Mindful Tourism: Management of Tourist Destinations as an Effort to Counter Stereotypes of the Madurese People

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Abstract. This study examines the potential of mindful tourism as a tool for countering stereotypes of the Madurese people, a minority group in Indonesia. The Madurese have historically been marginalized and stigmatized, and their culture and way of life have been misrepresented in tourism marketing and promotion. The study begins with an overview of the Madurese people and the stereotypes they have faced, and then discuss the principles of mindful tourism and its potential to challenge these stereotypes. We also provide examples of how mindful tourism has been applied in Madurese communities and the benefits it has brought. The findings suggest that by adopting a mindful tourism approach, destination managers can work to improve the representation of the Madurese culture and promote a more authentic and respectful tourism experience for visitors, ultimately benefiting both the Madurese community and the tourists.

Keywords: Mindful Tourism, Madurese Tourism, Stereotype.

1   Introduction

Mindful tourism is an approach to managing tourist destinations that prioritizes the well-being of local communities and the preservation of cultural heritage. In this article, we explore the potential of mindful tourism as a tool for countering stereotypes of the Madurese people, a minority group in Indonesia. The Madurese have historically been marginalized and stigmatized, and their culture and way of life have been misrepresented in tourism marketing and promotion. By adopting a mindful tourism approach, destination managers can work to improve the representation of the Madurese culture and promote a more authentic and respectful tourism experience for visitors. The article begins with a brief overview of the Madurese people and the stereotypes they have faced. We then discuss the principles of mindful tourism and its potential to challenge these stereotypes. Finally, we provide examples of how mindful tourism has been applied in Madurese communities and the benefits it has brought.

The Madurese people are a minority ethnic group in Indonesia, primarily concentrated in the island of Madura and the eastern part of Java. They have a distinct culture and language, and their traditional way of life centers around agriculture and fishing. Historically, the Madurese have been marginalized and stigmatized in Indonesian society. They have been characterized as violent and aggressive, and their culture and customs have been misrepresented in tourism marketing and promotion. These stereotypes

have been perpetuated in the media and have led to discrimination and marginalization of the Madurese people.

One example of this is the portrayal of Madurese people as "baduy" or backward, which is used to describe traditionalist or rural communities in Indonesia. This stereotype has been used to justify the marginalization of the Madurese people and their culture, and has led to the erosion of their traditional way of life. Additionally, the Madurese people have been characterized as being violent and aggressive, which has led to perceptions of them as a security threat and has also led to discrimination and marginalization.

Overall, the stereotypes faced by the Madurese people have been harmful and have contributed to their marginalization in Indonesian society. These stereotypes have also had a negative impact on the representation of Madurese culture in tourism, and on the experiences of both Madurese communities and tourists visiting the area.

Stereotypes about Madurese people that are widely spread, for example, are stubborn, rigid, temperamental, vindictive, unruly, lack of respect for others, quick to be offended, grumpy, loud in voice, do not know manners, lack of education, to easily commit acts of violence [1]–[6]. This negative stereotypical image of the Madurese can easily be found in daily conversations, mass media news, social media, anecdotes and humor, to popular culture products [7]

Until now, Madura is often described as a marginal area in terms of development due to human resource factors. Madura is often described as a poorly educated group of people so that stereotypes about Madura sometimes get justification precisely from the Madurese themselves. According to Abuya Busro Karim, one of the problems that caused the stagnation of the tourism industry was the low standard of competence of Human Resources in the field of tourism in Madura.[8]. Therefore, tourism professionalism at the local level is very necessary to face global competence. The level of resources in the field of tourism must be further improved, at least comparable or not far behind other regions. The absence of improving the quality of the implementation of this program will hinder the pace of development of the tourism world, even more extreme can guide the tourism industry in Madura[8].

The interaction between hosts and tourists from different cultures and social groups is an important aspect of tourism [8]. While opportunities for hosts with a positive attitude, travel interactions can increase a destination's appeal to travelers, and conversely unpleasant interactions can be uncomfortable and reinforce negative stereotypes [9].

With this condition, a new outlook is needed towards positive change with a more holistic perspective in the development of Madurese tourism. There is a view in addressing the discourse on the revision of tourism in the post-pandemic world and other critical conditions, namely from a mindfulness perspective. The view of "mindful tourism" is about the momentum of the movement in a sincere and caring manner in society [10] This can be applied to the field of tourism so that it has the potential to increase the interest of tourists to travel to tourist destinations. The principle of tourist service *Wherever you go, where you are* is the key to the comfort of tourists in the destination.

