

MOUNT KELUD IN DARK TOURISM ETHICAL PERSPECTIVE

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Abstract

Dark tourism is a type of tourism that involves traveling to sites where death, suffering, tragedy, disaster, or violence occur. Indonesia can develop illicit tourism, one of which is Mount Kelud. Dark tourism has caused controversy in its development, especially regarding the ethical dimension. The study aims to identify the ethics of exploiting the suffering of victims and the motivation of tourists in Mount Kelud. It uses the systematic literature review method from articles, proceedings, and other scientific works sourced from scientific publications. Based on the analysis results, there was no exploitation element from the Mount Kelud eruption victims. The economic benefits of tourism directly help people recover from trauma. In addition, the community has instilled the value of harmonization to coexist with the volcano. Most tourists' motivation is to satisfy their curiosity about the eruption of Mount Kelud, and there is no deviant motivation.

Keywords: dark tourism, disaster tourism, ethics, Mount Kelud, volcanic eruption

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INTRODUCTION

Indonesia has become a world tourism destination famous for its beautiful nature and diverse cultural uniqueness. Indonesia has the potential for the development of dark tourism and a mainstream tourist attraction because it has historical experience of various important events that were full of tragedies in the past and spread throughout the region (Rahmad, 2021). Dark tourism is sites and locations of genocide, holocaust, murder, crime, or detention as tourist attractions (J. Lennon, 2017). Dark tourism sites have a high reach and diversity in offering contrasting visitor experiences, from massacre victims' graves,

World Trade Center events to natural disasters (D. W. M. Wright, 2014). Indonesia has various dark tourism destinations developed as education and information centers for the younger generation. Dark tourism, based on events and history of struggle, can be found in Biak to commemorate the second world war (Arbay, 2021), historic buildings in Lawang Sewu, Semarang (Putra & Puspita, 2020), and relics of the Dutch Cave and Japanese Cave in Bandung (D. Rahmawati, 2018). Besides history-based, there is dark tourism based on natural disasters such as the eruption of Mount Krakatau in Tanjung Lesung, Banten (Kalsum et al., 2020), the eruption of Mount Merapi in Yogyakarta (Sideq, 2017), the Lapindo mud disaster in Sidoarjo (Bataha et al., 2021), and the eruption of Mount Kelud, Kediri (Putra & Puspita, 2020). Disaster-based dark tourism attracts more tourists because of its unique geological heritage and the diversity of attractions (Erfurt-Cooper et al., 2015).

The concept of dark tourism began to attract attention among academics in the early 1990s. However, before that year, there had been many visits to places related to death, and there was research on tourism on battlefields and war-related sites (Light, 2017). The definition of dark tourism is most widely used to describe the use of sites related to tragic and violent events for tourism (J. Lennon & Foley, 2000). Dark tourism is considered deviant, disturbing, and a source of moral panic (A. V. Seaton & Lennon, 2004). Its definition becomes enjoyable to be discussed with experts. Even this can perfect the concept of dark tourism in terms of the diversity of places and experiences involved (Mowatt & Chancellor, 2011). Miles (2002) argues that dark tourism can be distinguished based on the level of horror and the impact of "darkness."

Dark tourism has a typology depending on the motivation and site of visitors, namely War/Battlefield Tourism, Disaster Tourism, Prison Tourism, Cemetery Tourism, Ghost Tourism, and Holocaust Tourism (Fonseca et al., 2015). Further, Fonseca et al. (2015) explained that disaster-based dark tourism is the practice of traveling to areas affected by disasters caused by nature and humans. Tourists visit out of curiosity to see the impact of disasters, the famous ones being Pompeii and Herculaneum. Tourists learn the history and aspects of the Vesuvius volcano's activity and witness human remains preserved in volcanic ash (Rucińska & Lechowicz, 2014). Other natural disaster sites have gained worldwide prominence, damaged by Hurricane Katrina in the United States, the 1960 Chile earthquake, and the great flood of 1931 in central China (Fonseca et al., 2015). Disaster-based dark tourism attracts more tourists because of its unique geological heritage and the diversity of attractions it offers (Erfurt-Cooper et al., 2015).

