

Eco-Humanist Tourism Perspective Towards Sustainability: The Case of Dusun Semilir, Indonesia

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Abstract

A tourist destination designed through the concept of eco-park, Dusun Semilir is one of the environmentally friendly tourist destinations in Semarang. However, the design implementation does not consider the humanist aspects, especially for tourists with limitations (parents and children), who are unable to access. This study aims to provide perspective on a tourist destination that uses the concept of ecotourism as well as combines with humanist architecture, to ensure that environmental relationship with humans remains in synergy. A qualitative method was used to explore phenomena and problems that occur in study objects to produce ecological and universal design concepts. The humanist concept needs to be borrowed to complement the ecotourism concept for the architects and related stakeholders to plan a tourist destination from two perspectives of the concept. We argue that the eco-humanist tourism perspective provides an understanding that a tourist destination is successful when the fulfillment of human needs is met without harming the environment, social, culture, economy of the tourist destination.

Keywords

tourist destinations; eco-humanist tourism; Dusun Semilir; sustainability; Indonesia

INTRODUCTION

Central Java is one of the provinces of Indonesia with superior tourism potential and offers a wide selection of attractions ranging from natural to cultural. Based on data from the Central Java Youth Office for Sports and Tourism (2021), until August 2020, the number of tourists visiting Central Java Province has reached 8,829,656 people in August 2020, with details of 53,399 and 8,776,257 foreign and archipelago tourists respectively. Meanwhile, Semarang Regency itself is one of the five most visited districts/cities, with as many as 755,616 tourists, and Dusun Semilir is one of its tourist destinations. Furthermore, Dusun Semilir is an eco-park-themed tourist destination with

attractive buildings and area design, such that it arouses the curiosity of many people to visit. Eco-park itself is an embodiment of the concept of ecotourism (Mahyuni, Yoga, Permana, & Setiawan, 2020), which is based on nature and does not harm the environment, it is oriented to the local benefits obtained from business activities (Fennel, 1999). Dusun Semilir applies this concept and is packaged in their attraction, amenity, accessibility, and ancillary.

The phenomenon of eco-park occurs in various countries such as the Netherlands,

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the United States, and Canada. (Lambert & Boons, 2002), Moreover, it is considered as the latest model used in the implementation of sustainable development goals because it integrates the three pillars namely economic, social, and environmental (Veiga & Magrini, 2009). However, this concept is not in line with its implementation. The purpose of eco-park is good for the environment, which supports the function of hydrology in terms of water absorption and reducing flooding potential, reducing noise, absorbing pollutants and carbon dioxide, producing oxygen, and it is a place to conserve biodiversity (Agusta, 2014). However, the implementation of the design in the eco-park itself sometimes does not take into account the human aspect, as it occurred in the Dusun Semilir design. Although the area's design is beautiful and full of trees, bamboo materials, wood, and water elements, the tourist spaces are not able to accommodate the needs of tourists, especially among the groups of disabled tourists such as parents, children, pregnant women, and those with special needs. Therefore, when designing and developing tourist attractions in Dusun Semilir, the needs of disabled should be taken into account.

Dusun Semilir has worked on the creation of environmentally friendly tourist spaces. However, the application of the design is considered inappropriate since Dusun Semilir uses ramps as a tourist route from the entrance to the exit of the area, which implies that everyone is allowed to pass through it, both ordinary tourists and those with special needs. The condition of the ramp is considered quite steep or has a degree of slope that is too high because ordinary tourists have difficulty accessing the area, although there are also tourists in wheelchairs and children with strollers. (see figure 1). Also, the design of the stairs does not meet the standards, therefore, making it difficult for a tourist to get up and down the stairs. This certainly affects the interest and motivation of tourists not to return to the destination again because their travel comfort is not fulfilled. This is unfortunate since the design of Dusun Semilir is quite attrac-

tive and environmentally friendly, however it fails to provide comfort for some tourists with special needs.

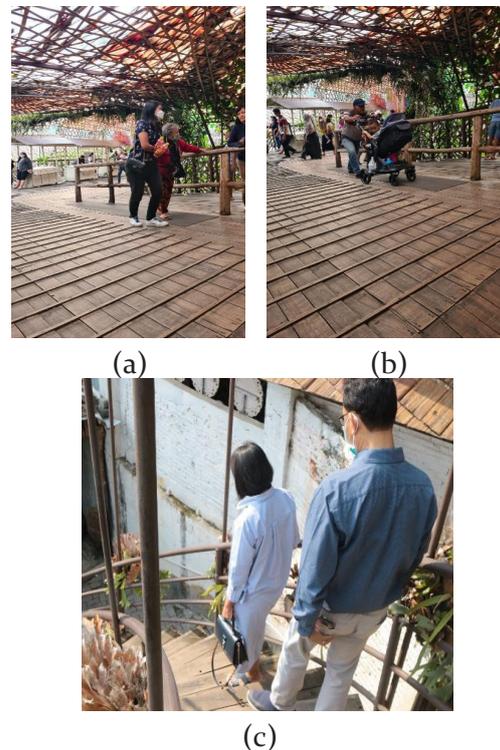


Figure 1. The condition of the ramp passed by tourist parents (a), with children (b), as well as the condition of stairs passed by parents tourists (c)

