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TURTLE CONSERVATION IN SERANGAN ISLAND: THE IMPLEMENTATION OF COMMUNITY-BASED TOURISM CONCEPTS IN TOURISM DEVELOPMENT

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ABSTRACT

This paper discusses the implementation of community-based tourism (CBT) concepts in tourism development of the turtle conservation in Serangan Island, Bali, Indonesia. The data were collected through observation, interview, library research, and focus group discussion. The informant was determined using the sampling purposive method. The data were descriptively and qualitatively analyzed. The result of the study shows that the community-based tourism concepts were implementation in turtle conservation to inspire the local people to more actively participate in conserving turtles. The CBT concepts were applied to the turtle conservational program; they are community participation, natural conservation, socio-cultural conservation, and economic benefit.

INTRODUCTION

Bali used to be a center of trade and an island where turtles were slaughtered in Indonesia. In the International Union Conservation of Nature (IUCN) of 1987 in Ottawa, Canada, it was reported that 30,000 turtles were estimated to be captured from all the beaches where turtles laid eggs in Indonesia. Since then, this world's animal loving organization has criticized Indonesia as a state which slaughters turtles on a large scale. In 1990 the world (Green Peace) sent a declaration to the governor of Bali stating that the Bali tourism would be boycotted if no attempt was made to stop turtle exploitation. When Rahmat Witoelar, the Minister of Environmental Affairs of the Republic of Indonesia, opened the seminar held by the Regional Network of Local Government (RLNG) on 25 April 2005 at the Grand Bali Beach Hotel, Sanur, he negatively spotlighted that Bali was still the executioner of the world's turtles.

On the one hand, the central government and local government urged that turtles be conserved; on the other hand, the Balinese people in general and those living at Serangan Island in particular still urged that turtles be slaughtered for the purposes of their customs and traditions. It is these two different interests which finally motivated the Indonesian government to issue the National Act No. 5/1990 and the Government's Regulations No. 7 and 8 of 1999 used to regulate wild animal conservation. After that the central government urged that the Bali government seriously conserve turtles in Bali, for which a Decree was issued by the Bali Governor

No.234/2000. The essence of all the regulations is that turtles are the species which should be protected, meaning that a legal action will be taken for those who trade and slaughter turtles (Sudiana, 2010).

Prior to 2000 Bali had two places where turtles were traded; they were Serangan Island and Benoa Bay; however, the two places have become tourist destinations. Serangan Island is located close to the city center; it is about 10 kilometers to the south of Denpasar city and it takes 15 minutes to get there. The island used to be an isolated mainland which could only be reached by canoe or boat from Sanur, Suwung or Tanjung Benoa. It used to be an area of approximately 101 hectares; however, after it was reclaimed by the Bali Turtle Island Development (BTID), it has become an area of approximately 524 hectares. The infrastructure in the form of a street has been constructed to connect Bali Island and Serangan Island to make the common people and tourists easier to go to Sakenan Temple to pray and to reach Serangan tourist destination for recreation (Oka, Winia and Sadia 2019).

The existence of this area is highly strategic and a great number of tourists come to visit it as it is rich in the resources which can be potentially developed, touristic potentials, and very interesting tourist attractions. Its tourist attractions are natural tourist attractions, cultural tourist attractions, and the tourist attraction which is made to be available for the tourists with a special interest, namely the turtle conservation tourist attraction which has been specifically developed and used as the icon of the island. According to Oka, Winia (2019), the tourists who come to visit the island can see the beauty of the nature, the sunrise, several cultural heritages (Sakenan Temple, Dalem Cemara Temple, Telek Dance) and the turtle conservation.

As a tourist destination, the existence of the conservation of turtles, which were almost getting extinct in Serangan Island, is getting more popular. Different attempts were made by the stakeholders to protect these scarce animals from the illegal hunters who often captured them for daily consumption or religious rituals. However, Serangan Island, which used to be well known for being the island where turtles were slaughtered on a large scale, has become the turtle conservation center in Bali now. The turtle conservation center is referred to as the Turtle Conservation and Education Center (TCEC), where tourists can see the process of breeding turtles, starting from how they lay and hatch their eggs to how they are looked after until they grow up.