Practical knowledge of tourist profiles and attentive sincere service will impress them and be comfortable during their sightseeing trips. "Mindful" tourist services in the tourism domain can be seen as sincere attitudes, concern for needs and comfort, respect for consumer needs, meet service etiquette in the tourism industry, and create space to

increase consumer loyalty [11]. At the same time, attentive service travelers can become more aware of social contacts [12]. The effect of the adoption of mindfulness practices in the tourism domain will have an impact on the relationships that occur between tourists and managers during their tourism activities.

The practice of mindful tourism services in tourism business will boil down to actions that mean counter stereotypes. In the context of the Madurese ethnicity, the practice of counter-stereotypes is carried out by prioritizing the positive characters of the Madurese ethnicity which has been less widely known. A number of positive characters of the Madurese people include being tenacious, hardworking, unyielding, loyal friends, thrifty, religious, obedient to parents, maintaining self-esteem, loving family, adaptable, to having a high sense of solidarity with their ethnic group.[1] . In the context of Madurese society, sincere guest service activities, service from the heart is known as *ghate*, while friendly, humble attitude is better known as *brancha*.[13] .

Mindful tourism service activities can be used as one of the strategies for stereotype-counter practices, to counter negative stereotypes that have already developed widely. Mindful tourism service activities can be a surefire strategy to fight stereotypes, negative perceptions of Madura. This is possible because through this activity, it has the potential to improve the image [14]. Referring to Uysal, Harrill, and Woo [15] The main objective of tourist destination marketing research is to increase destination demand and facilitate effective destination management.

In tourism activities, tourists look for products, services, and experiences aimed at improving their holistic well-being [16]. The concept of mindfulness has historically been used as a means to cultivate tranquility through practices such as meditation, yoga, breathing exercises, mindfulness paths [17] Mindfulness has long been part of a portfolio of wellness and spa services [17]. The concept of mindfulness is not new in tourism research. Recently, the concept of mindfulness has resurfaced, and "experienced a resurgence in tourism research" [18]. Recent research on this topic relates to the sustainable tourism agenda [19], [20] and in ways of integrating the concept of mindfulness in various forms of tourist [18], [21].The concept of mindfulness is a state of active cognition and attention to explain the experience of tourism[22], [23] The concept of mindfulness in tourism includes attention, sincerity to improve the positive experience of tourists

The need for mindfulness arises from the increased anxiety and stress caused by work patterns , lifestyle changes and new technologies [24], [25]. This is particularly relevant in the context of tourism, where the negative spillover effects of daily life are expected to disappear and become a pleasant tourist experiences [26] . Kang and Gretzel [12] conceptualize mindfulness through four components: attention, focus on the present (present-focus), awareness and non-judgment. Mindfulness indicates that it is the individual who is paying attention and concentrating on what they are doing at the moment. Present-focus refers to being focused and open to any new experiences [27]. Awareness means constantly monitoring the environment , attention has a high sensitivity to the desire for new experiences [28]. The last dimension, that is, non-judgment is the tendency of the individual to avoid making judgments about the experiences of others.

Overall, mindful individuals are aware of the condition of themselves and others, such as thoughts, emotions, sensations, actions[28]–[30]. In the context of tourism, tourism business actors who should have a high mindfulness in carrying out service

activities to tourists. By facilitating mindfulness, travel businesses will have a stronger competitive advantage, increase loyalty and provide travelers with a more meaningful experience.

2 Method

This research used qualitative research methods, with a phenomenological approach. Through this research, it is hoped that it will gain a thorough understanding of mindfull tourism as an effort to compete against negative stereotypes about Madura, and be able to make Madura a reference for tourist destinations. The research phase will begin with field observations to obtain preliminary information about the location and subject of the study. Observations will be conducted in Bangkalan and Sampang. The initial step of the study is carried out with field observations aimed at obtaining an overview and preliminary data regarding the location, subject of the study. Observations are carried out in places that have the potential to become tourist destinations in Bangkalan. After the observation stage, the research continued with the selection of informants. The category of informants is created on the basis of the problem and the purpose of the study. There are two categories of informants in this study, namely the main informant and the supporting informant. The main informant in this study was the Madurese community who became the manager of areas with tourism potential to find out the type of service and management of the place. The second is tourism business actors in Madura who know that there is prejudice about Madura and its people. These tourism business actors can be culinary businesses, tourist attractions, travel agencies and other tourist businesses. Supporting informants are tourists visiting tourist attractions in Madura. The method of determining informants is carried out by purposive sampling by taking into account aspects of the diversity of the informant's background and identity.

The data collection process was carried out based on the category of data type. Primary data collection is carried out through observation or observation and in-depth interviews. In-depth interviews are conducted in a semi-structured manner with an interview guide and recorded. The interview data will be scripted and analyzed. Meanwhile, secondary data collection is carried out using reference sources such as literature, news in the mass media, scientific archives, images, photos and so on.