Source: field documentation, 2021

Based on the above phenomena and problems, this study was conducted to provide a perspective of a tourist destination that does not apply only the concept of ecology but also considers the humanist concept. By combining the two concepts, a significant eco-humanist concept was obtained. This concept is defined as a conceptual framework in which equal attention is paid to humans as well as the environment they inhabit (Peters & Verderber, 2017). This study gives contribution in terms of tourism architecture especially in creating accessible tourism for all in ecotourism destinations, which means products must be provided at no additional cost for people with disabilities and no certain entry requirements must be stated, regardless of age, gender, or ability (Terebukh, Senkiv, & Moroz, 2020).

The existing studies on ecotourism do not draw perspectives from architecture (Cobbinah, P. B., 2015; Turobovich, J. A., Uktamovna, M. N., & Turobovna, J. Z., 2020; Butarbutar, R., & Soemarno, S. (2013). Therefore, this shows that in designing an architecture area, there is no gap between the environment and humans. This concept provides a new picture and paradigm that connects people, the environment, and sustainability. Also, tourist destinations continue to survive for future generations when the environment and tourists are considered comfortable and conducive to well-being, hence motivating and arousing the interest of tourists to return to the destination.

Ecotourism

Ecotourism is the development of the concept of tourism using ecological elements. Furthermore, as a branch of biological sciences that studies the interaction of living things with other living things and the surrounding environment (Anggara, 2018; Veiga & Magrini, 2009; Stone, 2015), it is defined as the study of the reciprocal relationships between living things and their environment (Frick, 1998). In terms of architecture, ecology becomes one of the factors considered during design, with the aim of environmental sustainability funds for living things around it. In terms of tourism, the concept of ecology has developed into ecotourism which is a sustainable nature-based tourism trip, managed with a certain management system, which does not harm the environment and is oriented to the local benefits obtained from business activities (Fennel, 1999). The International Ecotourism Society (2015) also stated that the concept of ecotourism is a tourist trip to natural areas to conserve or save the environment, as well as ensure the livelihood of the local population.

The development of tourist destinations with the concept of ecotourism is aimed at improving the community's welfare, conserving the efforts against social and cultural values, preserving the conditions of the biological environment, and improving the physical quality of tourist destinations

(Tran & Walter, 2014; Stone, 2015; Sari, et al., 2021; Chiu, et al., 2014). To meet these goals, the tourist destination needs to involve the ecotourism principles (Cobbinah, 2015) which includes;

1. Environmental conservation: does not significantly change the existence of a village since it has an impact on the environment of the region itself.
2. Cultural preservation: maintaining local culture, traditions, and customs embedded in the region because it is an asset or tourist attraction.
3. Participation of local communities: the local communities play an essential role in managing tourist destinations, working, and making tourist spaces.
4. Economic benefits: the work and efforts made by the community will certainly have an impact on the financial condition of the community.
5. Empowerment of community groups: the movement of community groups around the tourist destinations is also essential to add tourist attractions.

The concept of ecotourism provides tourists with knowledge on how to maintain a good environment, improve the economic condition of the community, and increase the community's role in maintaining the environment (Sari, Sutirto, & Sugiarti, 2017). To attract tourists, the destination applied some main principles on how to manage the potential they have and strive to preserve the environment and noble values of both traditions and cultures that are inherent and have become the character of the region as a tourist attraction (Sari, Hendro, & Werdingsih, 2018).

Tourism for all

This concept of humanist architecture is in line with the concept of *barrier-free tourism* which is also known as accessible tourism for all is a form of tourism that allows people with limitations to access tourist destinations independently through universally designed products (Nursanty, 2012). Furthermore, this is not about creating separate services for disabled people, but rather something that is integra-

ted, or more inclusive for people with special needs in tourism. This disabled tourist community is a tourism segment that has the potential to be facilitated and satisfied during their tourism activities. However, it is not just ordinary tourists that are facilitated and suspected to be considered in the design of tourist destinations (Butarbutar & Soemarno, 2013; Cobbinah, 2015; Mahyuni, et al., 2020). Therefore, it is necessary to design a tourist destination that can be used by everyone without exception.

According to Heiss (2010), the universal design of tourist destinations is a product, environment, service, and program that everyone uses to the maximum range without the demand for a specific design change. Furthermore, Caplan (2005) mentioned that universal design presents a concept for people with disabilities and looks attractive to everyone, thereby changing the lives of people that require different designs. There are several universal design principles based on North Carolina State University (1997) which includes.