The existence of TCEC plays a strategic role as it has used the potentials it has to support the business-based education, tourism, conservation, and research. In addition, it has also created new job opportunities for the local people; therefore, it can be stated that what it has offered is the win-win solution alternative. Now the management of turtle conservation were applied the concepts of community-based tourism in tourism development. In relation to that, this article is intended to analyze the implementation of the community-based tourism in turtle conservation in Serangan Island in order to maintain the sustainable of natural ecological balance in Serangan Island, Bali, Indonesia.

LITERATURE REVIEW

Community-based tourism is closely related to sustainable tourism development. Community participation in tourism planning is more emphasized than tourism products or industry. Several authors have tried to define the term and inevitably create confusion about the true meaning of the term (Saarinen, 2006). However, the WTO in Ndlovu, Nyakunu, Auala (2011) provides a widely accepted definition of sustainable tourism development, stating that it provides guidelines and principles used in all types and forms of tourism including community-based tourism. This makes community-based tourism an integral component of sustainable development because it requires that the economic, social and cultural benefits for the community are continuously enhanced and their impacts assessed for the benefit of present and future generations. However, the conceptualization of sustainable tourism development has failed to address the problem of rural tourism development (Halstead, 2003: 7). This term has been redefined to suit individual needs which has lost its meaning and is used as a marketing tool to promote market growth rather than incorporating sustainability principles into tourism development.

Competitiveness and sustainability are the basis for the successful performance of CBT. Competitiveness is demonstrated by CBT's ability to attract and retain customers through proper marketing and providing quality services and experiences. Sustainability, on the other hand, is the ability of the CBT to ensure that its resources are conserved through demand management, resource management and equitable development. Therefore, CBT must generate individual and collective benefits for community members (Simpson, 2008), which must exceed the costs for all involved and offset the resulting tourism impacts (Novelli and Gebhardt, 2007). The resulting benefits must accrue to both the individual and the whole community, and outweigh the costs for those involved. Benefits can be financial and / or non-financial, eg. to include for example social, cultural, environmental and educational opportunities.

The concept of community-based tourism (CBT) first appeared in Murphy's (1985) work dealing with the relationship between tourism and its management by local communities in developing countries, a question

that was answered again by the same author in 2004 (Murphy and Murphy, 2004) . Apart from these two studies, there have been several research investigations analyzing the relationship between tourism and local communities (Richards and Hall, 2000). The CBT concept puts forward new research paths and opportunities for tourism development that integrate with other existing research avenues. It's mean the local communities need to be involved in tourism planning and management for three basic reasons: enabling people to adapt to change, opening up the community mentality and ultimately because communities are part of the tourism product. The scientific literature documents CBT projects in Asia (Harrison and Schipani, 2007; Okazaki, 2008; Manyara and Jones, 2007; Kibicho, 2008) and Latin America (Trejos and Chiang, 2009).

CBT is characterized by the fact that the people themselves have control over tourism management and receive most of the benefits generated by these activities (Trejos and Chiang, 2009). Thus, this kind of tourism has emerged as a possible solution to overcome the negative impacts of mass tourism in developing countries, thus at the same time becoming a social organization strategy for local communities. The main theme of CBT is integrating food and accommodation services, ancillary services, and tourism management through the community itself. Further basic characteristics should be subsystems that are interconnected with other subsystems (such as education, health, infrastructure and environment), presentation of sustainable development projects managed by communities and linkages between local communities and tourists (Cioce, Bona, & Ribeiro, 2007).

METHODOLOGY

This case study is developed based on a study conducted earlier by the author on implementation of community based-tourism in Serangan Island as a tourist village, a document review covering the assessment on the existing of tourism development in Serangan Island. The discussion covers the earlier Serangan before tourism, a coverage on current tourism in Serangan, and some insights on tourism approach in future especially for turtle conservation. This article is a result of a qualitative study using a combined method of literature study, observation, direct interview, and also focus group discussion as data collecting methods. The data were obtained from several informants who are knowledgeable of the existence of the turtle conservation in Serangan Island, Bali, Indonesia.