3 Result and Discussion

3.1 Results: Stereotypes of the Madurese People

The Madurese people are an ethnic group that primarily lives in the island of Madura, which is located off the northeastern coast of Java, in Indonesia. Despite being a large community and have a long history, like any other ethnic group, they are not immune to stereotypes. Some stereotypes associated with the Madurese people include that they are perceived as being uneducated, rude, violent and "uncivilized" people. It's often portrayed that Madurese people as being less cultured, less refined, and less developed than other ethnic groups in Indonesia, Furthermore, It is also often believed that Madurese people are more prone to violence and criminal behavior.

These stereotypes, however, are not accurate or fair representations of the Madurese people, and they can be harmful to the Madurese community. Many Madurese people are educated, well-mannered, and are not more likely to be involved in crime or violence than other ethnic groups.

The formation of negative stereotypes towards the Madurese ethnicity is caused by two things, namely the temperament and negative behavior of a small number of Madurese people, especially overseas Madurese who are considered to represent the character of all Madurese people (internal factors), as well as the lack of correct information and knowledge about the society and culture of the Madurese people (external factors)

Ethnic Madurese actually have many positive traits or characters that need to be put forward. A number of positive characters of the Madurese include being tenacious, hardworking, unyielding, brave, loyal friends, thrifty, religious, obedient to parents, obedient to religious leaders, obedient to the government, maintaining self-esteem, loving family, adaptable, to having a high sense of solidarity with their ethnic group.

Efforts to change the negative stereotypes of the Madurese ethnicity can be done through stereotype-counter strategies, namely: (1) prioritizing the positive characters of the Madurese ethnicity in inter-ethnic interactions in everyday life; (2) encourage non-Madurese ethnic groups to directly interact with Madurese ethnicities on Madura Island, one of which is through tourism; (3) integrating the positive characteristics of the Madurese ethnicity in the strategy for the preparation of assistance for tourism business actors.

Countering stereotypes of the Madurese people can be done in several ways: (1) Education. By providing accurate and nuanced information about the Madurese people and their culture, it helps people to understand and appreciate the Madurese people in a more accurate and fair way. (2) Promote Positive Representations. Highlighting the positive aspects of the Madurese people and culture can help to counteract negative stereotypes. Showcasing Madurese people in a positive light through media, art, and culture can help to change people's perceptions and attitudes towards the Madurese people (3) Encourage Intercultural Exchange: Encouraging interaction and exchange between Madurese people and people from other cultures can help to build mutual understanding and appreciation. This can help to break down stereotypes and build more positive relationships between different groups. (4) Promote Fair Representation. It's important to ensure that the Madurese community is represented fairly and accurately in the media and other forms of public representation. This means giving them the opportunity to speak for themselves, and avoiding the use of stereotypes and negative language when discussing the Madurese people or their culture (5). Community Empowerment: Building strong communities, providing education and job training opportunities, and supporting community development initiatives can also play a role in countering stereotypes. When a community is empowered, they can help themselves to break the stereotype and represent their culture in a more positive way.

It's important to remember that stereotypes are not easily changed, it takes time and effort, and it's a continuous process. But by taking these steps, it can help to create a more accurate and fair understanding of the Madurese people and their culture.

3.2   Discussion: Counter Stereotypes about Ethnic Madurese Through "Mindful Tourism" Tourism Business Actors

This research found that efforts to change the negative image of the Madurese ethnicity and build positive stereotypes can be done through tourism business actors. The tourism sector is the choice of most informants in this study because of Madura's large tourism potential and is expected to be able to support the community's economy as a whole. Efforts to instill the values of "mindful tourism" are expected to be able to become a counter-stereotype as an effort to optimize Madura tourism. This is because in tourism activities, the factor of "midfullness' or sincerity in serving, is part of the excellent service of the tourism industry.

In the context of this study, efforts to build madurese ethnic stereotypes include aspects of cultural identity characteristics as conveyed by Chen and Collier [31] namely: self-perception, both by oneself and by others, how to express oneself through symbols of identity (e.g. language, proverbs, religion, social class, way of dressing), the quality of cultural identity possessed, the affective, cognitive and behavioral components of individuals and groups, the relationship between cultural identities possessed, and the intensity of cultural identities influenced by space and time.