1. *Equitable Use*: The design is useful and it is being marketed to people with diverse abilities.
2. *Flexible use*: Design accommodates a variety of individual preferences and abilities.
3. *Simple and Intuitive Use*: The mode of use of this design is easy to understand, regardless of user experience, knowledge, language skills, or level of education.
4. *Perceptible Information*: Design communicates the necessary information which is effective to the user, regardless of the user's surrounding conditions or sensory capabilities.
5. *Tolerance for Error*: The design minimizes the dangers and negative consequences of intentional or unintentional actions.
6. *Low Physical Effort*: The design is being used efficiently and comfortably with only a little fatigue.
7. *Side and Space for Approach and Use*: Appropriate size and space are reserved for proximity, range, manipulation, and use regardless of the user's

body size, posture, and mobility.

These principles explain that every form of tourism destination development should involve and take into account tourists from various community groups to create humanist tourist destinations. In Indonesia itself, the government has regulated tourism activities in the Law of the Republic of Indonesia Number 10 of 2009 which stated that the state has guaranteed the right to travel to everyone, including people with disabilities. Also, facilities for the disabled have been regulated in the Regulation of the Minister of Public Works No. 30 of 2006 on Technical Guidelines for Facilities and Accessibility in Buildings and Environment (2006) which describes the minimum standard of facilities in a building. Furthermore, the minimum facilities in question include the amount of space, pedestrian lanes, guide lanes, parking areas, doors, ramps, stairs, toilets, and others. These facilities are essential for the disabled to feel comfortable and safe when traveling, and to have no gap between people with disabilities and society in general.

Eco-humanist Tourism

The term eco-humanist is a human perspective in the face of ecological issues and environmental ethics (Tapp, 2002). Furthermore, it also appears against the backdrop of globalization in an unbridled 21st-century era (Molina, 2007). Humans are faced with environmental problems such as loss of biodiversity, increased air and water pollution, global climate change, etc (Patterson, 2008). Meanwhile, they are expected to make a change and have a responsibility to posterity – both in the immediate future and on a longer time scale (Kurtz, 2000) to balance the globalization. Thus, eco-humanist provides the holistic perspective required for an effective move to sustainable development (Molina, 2007). A further approach was taken in breaking the term eco-humanist. Additionally, "Eco" in eco-humanist is not only widely translated as environment or nature, but more devoted to an environment in tourist areas (ecotourism) because it includes not only the natural environment but

supporting aspects such as culture, social, and economy. Humanists are more about locating the human being at the center of the environment (Eze, 2017), and this implies using humans as a determinant of the development policy of a nature-based area. By using humans as a benchmark, the area will be more enjoyable because of their size, design, and needs in accordance with the size of the human body and abilities.



Figure 2. Combined concept of ecotourism with the concept of humanist architecture
 Sumber: developed by the author, 2021

Eco-humanist is therefore a human perspective of appreciating nature with all the values in tourist destinations to maintain their sustainability for generations to come (Tapp, 2002; Molina, 2007; Patterson, 2008). In this study, the concept of eco-humanist is used to discuss a tourist destination in terms of architecture, to see tourist spaces formed by humans in a natural-based tourist destination (see figure 2). This concept can be used as a way to coordinate between nature and humans (Cohen, 2019), and this needs to be considered to see how humans are wise in making decisions about the development of tourist destinations. More clearly, this concept explains the relationship between tourist products that prioritize nature as their attraction but do not cause negative impacts on nature (ecotourism) with design products that place human elements in the aspect of universal design (*barrier-free*). Meanwhile, ecotourism and humanist architecture are two things that cannot be separated because they have an essential role in designing tourism architecture. The second principle of the concept was then broken down and resulted in environmentally friendly tourism development and designed to humanize people, hence all circles can enjoy the design of the tourist destination (see figure 3).

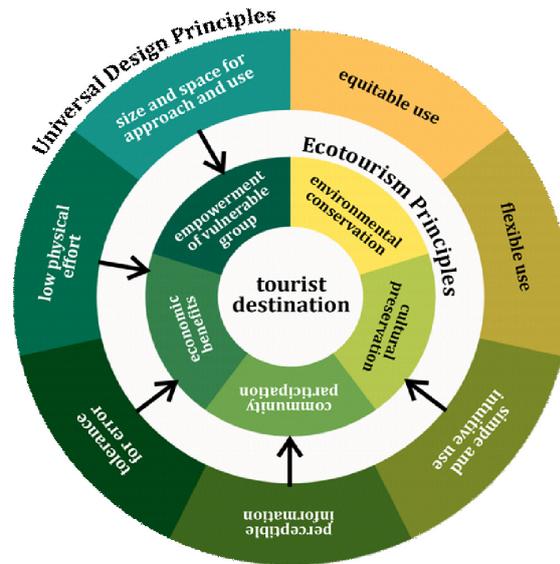


Figure 3. Combined principles of ecotourism with principles of humanist architecture