We conducted interviews with experts and stakeholders in 2018-2019. The informant was determined using the sampling purposive method. The data were descriptively and qualitatively analyzed. In total, 27 interviews were recorded with consent of the interviewees. Among the interviewees were experts and researchers (5), representatives of public institutions (3), nongovernment organizations (NGOs; 5), and private businesses (3) and local community (11) We did interview community members also, because the research aimed to discuss the implementation of the community based tourism in Serangan Island, Bali

DISCUSSION

Serangan Island was well-known as a dark market where turtle-related products were traded in Bali for several decades. It used to be a harbor for hundreds of turtle capturing boats sailing from all parts of Indonesia. The large scale trading and hunting of turtles did not only seriously reduce the population of the turtles in Bali but also affected the ecological system of a number of areas in Indonesia.

The golden era for the turtle businessmen, when the total of the turtles they captured for trading and smuggling ranged from 9,628 to 30,121 per year, came to an end in 2000 (Mantra, 1990; Sudiana 2010; TCEC, 2020). Having a high commercial value, the turtles were captured by the local people for sale in order to fulfill their daily needs and for hyper consumption. According to Piliang (2004), the turtle excessive consumption exceeds how much it is needed and means prioritizing the social and personal meaning. In other words, the consumption is not only intended to fulfill daily needs but it is also intended to show the social status of the families of those who can use a large scale of turtle meat for the religious ritual purposes. It is recognized that turtles cannot be separated from the culture of and what is needed for the religious rituals performed by the Balinese people. Even they consider that the turtle meat is one of the things required to offer in a particular religious ritual. As far as the turtle trading at Serangan village and Tanjung Bena is concerned, prior to 2000 the turtles needed for traditional/religious rituals were estimated to total 7,709 every year. However, after an instruction referred to as *Bhisama Sabha Pandita Parisada Hindu Dharma Indonesia Pusat No.05/Bhisama/Sabha Pandita PHDI/VIII/2005* dated 31 August 2005 (Sudiana and Artha, 2007) concerning How to Make Use of Biological Scarce Sources and/or the Biological Sources Which Are Almost Getting Extinct for Hindu Religious Rituals (*Tata Penggunaan Sumber Daya Hayati Langka dan/atau yang Terancam Punah Dalam Upakara Keagamaan Hindu*) was issued, the number of the turtles slaughtered for traditional/religious purposes can be controlled and has decreased every year. The data show that in 2018 the turtles slaughtered for traditional/religious purposes in Bali totaled 110 and in 2019 they totaled 73 (PHDI Bali 2020). This is a

progressive step showing that the local people are getting more aware that it is very important to protect turtles and keep the natural ecosystem balanced in the future.

Finally, in a discussion all the related stakeholders (the government, tourism agents, academicians, and society) discussed how to control the massive trading of turtles. The result was that an institution which is aimed at protecting the existence of turtles which are almost getting extinct referred to as the Turtle Education and Conservation (TCEC) was established, located at Jalan Tukad Wisata No: 4, Serangan Village, Denpasar, Bali. Its inauguration was opened by the Governor of Bali, Dewa Barata, on 20 January 2006 in Serangan Island, Denpasar, Bali. Its establishment was supported by WWF, Denpasar Mayor, the Natural Resource Conservation Board of Bali Province, and the local people. It was established as part of a comprehensive strategy to eliminate the illegal turtle trading in Serangan Island. It was constructed in an area of 2.4 hectares.

The massive trading and slaughtering of turtles in Bali in general and in Serangan Island in particular inspired the establishment of TCEC, which is intended to (1) cease the turtle trading by encouraging the local people not to consume the turtle-related products (both for religious purposes and other activities); (2) support the massive turtle conservation; (3) prepare turtles for religious rituals without having to slaughter them; and (4) monitor the population of turtles and their sizes. In other words, the establishment of TCEC is intended to control the turtle trading tightly; create job opportunities for the local people. In this way, it is expected that the local people play a role in supervising the turtle trading in Bali in general and in Serangan Island in particular. Wayan Indra Lesmana (the Secretary of TCEC), whom was interviewed outside his office, stated that the cycle of a turtle to lay eggs ranged from 2 to 4 years. He also added that a turtle went up to the beach 4 to 7 times to bury its eggs in the sandy hole which it had prepared before by itself. It does not necessarily mean that it lays eggs every time it goes up to the beach as if it does not find any good and safe place where to lay eggs, it will get back to the sea. Turtles are animals that have been in existence since millions of years ago; in other words, they have been in existence since a very long time ago. As their adaptability is high, as the animals which are almost getting extinct, they can still be found until now although the total of their population is limited.