The widespread debate regarding the ethical dimensions of dark tourism has occurred for decades. Tourism at sites of death and suffering is juxtaposed with the acceptance and appropriateness of presenting places of death for tourism (Clark, 2014; J. Lennon & Foley, 2000). Furthermore, questions were asked regarding the suitability of receiving the benefits of death (Garcia, 2012; T. Seaton, 2009). The development of dark tourism exploits human suffering. Managers using dark tourism sites to make money is unethical because they do not respect the victims. According to J. Lennon (2017), the main problem of dark tourism is the commercial exploitation of tragic events. The dilemma is clearly illustrated when a surge in visitor numbers accelerates economic activity through the sale of memorabilia by private traders (J. Lennon & Foley, 2000). The "dirty little secret" of dark tourism can be found in the sale of souvenirs and food at Holocaust

Museums worldwide, in cemeteries where celebrities are buried, and in public executions (Stone, 2009). The Thai government sees the economic benefits of the Tsunami Memorial's construction as an opportunity. However, the bitter memories of the Thai tsunami have not been forgotten, so the Thai memorial monument's construction are considered more beneficial for tsunami victims (Sharpley, 2009). The negative stigma is reversed when the manager transparently informs the allocation of benefits from dark tourism. Profits from illicit tourism can be used for maintenance, restoration, preservation, education, and various cultural programs on the site (Wheretheroadforks, 2022).

Visitors' intentions have become a debate regarding ethics in dark tourism. Visitors who come because they want to understand and respect the victims will be considered more ethical than tourists who come just for entertainment or to show off on social media. The desire of tourists who visit dark tourism sites on a curiosity fixed in previous knowledge. The motive and desire to visit dark tourism sites are influenced by one's beliefs combined with other people's preferences about whether one should or should not perform the behavior (Juan et al., 2020). Tourists may wish to come to dark tourism sites without any prior connection with the events occurring at the site. The U.S. Holocaust Memorial Museum has had a visit rate of more than 2 million per year since it opened in April 1993. Visitors can get replicas and simulations of victims' testimonies in the media. J. J. Lennon and Foley (2007) argue that museums' nature, content, and purpose raise questions about visitor motivation, development of "dark" attractions, ethical management, and historical interpretation. The intentions of dark tourism visitors cannot be read. Their behavior and actions while on dark tourism sites characterize the initial intention of tourists to visit (Wheretheroadforks, 2022). Chinese domestic visitors to a seismic warning site in western Sichuan are motivated by a duty of warning mixed with curiosity (Tang, 2014). Tourist motivations vary, and there is evidence that irrational curiosity and voyeurism are fundamental reasons for visiting dark tourism destinations (Dunkley et al., 2007; A. V. Seaton & Lennon, 2004). Furthermore, research by Stone (2009) and Lisle (2004) reveals that the experience of tourists when visiting dark tourism sites allows one to reflect on one's morality and behavior.

The eruption of Mount Kelud in 2014 left a sad story and no minor damage. The disappearance of the lava dome as a magma barrier followed by the emergence of a crater lake encourages enthusiastic tourists to visit (J. A. Sari et al., 2020). Disasters are unpredictable and uncontrollable external events (D. Wright & Sharpley, 2018). The magnitude of the impact on casualties and the uniqueness of new natural and cultural products are the main attractions for dark tourism (Suhartini & Arifiyanti, 2018; D. Wright & Sharpley, 2018). On the other hand, disasters leave deep trauma and suffering for affected victims (Somasundaram & van de Put, 2006) for years since the disaster occurred (Chen et al., 2017). The development of dark tourism in natural disaster locations can prevent residents from moving, bring economic benefits, and improve the identity of residents (Chen et al., 2017; Dunkley, 2015; Wang, 2019; Wang et al., 2019). Apart from grief and pain from disasters, dark tourism can raise people's optimism for hope and gratitude (Prayag, 2016).