Source: developed by the author, 2021

The diagram above explains the principle of universal design applied to ecotourism, thereby ensuring a tourist destination that is intended for all (human beings and all creatures) by paying attention to environmental aspects as well as the needs of tourists as demand that need to be properly facilitated. This will have an impact on the satisfaction and loyalty of tourists to always come to visit the tourist destination on their own without any compulsion (Sari, Hilmy, Werdiningsih, & Hendro, 2021). In accordance with the purpose of the concept of eco-humanist tourism architecture, a positive impact on tourist destinations needs to be obtained without harming nature, social, and culture in these tourist destinations. The prolonged goal is the sustainability of the tourist destination which gives a good impression with a mature and consistent concept, as long as the tourist destinations keep the four components of tourism in good condition and maintained (Peters & Verderber, 2016; Terebukh, et al., 2020; Tran & Walter, 2014).

METHOD

A qualitative method was used to consider the phenomenon of the architectural design of tourist destinations with the theme of eco-park from the ecotourism and humanist architecture point of view. Dusun Semilir was selected as a case study because it is one of the newest and largest eco-park-themed tourist destinations in Central Java since the soft opening in May 2019. Apart from the attractive design of buildings and areas, tourist attractions in Dusun Semilir are still being developed and tourists still have not stopped arriving. However, not all tourists, especially parents, people with special needs, and children, enjoy these tourist destinations and this is due to the non-humanist component of tourism. This certainly affects the interest and motivation of tourists to come back to Dusun Semilir, considering that it is one of the tourist destinations that is influential enough to improve the regional economy.

Field observations were conducted to check the physical condition of buildings and areas in the context of the tourism component, which includes attraction, amenity, accessibility, and ancillary (Cooper, R, Scindler, & S, 2006). Furthermore, these components are used to determine whether the design of tourist spaces, support facilities, tourist trails, and services offered effectively attracted tourists to return. The effectiveness of the component is also supported by interviews with managers and tourists, which obtained two perspectives from the side of organizers and tourists. Meanwhile, the tourists which were interviewed included elderly tourists, people with special needs (with wheelchairs and sticks), children (with strollers), as well as tourists.

The four components of tourism are connected with the principles of ecotourism and universal design. Furthermore, the principles of ecotourism consist of environmental conservation, cultural preservation, participation of local communities, economic benefits, and the distinction of community groups. (Cobbinah, 2015), while the universal design principle consists of equitable use, flexible use, simple and intuitive use, perceptible information, tolerance for error, low physical effort, as well as side and space for approach (North Carolina State University, 1997). The results of the observations and interviews related to ecotourism and universal design were analyzed through descriptive analysis techniques to determine the effectiveness of these tourist destinations. The analysis results are in the form of eco-humanist architectural concepts which is a solution to realize the design of tourist destinations that are intended for everyone and do not harm the environment. However, the study thinking used in explaining the structure is presented as shown in Figure 4.

FINDINGS

Dusun Semilir from the side of ecotourism

Dusun Semilir is one of the most frequently mentioned tourist destinations by local tourists because it is classified as new (just inaugurated at the end of 2019) and has a building shape that attracts people to come. This tourist destination eco-park theme has a main building with a design resembling an onion or temple stupa (see figure 5). The interior of the building is also often called “instagrammable” by millennials because

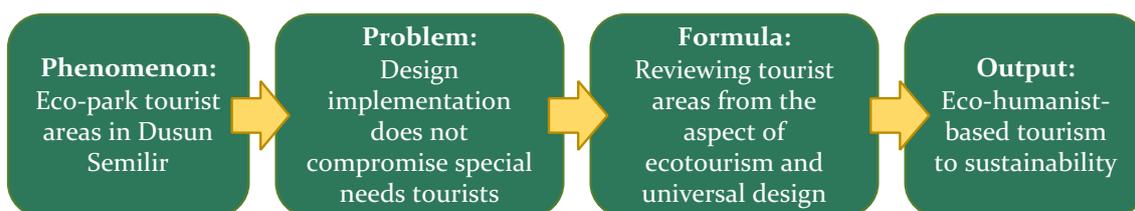


Figure 4. Research Thinking
Source: developed by the author, 2021

se they like to take pictures in a place that is aesthetic for them to post on Instagram (Briliana, 2019). No wonder that the millennial generation (tourists born 1981-1996) by 22% that visited Dusun Semilir, took pictures and posted them on social media to influence other tourists to visit (Hakim, 2018; Sari, Hilmy, Werdiningsih, & Hendro, 2021). Furthermore, tourists from different generations also enliven this tourist destination, including generation x by 33%, generation z by 11%, and boomers generation by 34%. Although millennials play an essential role that is significant to the economic and tourism growth of the country (KPMG, 2017; Dimock, 2019), but not a few tourists other than the millennial generation that visit Dusun Semilir.