Every turtle can lay 140 eggs at the same time. The eggs will get hatched when they are approximately between 40 and 50 days old. If the eggs are laid in the free nature, only a few will get hatched; however, as the conservation institution, TCEC has successfully been able to make 40-60% of the eggs hatched. Therefore, what has been done by TCEC in Serangan Island is an effective saving activity. In the first semester of 2019 18.060 eggs were laid; however, only 9,646 or 53.41% got successfully hatched (TCEC, 2020). The hatchlings were looked after for 2-5 days before they were freely released and returned to their original habitat, namely the open sea around the Serangan beach. Several hatchlings (maximum 20) were placed in the breeding place prepared by TCEC for research, educational and touristic purposes. The old turtles that are 20 years old or older should be freely released and returned to the open nature.

The turtle conservation center in Serangan Island is two meters wide and two meters long, meaning that it is in the form of a quadrangle around it a bamboo fence is put and where the eggs are made to be hatched. Every group of turtle eggs found by the local people/fishermen in one hole is put in this area by the management. In the eastern side of the exhibition pool, the visitors can watch the liveliness of the grown up turtles, and in the western side there are several pools of 8 square meters each where the hatchlings are looked after. Apart from that, several grown up turtles are prepared for religious rituals. Here the tourists can also watch the sea turtles more closely and maximally, starting from hatchlings to turtles that are ten years old or older.

Figure 1. Explanation from the Staff



Figure 2. Hatching Turtle Eggs



Figure 3. Pool for grow up

Figure 4. The Exhibition Pool



Now tourists can see the process of breeding turtles, starting from where they lay and hatch their eggs to how the hatchlings are looked after until they grow up. The turtle conservation in Bali can be an ideal tourist destination. Tourists in general and those who are environmentalists in particular will consider the turtle conservation an ideal place where they can spend their holiday learning and understanding the significance of the turtle conservation in the future. The process of breeding turtles will be so clearly, professionally and systematically explained by those who are in charge of TCEC that tourists are made to be getting more aware of the importance of conserving turtles to support the sustainable development of tourism.

The successful turtle conservation cannot be separated from the active participation of the local people living in Serangan Island. They happily take part in conserving turtles as the turtle conservation, which gives emphasis on the economic, natural conservation, socio-cultural conservation, and community participation, also benefits them. The development of the concept of community-based tourism was the result of discussion attended by the related stakeholders in order to save turtles in the future. The discussion was also attended by the Department of Environmental Affairs of Bali Province and Denpasar municipality, the Department of Cultural Affairs, the Traditional Village Assembly, the Police, BKSDA Bali, Academicians (Udayana University), PHDI Bali (the Bali Highest Administrative Council of Hindu Religion) and the local leaders. The discussion formulated 4 concepts for managing turtles; they are the community participation mission, natural mission, socio-cultural mission, and economic mission. In relation to that, all the stakeholders help one another to make the turtle conservation successful. The application of the community-based tourism concepts to the TCEC management has turned out to be able to inspire the local people's awareness of and responsibility for conserving turtles. The local people's awareness has become the main capital for TCEC to activate the turtle conservation in Serangan Island. In this way, the turtle conservation can be sustained for the future generation. Then, with reference to the community-based tourism concepts, a regulation was issued by the Serangan traditional village to regulate the management of the turtle conservation. The regulation was formulated by the Serangan Traditional Village as the party which has the authority to manage the Serangan tourist village. Serangan traditional village, Serangan Administrative Village, and LPM synergize with one another to establish a Traditional Village-owned Business to uphold the regulations issued by the village.