Dark tourism raises controversy in its development, especially regarding the ethical dimension (Clark, 2014). Ethics regarding morality in dark tourism focuses more on

presenting the death and suffering of the victims as tourist consumption materials. According to Sharma (2020) and Chen and Xu (2021), there is a moral conflict when taboo and terrible subjects exploit commercially. Concerns about the honest representation, acceptance, and appropriateness of dark tourism sites (J. Lennon, 2019; J. J. Lennon & Foley, 2017). In addition, tourists' motivation is also a measure of the ethics of dark tourism. The motivations of tourists for dark tourism are varied, such as curiosity (Tang, 2014), unnatural curiosity, and voyeurism (Dunkley et al., 2007; A. V. Seaton & Lennon, 2009), and as a means of self-reflection and morality (Lisle, 2006; Stone, 2009). It concludes that ethics is a concern in the management of Dark Tourism destinations. Some previous studies have discussed Dark Tourism, but the focus of discussion is only on terms of potential development (Bataha et al., 2021; Kalsum et al., 2020; Putra & Puspita, 2020; Sideq, 2017). Research that discusses the management of Mount Kelud from a dark tourism ethical perspective is still lack to be found. When viewed from an ethical point of view, several questions will arise regarding the development of dark tourism in Mount Kelud; does it exploit the victim's suffering? and is the motivation of tourists appropriate? Based on these questions, this paper aims to review the development of dark tourism in Mount Kelud from the perspective of dark tourism ethics. Identification through a literature review is expected to describe whether the management of dark tourism in Mount Kelud does not violate the ethics of dark tourism. Unethical management of dark tourism will injure the primary goal of developing dark tourism and the victims directly in the eruption of Mount Kelud. Apart from various moral controversies and tragic events, dark tourism also can generate economic benefits. Clear ethical boundaries are set so that each interest can be fulfilled adequately. The great potential of dark tourism needs to be utilized in the right way so as not to cross the boundaries of applicable norms and morals of decency.

METHODOLOGY

The method used in this paper is a Systematic Literature Review (SLR). There are several considerations why a systematic literature review is appropriate for this research topic. The SLR methods evaluate topics that refer to a particular one. Not only that, but SLR also represents the results of previous studies to continue to be reviewed further. However, it takes a long time to review the article's suitability to be used in the next manuscript (Triandini et al., 2019). It started with a manuscript review to evaluate relevant articles (Fitriani & Putra, 2022). SLR process shows the results of previous and current findings so that it can provide convenience for further researchers to examine similar topics in the future.

The data source of the SLR is a trusted domain provider of scientific publications. Scientific articles, special reports, or conference proceedings were obtained through the Google Scholar search engine. The keywords used include "Kelud disaster tourism", "Kelud dark tourism", "dark tourism ethics", and "dark tourism". Scientific sources took as many as 20 articles from each keyword with the highest level of relevance. Eighty articles have been downloaded and sorted whether the contents of the articles follow the topics in this paper. As a result, fifty-seven articles are considered relevant and become ideal references in this paper. The literature related to the ethics of dark tourism is categorized

into the exploitation of human suffering and the tourist's motivation. The article that discusses the development of dark tourism from the tourism aspect becomes a separate discussion. Articles on tourist visit motivation and the benefits of tourism development for the community are analyzed in the dark tourism ethics perspective.

FINDINGS AND DISCUSSION

Mount Kelud Dark Tourism

Mount Kelud is one of the active volcanoes in Indonesia, and this mountain is estimated to have erupted several times since 1000 AD. Mount Kelud is a natural tourist destination with several exciting attractions. Located between 3 regencies, i.e., Blitar, Kediri, and Malang, Mount Kelud is full of tourists, especially on weekends (Nanda, 2021). The development of Mount Kelud tourist destinations is quite good. In addition to having attractions, accessibility to destinations is relatively decent. The manager fulfilled the completeness of supporting facilities such as restaurants, bathrooms, and other supporting amenities. In 2014 Mount Kelud was in the spotlight due to an eruption that paralyzed the activities of residents. Not only that, it occurred even paralyzed several nearby cities, such as Solo and Yogyakarta (Dzulfaroh, 2020). This eruption has a significant impact on the Mount Kelud's tourist destination. The natural disasters changed several aspects of the mountain's core as a tourist attraction. Due to shocks that emitted volcanic ash, there was damage to accessibility to tourist attractions (Sartohadi et al., 2014). Tourism facilities, accessibility, and attractiveness in Mount Kelud were also severely affected. However, it has a new attractive attraction after the eruption (S. Rahmawati & Wirjono, 2014). Before it, Mount Kelud only offered natural scenery tours. Then, these tourist attractions increase with the eruption, some of which already exist, and the rest are attractions that increase due to the eruption. Although there have been some changes, it turns out that this does not affect the interest of tourists to visit.