(a)



(b)

Figure 5. Appearance of the main building (a) and wicker webbing on the restaurant (b)
Source: field documentation, 2021

Dusun Semilir takes the theme of eco-park as an implementation of the concept of ecotourism. Furthermore, eco-park in Dusun Semilir implies an effort to manage green open space as well as the efficient utilization of natural resources through environmentally friendly spatial design. Examining deeply, Dusun Semilir integrates its design with nature, as it is evidenced in the

design of tourist trails made of wicker woven wood, parks, and water for the habitat of the animals (otter, birds, and koi fish), as well as various wood materials for interiors and furniture. However, the application of ecotourism is not only limited to the design of the eco-park itself. Several principles need to be considered before a tourist destination could be referred to as ecotourism. (Cobbinah, 2015). Here is the implementation of the five ecotourism principles in Dusun Semilir and how they are spelled into the tourism component.

Natural conservation

Dusun Semilir was previously an arid land covered in wild plants. Under these conditions, the owner of Dusun Semilir along with all the concepts immediately converted the land into a nature-based tourist destination with the title eco-park. Tourist spaces formed from environmental conservation include tropical forest areas inhabited by otters, birds, and koi fish (see figure 6). Also, there are some nature-inspired selfie spots in the tropical forest with a design that does not significantly change the environment.



(a)



(b)

Figure 6. Otter tourist attractions (a) and selfie spots in tropical forests (b)
Source: field documentation, 2021

Culture Preservation

Dusun Semilir is located in Central Java, and it consists of a very thick Javanese culture. Furthermore, the form of cultural preservation applied in Dusun Semilir is in the souvenir area entitled “*Warisan Indonesian*” or Indonesian Heritage. As the title implies, this area sells unique items typical in Central Java and other regions in Indonesia, ranging from accessories, ancient items to children’s toys in the past. In terms of architectural design, there are not many elements with Javanese cultural decoration attached to the exterior and interior of Dusun Semilir. However, the main building that visitors pass when first entering Dusun Semilir is called “Lobi Stupa” because the shape of the main building resembles the stupa of Borobudur Temple (one of Indonesia’s cultural heritage). Although other spaces do not have Javanese cultured design, these spaces were named after the elements of Javanese culture such as “*Gunungan Resto*”, “*Alas Tirta*”, “*Alas Angon*”, “*Jembatan Senggol*”, and “*Truwelu Park*” (see figure 7). The names are taken from the Javanese language and are still preserved for naming tourist spaces in Dusun Semilir.



Figure 7. Naming tourist attractions taken from the Javanese language
Source: field documentation, 2021

Local community participation

Dusun Semilir invites micro-businesses from the city of Semarang and surrounding areas to participate as tourists. Furthermore, the micro-businesses are made stalls of the size of 6-9 m² lined up along the tourist trail which is known as “*Jembatan Senggol*”. Also, micro-businesses have kiosks in the food court area (see figure 8). The stalls sell traditional foods that impress visitors because they are rarely encountered in the modern era like this. However, due to the pandemic, stalls on tourist trails are slowly shutting down due to unsated access and visitors’ lack of interest in shopping for food on the tourist trails. In the end, micro-businesses moved to the food court area or even went out of business because there was no income from the sales.



(a)



(b)

Figure 8. Kiosks on the tourist trail (a) and food court area (b)

Source: field documentation, 2021

Economic benefits

Dusun Semilir maintains its existence by continuous innovation of tourist buildings to attract tourists. Since its soft-opening in May 2019, it has not been as big as it is today. In 2019, Semilir Village consisted only of *Lobi Stupa*, *Jembatan Senggol*, and Food



Figure 9. *Prosotan* (a) dan *Alun Eropa* (b)

Source: field dokumentation, 2021

Court. But in 2021, Dusun Semilir already has more tourist attractions, including *Prosotan*, *Banyu Biru*, *Alun Eropa*, and *Dusun Villas* (see figure 9). Furthermore, it continues to make economic turnarounds by creating tourist attractions that are more attractive than before, in collaboration with new and innovative micro-businesses and stakeholders to maintain the stability of the economy.

Community Empowerment

Empowerment is an attempt to raise awareness and develop the potential of a group (Kementerian Sosial Republik Indonesia, 2020). Furthermore, Dusun Semilir does not have or target certain groups to be empowered, however, it is more about inviting community groups to participate as tourists instead of being moved to develop their potential. Dusun Semilir does not take this approach because it wants to focus on its potential by developing even more. The empowerment of certain community groups needs to be considered to further increase tourism business opportunities in Dusun Semilir.