Recognizing that CBT usually requires external facilitation and assistance, and thus calling for partnerships with external entities. Various partnership models are possible, but arguments have also been made against external involvement (Dodds, Ali & Galaski, 2016). It is expected that ventures should be fully controlled, owned and managed by disadvantaged community members. Various entities can be involved in partnerships with, or facilitate CBT projects and ventures including the private sector, NGOs and government entities (Mtapuri & Giampiccoli, 2016) and they can play different roles in CBT development (Giampiccoli, Saayman & Jugmohan, 2014). However, the government's role in CBT is regarded as fundamental (Connelly & Sam, 2018; Tasci, Semrad & Yilmaz, 2013). Government should be the main protagonist, whose task is to "formulate official definitions of forms of tourism in order to inform legislation and policy. This would also prevent stakeholders from formulating their own definitions in pursuit of their particular interests" (Mtapuri & Giampiccoli, 2019).

Realizing that inequality is growing across the globe. Tourism, as a major global sector with exceptional historical potential for growth and reach, is capable of substantially contributing to the fight against inequality. However, the current system is not doing so. Community-based tourism (CBT) could equally contribute to reducing inequality and complement efforts towards redistribution (Giampiccoli, 2020). It is recognized that developing community-based tourism is highly complex as it involves all the related stakeholders. The intensive involvement of the stakeholders contributes to the acceleration of the development of tourism so that it can be enjoyed by the future generation. In relation to that, Alavalapati and Adamowicz (2000) state that in the development of a tourist destination it is necessary to adjust the economic benefit to environment concretely and to empower the local people optimally so that those who are in charge of it is made to be aware of and responsible for its development. According to Gelman and Timothy (2011), it is necessary to pay attention to the environmental, social and cultural elements in the development of sustainable tourism. Furthermore, Nunkoo, Ramkissoon, and Gursoy (2012) state that the economic matter, the attitude of the local government, and the view of the local people are the important things to which attention should be paid in the development of sustainable tourism. Therefore, in the development of a tourist destination implementing the community-based tourism is a must.

Community-based tourism (CBT) emerged to counter the negative effects of conventional/mass tourism (Gadi Djou, Baiquni, Widodo, & Fandeli, 2017; López Guzmán, Sánchez-Cañizares & Pavón, 2011) and “as a counter weight to neo-colonialism, neo-liberalism and conventional mass tourism” (Tolkach & King, 2015). However, there is a need to increase “recognition of context in CBT analysis” (Mayaka, Croy & Cox, 2019). A recent study in Bali found that, in light of the negative impacts of mass based tourism, there was a shift towards more sustainable forms of community-based tourism (Khamdevi & Bott, 2018).

The Turtle Education and Conservation Center (TCEC) in Serangan Island is the realization of the community-based tourism. According to I Made Sukanta, the TCEC manager, whom was interviewed at his office, conserving turtles has a great objective, namely conserving and protecting turtles from becoming extinct. The attempts which are made are relocating the nest of the turtles by picking up their eggs before they are removed to the place where they are expected to hatch in order to avoid the other predators such as snakes, birds and crabs or even to avoid them from being stolen by human being. The habit of a turtle is that it will come back to where it was hatched. Therefore, the attempt to relocate turtles is the first step taken to keep them surviving. He also said that to apply the concepts of community-based tourism in TCEC found several challenges when operational of it because many local people does not understood about the mission. Saayman & Giampiccoli (2016) said CBT also has its own challenges, obstacles and limitations. If carelessly applied, community-based tourism can create problems and even bring disaster upon the community (Suansri, 2003). It is important to understand community-based tourism in its original formulation and intention to promote an alternative to conventional tourism and to facilitate redistributions. Thus, despite its problems, CBT remains the best approach to promote local development and encourage local participation in the tourism sector. Gutierrez (2019); Moscardo (2008) mention, it is necessary to priority local people in the destination development.