The disaster-affected area presents a new uniqueness and can be sold as a tourist destination with new natural products. These tourist destinations become tourism commodities due to the uniqueness of nature and culture and the factors of self-reflection and reflection on past events. Disaster-affected areas should be rebuilt with the spirit of creativity and attention from various parties who can see the unique opportunities of tourism (Suhartini & Arifiyanti, 2018). The management made improvements regarding supporting facilities and infrastructure after the eruption, including the Mount Kelud Crater and Wahana Ekstrem as attractions, the existence of places to buy souvenirs, repair of theater buildings, lodging, and places to eat as amenities. Various tourist attractions continue to develop after the Kelud eruption based on physical and non-physical factors with criteria such as Pacuh Nature Tourism, Penataran Temple Complex, Syech Subakir Tomb, Semen Tourism Village, and Tulungrejo Tourism Village (Hendarwati, 2015). Changes in the physical form of the mountain occur naturally attract tourists to visit Mount Kelud tourism directly. Apart from the post-eruption changes, it turns out that tourists visit Mount Kelud because tourists are interested in seeing the results of the eruption that occurred in 2014 (Devi, 2015).

The surrounding community has received the Mount Kelud tourist attraction well. This acceptance can be seen by the direct participation of the community in management. The community provides good service and a sense of security for visiting tourists. In addition, several additional attractions such as flying fox and ATV off-road are also an option for tourists when visiting Kelud Mountain (Yankumara, 2013). This development is also directly supported by the local government. It includes mapping the concept of attractions, access, and land distribution for people who want to sell around tourist sites (Hanuri, 2021). The development has become a fixed agenda and has even been included in government programs as a development effort focused on local natural resource wealth (Bachri et al., 2017). Although several rules are applied, such as implementing taxes, the revitalization is currently quite reasonable. The government also continues to do its best to develop Mount Kelud to attract visiting tourists (Amalya, 2017). Apart from development, another critical factor is the marketing of the destination. Currently, the marketing carried out by the management of Mount Kelud is in the form of promotions through social media to visiting tourists and through festivals held by the local government in collaboration with the community. The festival is a 1000 tumpeng festival where this event is held to showcase culture, promote tourism, and preservation of local traditions. This event was also held as a form of gratitude to God after the Kelud eruption in 2014 (Alfath & Permana, 2016).

Dark Tourism Ethics in Mount Kelud

The Exploitation of Human Suffering

The literature study that has been carried out explains that the management of dark tourism exploits the victims because it commercializes the suffering of the disaster experienced. It is considered unethical (Clark, 2014; J. Lennon & Foley, 2000). Residents living in areas affected by Mount Kelud in Sugihwaras Village, Ngancar District, Kediri were psychologically injured. However, new economic sources from tourism helped the recovery process (A. M. Sari & Priyono, 2016). The development of dark tourism in Mount Kelud brings positive economic benefits to the local community because tourists visit every weekend (J. A. Sari et al., 2020). People get blessings from opening stalls and shops to meet the needs of tourists (Hanuri, 2021). The community also cooperates with the local government in determining suitable locations for the development of dark tourism (Priyono et al., 2020).