Dusun Semilir from the side of humanism architecture

After the review of Dusun Semilir from the side of ecotourism, it quite meets the criteria, when judged from the tourist spaces that are formed. However, it needs to be reviewed further on every component of tourism in Dusun Semilir as it relates to the aspect of

humanist architects. When considering the population of available tourists, only a few parents or people with limitations can travel to Dusun Semilir. This certainly affects the tourist space that was designed by Dusun Semilir. A survey was conducted on respondents representing Boomers, Gen X, Gen Y, and Gen Z to assess the comfort of tourists traveling to Dusun Semilir, and this comfort standard is seen from the principle of universal design, namely whether tourists agree with the application of space design formed in terms of accessibility, space dimensions, information, and so on. The results of the tourist assessment were interpreted as a form of comfort in using tourist spaces in Dusun Semilir.

Equitable use

Principle number one has guidelines that include a space that needs to be designed to accommodate everyone with the abilities and limitations, such as people that walk and those in wheelchairs have the same space and rights. The average tourist of Dusun Semilir agrees because Dusun Semilir uses the same path from entry to exit, while the implementation of the design fully uses ramps, hence, all types of tourists both with road aids and those that are not able to enjoy the same path (see figure 10). Meanwhile, some tourist attractions are also designed to be disability-friendly. As for tourist attractions that are targeted for millennials and below because they have applicable terms and conditions such as minimum height, no history of certain diseases, etc.



Figure 10. Tourist trails that can be traversed by people with aids and those who are not
Source: field documentation, 2021

Flexible use

A space should accommodate various user preferences such as left-handed people and other people's habits, for them to adapt to that space easily. Furthermore, the design of tourist trails in Dusun Semilir is always equipped with railings, for tourists to hold on to the railing either when going up or down, hence tourists with either left-handed hands or from the opposite direction still use the railing without having to think about which railing should be used for certain people (see figure 11). On average, Dusun Semilir tourist attractions are flexible even for people with certain preferences because everything is designed to be recreative and does not make people think too hard on the mode of usages, such as the example of the playing area of *Banyu Biru*, *Plataran*, *Alun Eropa*, and others. Travelers are free to use these areas according to their individual preferences and styles without any specific rules.

Simple and intuitive use

A space should be easy to understand for all users, not because of its experience or level of education, but because of its uncomplicated and unconfusing design for the users. Furthermore, Dusun Semilir is very wide to explore and this ability is only owned by millennials and below, due to the nature of those that like to explore new things (Sari, Hilmy, Werdiningsih, & Hendro, 2021). However, for generation X and above, it is quite difficult to understand a wide tourist destination unless guided or directed. Therefore, Dusun Semilir creates tourist trails ranging from the entrance to the exit, and the path does not branch, hence it does not confuse tourists that are in search of an exit. The design of tourist attractions does not provide a complicated impression, but tourists enjoy it because they can easily find a selfie spot to take in the areas that have been provided (see figure 12).



(a)



(b)

Figure 11. Tourist trails (a) and tourist spaces (b) that everyone can use with their preferences and styles

Source: field documentation, 2021



Figure 12. Attractive tourist room design for taking selfies and relaxing
Source: field documentation, 2021

Perceptible information

A space should be able to provide clear information regardless of the user's sensory limitations. Furthermore, the use of images, verbal, tactile, or other elements when necessary, provides visuals and directions for easy receiving of information. Because of the vastness of Dusun Semilir and the many tourist attractions, it completes its destinations with direction boards, maps, and evacuation routes (see figure 13), to prevent the difficulty in locating the direction of tourist destinations. For boomers, signage is very important because they are not exploratory like millennials, however, they need clear direction to get to their destination. The tropical forest areas also have writings such as "Save our planet", "Trees give peace", to stimulate and motivate tourists to continue to maintain and preserve the green environment.

Tolerance for error

A space must be designed in such a way that is safe, harmless to its users, and other users. Also, the space should be equipped with warning elements, hence

users can be careful while walking or performing activities. Because the tourist trail of Dusun Semilir has a ramp design that has an up and down track with a wooden floor material, this makes potential workers slip or fall. Therefore, Dusun Semilir strives to complete the ramp with a footstep to prevent tourists from slipping (see figure 14). However, some parts of the tourist trail do not have a foothold and which makes it quite dangerous, although the material of the path is a stone that has a rough texture. For generations X and Y, travelers are still comfortable with such conditions because they control their bodies steadily. In contrast to tourist parents, people with special needs, or children with a weak body condition, unlike teenagers. This needs to be reviewed by Dusun Semilir to minimize intentional and unintentional accidents.