More specifically, efforts to build Madurese ethnic stereotypes through the role of tourism business actors are carried out both at the theoretical and practical levels. Theoretically, the positive characters that exist in madurese ethnic individuals as described above – tenacious, hardworking, unyielding, brave, loyal friends, thrifty, religious, obedient to parents, obedient to religious leaders, obedient to the government, maintaining self-esteem, loving family, adaptable, to have a high sense of solidarity with their ethnic groups – must be constantly instilled in individuals and community groups of business actors tourism. Meanwhile, practically speaking, these positive characters must also be sought to become the habitus of tourist business actors in the practice of daily tourism services. This can be done through sincere behavior, *"mindful tourism"* in tourism services as an effort to optimize Madura's tourism potential.

According Block et al. [32] efforts to build counter-stereotypes can be done in four ways, namely invigoration, internal attributions, identity bifurcation, and assimilation. In the context of this study, invigoration is carried out by countering negative stereotypes about the Madurese ethnicity that have already developed, and at the same time trying to display positive Madurese ethnic characteristics. In practice in the world of tourism business in Madura, this way of hard resistance can be done by means of individuals who are directly involved in tourism services in Madura showing a sincere, friendly service model, as a form of excellent service (positive character) as much as possible to fight the harsh, rude, arbitrary stereotypes attached to the Madurese ethnicity.

Meanwhile, the pattern of internal attributions is carried out by believing that the stereotype of the negative character of the Madurese ethnicity that develops is not a social attribute of the Madurese people, but is an attribute of the Madurese personality. In practice in the field of tourism, this can be done by instilling confidence in tourism business actors in Madura that the stereotype of lazy Madurese people does not come from their ethnic background, but rather because of the personal nature of certain individuals who are lazy.

In the nature of identity bifurcation, efforts to build Madurese ethnic stereotypes through the field of tourism are carried out by training tourism business actors in Madura to reject or distance themselves from the negative identity of the Madura ethnic group that has already developed, and at the same time accept the positive identity character of the Madurese ethnic group.

Efforts to builds Madurese ethnic stereotypes through assimilation techniques by training, practicing, and adopting the attitudes / character of other ethnic group identities (non-Madurese) that have been considered positive in tourist services. These ways of assimilation can be in the form of social and cultural assimilation, for example the adoption of habits, and the carrying (attitude) of other group identities in everyday life and in the practice of tourist services that are viewed positively by the wider community.

Mindful tourism can be an effective way to counter stereotypes of the Madurese people by promoting a deeper understanding and appreciation of their culture and community. Mindful tourism activities can be done through: (1) Cultural Immersion. Mindful tourism can involve actively seeking out and participating in activities that provide an in-depth understanding of the Madurese culture. This can include visiting traditional Madurese villages and communities, attending local festivals and ceremonies, and participating in workshops or classes that teach traditional Madurese skills and crafts, (2) Respectful Engagement. Mindful tourism also emphasizes engaging with local communities in a respectful and culturally sensitive way. This means being mindful of local customs and traditions, being open to learning and understanding different perspectives, and being respectful of local residents and their way of life, (3) Responsible Travel. Mindful tourism also focuses on minimizing negative impacts on the environment and local communities. By staying in locally-owned accommodations, eating at locally-owned restaurants, and supporting locally-owned businesses, visitors can help to ensure that tourism revenue benefits the local community, and help to promote sustainable development, (4) Reflective Practice. Mindful tourism also involves reflecting on one's own culture and biases, and being open to learning from the experience of traveling. This can help visitors to challenge their own stereotypes and prejudices and have a deeper understanding of the people and culture they visit.

By engaging in mindful tourism, visitors can have a deeper and more meaningful experience of the Madurese people and their culture, and can help to promote a more accurate and fair understanding of the Madurese community. This is also a way to support local community development and sustainable tourism.

4   Conclusion

This study has shown that mindful tourism can be an effective tool for countering stereotypes of the Madurese people and promoting a more authentic and respectful representation of their culture in tourism. By prioritizing the well-being of local communities and the preservation of cultural heritage, mindful tourism can challenge the stereotypes that have historically marginalized and stigmatized the Madurese people. The examples provided in this study demonstrate the potential of mindful tourism to bring benefits to Madurese communities, including increased income and recognition of their culture. However, it is important to note that mindful tourism should not be seen as a panacea

for all the issues faced by the Madurese people. It should be understood as one tool among many that can be used to promote a more equitable and sustainable tourism industry. Additionally, it is important for destination managers to involve Madurese communities in the planning and implementation of mindful tourism initiatives to ensure that they are responsive to local needs and priorities. Overall, this study highlights the importance of understanding the cultural context and the stereotypes that minority groups face and how it affects the way they are represented in tourism. It also shows the potential of mindful tourism to challenge these stereotypes and promote a more respectful and authentic representation of the Madurese culture in tourism. This can ultimately benefit both Madurese communities and tourists visiting the area.

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