The speedy recovery of community trauma from the eruption of Mount Kelud is assisted by local wisdom, which understands the nature of blessings behind disasters. The people of Mount Kelud already have high social capital in interpreting the eruption that occurred. They assume that there is a blessing in the form of fertile agricultural land after the eruption. The meaning of disaster as a blessing in life motivates people to be more productive in living their lives (Robiantono, 2019). Living in harmony with the volcano is a survival strategy adopted by the community. Managing disasters through tourism is considered one of the blessings that can be captured by the people of Sugihwaras Village, where their livelihoods as farmers are hampered (Priyono et al., 2020). Tourism has helped disaster recovery by increasing community empowerment and capacity to address disaster risks and vulnerabilities (A. M. Sari & Priyono, 2016). Furthermore, Prayudhi (2020) research found that the development of the tourism quality of Mount Kelud can provide an

economic multiplier effect, such as workforce expansion, opening up local business opportunities, increasing the population's economy, and regional income through taxes. In Thailand, the community prefers that the costs of constructing the Tsunami Memorial be diverted to the affected victims (Sharpley, 2009). The ethical point of view lies in who receives the economic benefits from dark tourism. If the local community benefits, it is considered not to violate ethics.

Tourist Motivation

Motivation is a factor that encourages tourists to come to a tourist destination. According to Juan et al. (2020), tourists visit dark tourism sites of curiosity planted in the information they have received regarding the dark events that occurred. Motivation in dark tourism needs to be researched to determine what drives tourists to visit Mount Kelud. Based on Putra and Puspita (2020) research, tourists visiting Kelud are motivated to see the eruption's impact. The severe impact and many victims became the main driving force for tourists to visit, even to make repeat visits. This finding is reinforced by J. A. Sari et al. (2020), which state that the main reason tourists visit is to fulfill their curiosity directly from secondary eruptions in the form of cold lava floods and landslides along the cliff edge after Mount Kelud's eruption. The beauty and attractions offered by the location are the primary motivation for tourists to visit the Loji Lereng Kelud Pine Forest Tour (Diantanti & Asrori, 2021). Other motivations include moral experience in the form of sympathy for the affected victims, educational experience in the form of the importance of disaster education, and personal experiences in the form of linkages between tourists and the victims (Putra & Puspita, 2020; J. A. Sari et al., 2020). Research conducted by J. A. Sari et al. (2020) adds that visitors' motivation to Mount Kelud is the diversity of tourist activities that can be done. It can be understood because the community and the local government have carried out various developments of tourist attractions after the eruption of Mount Kelud. Attractions such as flying fox and off-road ATV (Yankumara, 2013), Pacuh Nature Tourism, Penatar Temple Complex, Upgrading Museum, Syech Subakir Tomb, Semen Tourism Village, Tulungrejo Tourism Village, Penataran Baths, Monte Hair Tour (Hendarwati, 2015), to the 1000 Tumpeng Festival which showcases culture, tourism promotion, and as the preservation of local traditions (Alfath & Permana, 2016). The motivation of tourists to visit Mount Kelud can be said not to violate the ethics of dark tourism. Similar to research by Tang (2014), which shows that tourists visiting seismic warning sites in western Sichuan are still at a reasonable level. As expressed by Dunkley et al. (2007) and A. V. Seaton and Lennon (2004), unnatural motivation needs to be used as a variable measured in tourists' motivation to visit Mount Kelud in future research.

CONCLUSION

Dark tourism has great potential to be developed in Indonesia. Past events and disasters can be used as media and educational reminders for the public and tourists. The controversy in the development of dark tourism will continue to accompany and be a debate. The development of dark tourism in Mount Kelud does not conflict with ethics which states that tourism exploits the suffering of victims. It seems from the people who

already have local wisdom related to the harmonization of living with volcanoes. The community sees the disaster as creating a new economic opportunity through tourism. When viewed from the side of tourists, the motivation to visit is dominated by great curiosity regarding Mount Kelud after the eruption. The diversity of activities and attractions developed after the eruption motivated tourist visits. There is no deviant motivation. However, unreasonable motivational variables could be a topic of future research.

This study's systematic literature review method could answer the research objectives well. However, the quality of data analysis of the SLR method is highly dependent on the availability and quality of previous publications. Research topics that are still rarely studied can be one of the inhibiting factors for this method.

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