Low physical effort

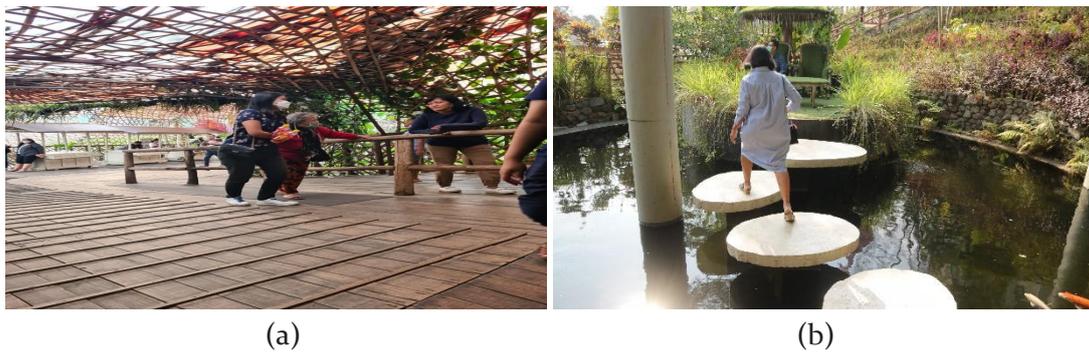
A space should be designed in a way that its users expend excessive physical effort which results in fatigue. Meanwhile, people that visit Dusun Semilir are expected to be tired because they have fun with the tourist



Figure 13. Signages to make it easier for tourists to get information
Source: field documentation, 2021



(a) (b)
Figure 14. Ramp with footstep (a) and those that are not (b)
 Source: field documentation, 2021



(a) (b)
Figure 15. Overly steep ramps (a) and scary trails for elderly (b)
 Source: field documentation, 2021

attractions offered. But the reality is the opposite, as tourists get tired because they take the up and downs of the trail. Especially for elderly tourists, that tend to struggle when it comes to walking at a decreased and uphill road level. Although Dusun Semilir uses ramps as a medium of tourist trails, the effort still has to be reviewed, because some of the ramps provided have a very steep slope, hence, elderly tourists need the help of others to walk on the ramp (see figure 15). Some tourist attractions are also not accessible by elderly tourists, namely tropical forests and their selfie spots. Although some of

these spots are targeted towards millennials, they need to be designed to prevent tourists from applying excessive physical effort.

Size and space for approach and use

A space should accommodate all users regardless of their different shape, size, and posture, allowing people with such conditions still have free space despite being in one room with others. Dusun Semilir was predicted to be visited by many people with different shapes, sizes, and postures. Therefore, it creates a tourist space with very wide dimensions, accommodating the number of



Figure 16. The size of the tourist space is large enough for tourists' flow
 Source: field documentation, 2021

tourists that visit there. However, even on the tourist trail the dimensions are enough for two directions and tourists still have enough flow to move (see figure 16). People with walking aids are also considered as they need more space than people without aids and they still have flow and no difficulty in two-way activities in one space.

DISCUSSION

The Sustainability of Eco-humanism Tourism

The results above show that Dusun Semilir has not fully met the criteria of eco-humanist-based tourist destinations because there are still some principles that are not applied and the space formed feels less comfortable for visiting tourists. The success of tourist destinations with an eco-park-themed such as Dusun Semilir is very necessary to be viewed from an eco-humanist perspective, to evaluate the performance of tourist destinations and to maintain their sustainability (Sari, Murti, & Hilmy, 2021). These days, it is important for a tourist destination to think about how it will continue for generations. Because of the frequent occurrence of a tourist destination, it only becomes popular when there is a certain trend, after that the tourist destination is out of business, and there loses sustainability. This is also due to the lack of mature management, maintenance of tourist destinations, and the absence of innovation which makes tourists become bored and not interested in revisiting the destination.

For example, a tourist destination entitled “Wonderia” which is located in the city of Semarang, Indonesia is a family playground that is designed open (outdoor) and has 16 rides such as roller coasters, mono-rails, and more. Furthermore, Wonderia was opened to the public in early 2007, but it was not even for up to one year, Wonderia closed because there had been accidents on several rides that caused tourists trauma (Audrian, 2019). Until now, the playground has been abandoned for almost 14 years (see figure 17). From these events, it is understood that

the principle of “tolerance for error” in the design of tourist spaces is very important in order to minimize accidents in the rooms. Additionally, the efforts made by Wonderia include providing danger cautions on every vehicle that is at high risk, hence tourists can be vigilant. Also, each vehicle needs to be registered weekly or daily to minimize the technical disruption that causes accidents. Meanwhile, other eco-humanist tourism principles also need to be considered to maintain the sustainability of these destinations.

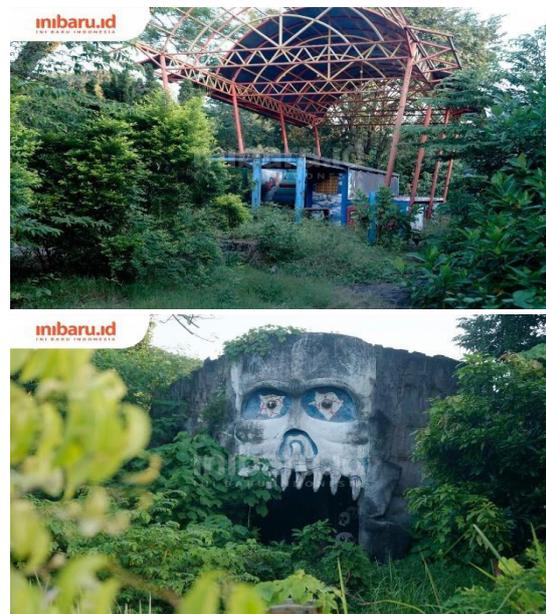


Figure 17. Sighting of abandoned Wonderia
Source: (Audrian, 2019)