Based on the result of focus group discussion (FGD) by involved stakeholders, the community-based tourism model that implemented at TCEC in Serangan Island as follows:

1. The community participation

The development of the turtle conservation in Serangan Island focuses more on inspiring the local people’s awareness through illumination, education, and training. The intensive education can activate the local people’s interest in actively participating in the activity of conserving turtles as they feel that they are prioritized, causing them to have an opportunity to enhance their power as the host in the turtle conservation. The development of CBT in Serangan Island seriously needs to empower the local people; in other words, CBT should be developed by, from and for the local people. Their participation is an integral part of sustainable tourism as it is intended to make their interests and needs represented in the development project (Okazaki, 2008). The participatory approach is aimed at increasing the local people’s limited capacity and minimizing the negative impact and maximizing the positive impact of tourism. Oka (2010); Regmi & Walter (2016); Oka, Winia, and Sadia (2018); and Winia, Oka, and Pugra (2019) state that the community-based development of tourism is expected to enable the local people to be the important agents starting from when it is planned to when it is implemented. In this way, tourism can economically, socially and culturally maximizes benefit the local people. It is this which is expected from the development of turtle conservation as one of the tourist destinations in Bali. The result of the study shows that the local people feel that the educational to the community has been able to make them more aware that they should actively participate in the turtle conservation. This is in line with the result of the study conducted by Haviernikova and Lema (2017), which shows that it is necessary to improve the expertise of those involved in the small and medium businesses to make them competitive.

2. The natural conservation

All the stakeholders should certainly pay attention to the conservation of the nature and environment in developing TCEC. Two points need to be specifically emphasized in the turtle conservation; they are: the local people are obliged to actively participate in keeping the surrounding environment clean to make the turtles feel comfortable when they are supposed to lay eggs; and it is suggested to the local people that if they find turtle eggs they should submit them to TCEC to be proliferated in order to keep the environmental ecosystem balanced. This is in line with the result of the study conducted by Ario, Wobowo, Pratikto and Fajar (2019) which states that conservation is one of the activities expected to be able to avoid the turtles’ habitat from getting extinct resulting from what is usually done by the natural predators and human being. Avoiding the turtles’ habitat from becoming extinct can keep the natural ecosystem balanced.

3. The socio-cultural conservation

The development of the concept of community-based tourism at TCEC Serangan Island is expected to be able to make the local people get aware that they should maintain their culture. Besides, they also desire that the development of tourism can economically benefit them. This indicates that the local people do not

want that the nature and culture they have will be degraded by the development of tourism at their village. Ruis-Ballesteros and Tejedor (2020) said that need the strategy offers to explain the effect and significance of CBT for the general resilience of the socio-ecosystem. They are getting more aware that the development of tourism at their village requires them to preserve the cultural traditions (gamelan, dances, and traditional menus) in order to support the touristic activities, as stated by Head of *Sekeha Tabuh* and *Tari* (gamelan orchestra and dance clubs) at Serangan Village named I Wayan Sudibya, who stated that when there were several guests who intended to spend one night or several nights at the homestay they were amused with the traditional gamelan while having dinner. In other words, when they are having dinner they watch one traditional dance or more traditional dances performed by the art club. They are also invited to dance together on the stage

4. The economic benefits

The development of the turtle conservation can economically benefit the local people sustainably as the number of the tourists coming to visit the turtle conservation increases every year, meaning that new job opportunities are created in the tourism sector causing the local people's income to go up. Suidiana (2010:154); Oka, Winia, and Sadia (2018) state that the development of tourism in Serangan Island can mobilize the occupation of those who used to work as the traders selling the turtle-related products such as what is locally known as *lawar/sate penyu*. Now they can work as sea-weed farmers, hotel and TCEC employees, waiters/waitresses, and local guides. They can also run water sport businesses and work as cleaners and security units. The occupational mobilization results from their economic needs inspired by the awareness of conserving the existence of turtles for the future.

