because they missed it, and therefore, they were unaware of its existence. Interview results show that tourists gain new experiences and knowledge about the local community, including language and people's work as elephant grass farmers. They learned about the flora in the forest and learned how to camp, such as setting up tents and utilizing natural resources. However, most tourists only know the availability of resources without

further understanding their origin, history, or benefits, as the majority come only to enjoy nature and recreation, with no intention of delving into information about Gunung Putri.

In addition, based on observations, the researcher found that many tourists have not complied with the rules, including many tourists who leave garbage at various points even though there are many command boards to carry down garbage, including liquor bottle waste. Based on an interview with the Waste Management Coordinator at GBM Gunung Putri, it is known that only about 50% of tourists are aware of bringing their trash down. In addition to garbage, researchers also found many other violations committed by tourists, one of which was cutting and bringing home plants.

Based on this explanation, it can be understood that the problems that occur at GBM Gunung Putri are not in accordance with the views of Ballantyne & Packer (2013) who emphasize that interpretation should be able to increase tourists' understanding and assessment of natural and cultural sites and resources, and foster pro-conservation behavior. So, it can be concluded that tourist awareness related to protecting nature and history is still not optimal, although some tourists already look concerned and aware. In fact, ecotourism should provide education to increase tourists' awareness and responsibility for the environment and culture (Muliya et al., 2016).

3.4 Moral imperative

The moral imperative at GBM Gunung Putri is described in six aspects. The first aspect is general ethics, namely the manager of GBM Gunung Putri sets regulations based on the principles of ecological sustainability and community social norms. In addition to respecting the local community, the manager provides friendly service to tourists without discriminating between classes, so that all get the same service. Meanwhile, the second aspect of the moral imperative is the involvement of local communities, namely the manager involves the community in managing ecotourism at GBM Gunung Putri. One example is that the community is involved as a front liner who interacts directly to serve tourists. The community is involved in providing ideas and suggestions, but the decision remains in the hands of the manager. Managers also involve the community in receiving benefits from ecotourism itself, one of which is sharing profits.

In addition, the third aspect is environmental education. To support education for tourists, GBM Gunung Putri provides two certified tour guides who have received training. Then, the fourth aspect is the professionalism of the manager. This is indicated by the readiness of GBM Gunung Putri as an ecotourism destination, which has followed the Traveler Safety Management Standard (SMK3). Providing first aid equipment, insurance guarantees, and an appeal not to turn on cell phones during lightning rain, is a form of professionalism of GBM Gunung Putri management. Insurance coverage is a form of respect for human rights and is needed in ecotourism (Tiani & Baiquni, 2018).

The fifth aspect is contribution to conservation, which is a portion of the tourist admission fee allocated to conservation funds such as tree planting or reforestation. This is supported by the opinion of Baral et al. (2018) and Kaffashi et al. (2015), namely the existence of entrance tickets in protected areas must be used for conservation needs. Meanwhile, another form of conservation is to impose rules for the community and tourists not to damage or take protected forest resources. Furthermore, waste management is carried out by sorting, so that waste that is not utilized later is burned.

In addition, the waste management process at GBM Gunung Putri does provide benefits, but burning waste often produces toxic gases. Therefore, burning waste is basically not recommended in ecotourism (Azizah & Talidah, 2019). Then, the sixth aspect is accommodation and transportation. At GBM Gunung Putri, there is no accommodation in the form of permanent buildings, but only tent accommodation is allowed. Regarding transportation, the manager does not provide transportation facilities because the types of tourism offered are camping, hiking, and trekking, so that the road can be used for walking to prevent damage to the soil structure.

4. CONCLUSION

The research identifies that the ecotourism destination, in this case the GBM Gunung Putri is applying ecotourism principles. However, the principles of sustainability are not fully met. There are two evidence that support this conclusion. First, even though the community is involved in providing feedback of the tourism development, issues such as noise pollution and a strong focus on conservation have not been fully addressed. This resulted to the local community well being. Second, there is a lack of comprehensive environmental education for tourists. To address these issues, some recommendations can be addressed, such as: maintaining the authenticity and sustainability of natural resources; enhancing the ecotourism appeal by incorporating historical and cultural elements; conducting further research on the site's carrying capacity, improving the educational aspect for tourists , and monitoring tourist behavior more closely for stricter supervision. By implementing these recommendations, it is expected to help ensuring the sustainability of the destination.

5. ACKNOWLEDGMENT

6. AUTHORS' NOTE

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