The concept of eco-humanist tourism is one of the many efforts to fulfill sustainable tourism to maintain a tourist destination that is known, recommended, and in demand by many people. From the architect’s point of view, the architect should be able to interpret the concept into the design of a tourist destination, thereby providing an answer to the eco-humanist tourism design strategy. Eco-humanist design strategies include their inhabitants’ requirements of short- and long-term functional performance, their aspirations, and are ecologically sustainable, responsive, and adaptable without compromising either ecological or

socio-behavioral attributes (Jiang & Verderber, 2016). In architecture, practitioners and theorists are generally guided by the assumption that design shapes the well-being, behaviors, moods, overall experience, and mental health of the individuals that inhabit the environments (Peters & Verderber, 2016). Thus, the purpose of the eco-humanist tourism concept will be answered and the sustainability of tourist destinations will continue.

Sustainable tourism essentially takes at the core of the basic principle of sustainable development where the needs of the present are met without sacrificing the needs of future generations (Brundtland, 1987). Furthermore, its development needs to take into account the full economic, social, and environmental impacts of the present and future as well as address the needs of visitors, industry (tourism), environment, and host communities (UNWTO, 2005). Also, it is noted that sustainable development focuses on the balance of social, economic, and environmental aspects which have been summarized in the concept of eco-humanist tourism. By applying the concept, it is expected that the three pillars of sustainability stand in balance. Additionally, it is expected to contribute to the meeting of one of the 17 Sustainable Development Goals (SDGs) (United Nations, 2018) and help fix the world's environmental, social and economic problems.

Apart from applying the concept of eco-humanist tourism to tourist destinations, it is essential to cooperate and establish commitments between managers and external parties such as governments, institutions, and stakeholders. The role of the government is to provide *technical assistance* in the form of socialization and training to the community related to the application of eco-humanist concepts in sustainable tourism destination planning. Also, cooperation with private parties/*stakeholders* particularly should support funding, because the development of eco-humanist-based tourist destinations requires a lot of supplies. An institution with an eco-humanist background is also involved in providing consul-

tation and design direction in accordance with the rules of eco-humanist. Above all, the community involvement will promote the implementation of the development of existing tourist destinations or the development of new tourist destinations.

CONCLUSION

Artificial tourist destinations on the theme Eco-park do not necessarily fully apply all the principles of ecotourism, although eco-park is the result of the embodiment of ecotourism concept that should be interpreted into a design that accommodates travelers of various abilities and limitations. Hence, the humanist concept needs to be borrowed to complement the ecotourism concept for the architects and related stakeholders to plan a tourist destination from two perspectives of the concept. The eco-humanist tourism perspective provides an understanding that a tourist destination is successful when the fulfillment of human needs is met without harming the environment, social, culture, economy of the tourist destination. This signifies that there are no aspects that are benefited or harmed, but all aspects work simultaneously and synergize with each other. When only one of them is applied, it is likely to have an impact on the decline in the quality of tourist destinations themselves, such as a decrease in the number of tourists, a decrease in income, until at worst it becomes a permanent closure.

Dusun Semilir is one of the many artificial tourist destinations in Indonesia that apply the eco-park theme but the performance and quality of tourist destinations from the perspective of eco-humanist tourism need to be improved so as not to cause negative impacts for tourist destinations themselves. The tourist destination made by Dusun Semilir is designed for all generations ranging from boomers, X, Y, Z, with different individual abilities and limitations. This is the role of architects along with owners and related stakeholders to be able to interpret their idealistic thoughts with design principles that should be adhered to create a universal tourist space and

not harm the environment, social, culture, and economy. Consequently, the sustainability of these tourist destinations will last up to the next generation because they provide spacious comfort for tourists.

This contributes to previous studies on ecotourism, humanism architecture, universal design, and barrier-free tourism. Furthermore, this has become a concern, because it should be necessary that tourists, with all their limitations, are able to travel comfortably in a tourist destination regardless of the theme. By meeting the demand of tourists, the quality of these destinations will also continue to increase because they will be a recommendation to other tourists and the cycle continues. This study only examines the perspective of eco-humanist tourism in Dusun Semilir, and not necessarily other tourist destinations with different themes that have the same design implementation although viewed from the same perspective. Therefore, future studies are also required to see the perspective of eco-humanist tourism in other tourist destinations with the same or different themes. This is necessary because, regardless of their skills and limitations, tourists constitute the tourism market, and they still have what travel preferences are most preferred.

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