The involvement of the local people in the activity of conserving turtles in Serangan Island is the implementation of the community-based tourism model (CBT) which emphasizes that it is important to involve the local people in the planning and management of the potential the area where they live has in tourism. Putra (2015) states that CBT is the form of tourism through which the local people can control and are substantially involved in the management, and it can proportionally benefit the local people. This in line with the results of the studies conducted by Ishii (2012), Agarwal (2012), Suasapha and Paturusi (2015); Winia, Oka and Pugra (2019); Oka and Darmayanti (2020) which show that the development of a tourist destination can increase the local people's economy. However, according to Scott (2012), in the development of a tourist destination it is necessary to plan that the social benefit is higher than the economic benefit to make the tourist destination sustainable in the future. Giampiccoli & Mtapuri (2012) offer that 'different possible levels of community involvement in the CBT ventures are recognized, which also gives ample margin for external actors to interpret (and exploit) the concept of CBT, despite the initial statement stressing that CBT is a contributory component to sustainable development and poverty alleviation'.

Now TCEC in Serangan Island has become a favorite tourist destination for both the domestic and foreign tourists. Apart from becoming a recreational place, it also functions as an educational facility for the school children and tourists, causing more and more visitors to come. In 2019 the tourists coming to visit the turtle conservation destination totaled 48,277. In the last five years the rise in the number of tourists coming to visit it has averaged >28%. The tourists coming to visit the TCEC destination generally care about the turtle conservation in the future. They dominantly come from European countries (72.81%), Asian Pacific countries (15.03%), Middle East countries (5.82%), the United State of America (4.09%), ASEAN countries (1.89%), and African countries (0.36%) (TCEC, 2020). It's mean an important way to promote the destination to the domestic tourist. According to UNWTO (2016), domestic tourism involves an estimated volume of 5 to 6 billion tourists across the whole world. As a result, some destinations consider it imperative to promote and develop domestic tourism, since it represents an important input to local and national economy. Seabra, Pereira, Silva, Abrantes, Reis and Paiva (2020) said an empirical study involving 622 domestic tourists reveals that the main cognitive destination image dimensions are *simplicity and authenticity, good environment, relaxation and socialization, good infrastructures, nostalgia and history and culture*. Regarding the affective attributes, most tourists in the sample have strong positive feelings regarding the visited destination. In addition, results prove that those tourists' generational differences influence the way they build the cognitive and affective images of a certain destination.

The management certainly needs funds for keeping the turtle conservation sustainable or it will not be able to serve visitors perfectly. However, it does not charge visitors in the form of a ticket showing a certain tariff; it prefers to give opportunities to the visitors who are interested in conserving the existence of turtles in the future to give donations. On the contrary, the result of the study conducted by Firliansyah, Kusri, and Sunkar (2017) shows that several centers of turtle conservation focus more on tourism than on conservation.

CONCLUSION

The turtle conservation in Serangan Island was established through a long process. Different attempts were made in order to be able to conserve turtles from getting extinct. The community-based-tourism were implementation in turtle conservation, in which the local people are the main conserving agent, has been the solution. The implementation of the CBT turns out to be strongly able to inspire the local people's awareness of being actively involved in the turtle conservation. The local people play a central role in saving the turtles in Serangan Island and its surrounding. In addition, the three components of the related stakeholders (the government, academicians, and tourism agent) have also contributed to the application of different strategies and working program in order to save turtles. The stakeholders harmoniously cooperate with one another, causing the turtle conservation in Serangan Island to be sustainable. The fourth components community-based tourism applied to supporting the success achieved in conserving turtles are: (1) the community participation, namely enhancing the local people's awareness of the importance of the turtle conservation in order to minimize the negative image; (2) the natural conservation, namely turtles should be conserved in order to keep the ecosystem of the nature and environment balanced; (3) socio-cultural conservation, namely they are getting more aware that the development of tourism at their village requires them to preserve the cultural traditions (gamelan, dances, and traditional menus) in order to support the touristic activities, and (4) the economic benefit, namely the turtle conservation can economically benefit the local people sustainably.

SUGGESTIONS

To make the turtle conservation sustainable, it is suggested that (a) the government should consistently control and pay attention to the existence of the Serangan TCEC as a turtle conservational institution so that the future generation can see the scarce animals; (b) the government should consistently play a central role and support the local people to increase their sense of belonging to and responsibility for the sustainability of the turtle conservation; (c) the local people should be aware of their strategic role in conserving turtles to make the ecology of the nature balanced in the future.

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